

Pub. Virgilii Maronis

GEORGICORUM

LIBRI QUATUOR.

T H E

GEORGICKS

O F

VIRGIL,

WITH AN

ENGLISH TRANSLATION

A N D

N O T E S.

By J O H N M A R T Y N, F. R. S.

Professsor of BOTANY in the Univerfity of Cambridge.

L O N D O N :

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RICHARD MEAD, M. D.

PHYSICIAN to His Majesty King *GEORGE II.*

S I R,

I Defire leave to present to You the following Work, which was begun with Your Approbation and Encouragement. You will find in almost every Page, what Use has been made of those valuable Manuscripts of *VIRGIL*, which make a Part of Your noble Library; and which You was pleased to lend me with that Readiness, which You always shew in the Encouragement of Learning.

A 2

Y O U R

YOUR exact Acquaintance with all the fine Authors of Antiquity, makes You a proper Patron of an Edition of any of their Compositions. But *VIRGIL* seems in a particular Manner to claim Your Patronage. He, if we may credit the Writers of his Life, had made no small Proficiency in that Divine Art, in the Profession of which You have for so many Years held the first Place, and acquired a Reputation equal to the great Knowledge and Humanity, with which You have exercised it.

As the *GEORGICKS* were, in the Opinion of their great Author himself, the most valuable Part of his Works, You will not be displeased with the Pains that I have taken to illustrate the most difficult Passages therein. And if I shall be so happy as to have Your Approbation of these Fruits of my Labours, I shall have no Reason to fear the Censure
of

DEDICATION.

of others. But if they had not been composed with
as much Exactness and Care as I am Master of, I
should not have ventured to desire Your Acceptance
of them, from,

S I R,

CHELSEY,
March 16, 1740-1.

Your most obliged

Humble Servant,

JOHN MARTYN.

DEDICATION

It is not known whether the above has been reported with

T H E
P R E F A C E.

HUSBANDRY is not only the most ancient, but also the most useful of all arts. This alone is absolutely necessary for the support of human life; and without it other pursuits would be in vain. The exercise therefore of this art was justly accounted most honourable by the Antients. Thus in the earliest ages of the world, we find the greatest heroes wielding the share as well as the sword, and the fairest hands no more disdaining to hold a crook than a scepter. The ancient Romans owed their glory and power to Husbandry: and that famous Republick never flourished so much, as when their greatest men ploughed with their own hands. Lucius Quintus Cincinnatus was found naked at the plough-tail, when he was summoned to take upon him the Dictatorship. And when he had settled the Commonwealth, the glorious old man returned to the tillage of his small farm, laden with the praises of the Roman people. C. Fabricius and Curius Dentatus, those glorious patterns of temperance, who drove Pyrrhus out of Italy, and vanquished the Samnites and Sabines, were as diligent in cultivating their fields, as they were valiant and successful in war. But when the virtuous industry of this great people gave way to luxury and effeminacy, the loss of their glory attended on their neglect of Husbandry, and by degrees they fell a prey to barbarous nations.

This Art has not only exercised the bodies of the greatest heroes, but the pens also of the most celebrated writers of Antiquity. Hesiod, who lived in the generation immediately succeeding the Trojan war, wrote a Greek poem on Husbandry. And though Homer did not write expressly on this subject, yet he

he has represented Laërtes, the father of his favourite hero, as a wise prince, retiring from public business, and devoting his latter years to the tillage of his land. Democritus, Xenophon, Aristotle, Theophrastus, and several other Grecian Philosophers have treated of Agriculture in prose. Among the Romans, Cato the famous Censor has written a treatise of rural affairs, in which he was imitated by the learned Varro. Cato writes like an ancient country gentleman, of much experience; he abounds in short pithy sentences, intersperses his book with moral precepts, and was esteemed as a sort of rural oracle. Varro writes more like a scholar than a man of much practice: he is fond of researches into antiquity, inquires into the etymology of the names of persons and things; and we are obliged to him for a catalogue of those who had written on this subject before him.

But Virgil shines in a sphere far superior to the rest. His natural abilities, his education, his experience in Husbandry, conspired to render him the finest writer on this subject. No man was ever endowed with a more noble genius, which he took care to improve by the study of Greek Literature, Mathematicks, Astronomy, Medicine, and Philosophy. He cultivated his own lands near Mantua, till he was about thirty years of age, when he appeared at Rome, and was soon received into the favour of Augustus Caesar. Virgil wanted nothing but the air of a court, to add a polish to his uncommon share of parts and learning. And here he had the happiness to live under the protection of the most powerful Prince in the world, and to converse familiarly with the greatest men that any age or nation ever produced. The Pastorals of Theocritus were much admired, and not undeservedly; but the Romans had never seen any thing of that kind in their own language. Virgil attempted it, and with such success, that he has at least made the victory doubtful. The Latin Eclogues discovered such a delicacy in their composition, that the Author was immediately judged capable of arriving at the nobler sorts of Poetry. The long duration of the civil wars had almost

almost depopulated the country, and laid it waste; there had been such a scarcity in Rome, that Augustus had almost lost his life by an insurrection of the populace. A great part of the lands in Italy had been divided among the soldiers, who had been too long engaged in the wars, to have a just knowledge of Agriculture. Hence it became necessary that the ancient spirit of Husbandry should be revived among the Romans. And Maecenas, who wisely pursued every thing that might be of service to his Master, engaged the favourite Poet in this undertaking.

Virgil, who had already succeeded so well in the contention with one Greek Poet, now boldly entered the lists with another. And if it may be questioned whether he exceeded Theocritus; there can be no doubt of his having gone far beyond Hesiod. He was now in the thirty-fifth year of his age, his imagination in full vigour, and his judgment mature. He employed seven years in the composition of this noble Poem, which he called *GEORGICKS*, and, when it was finished, it did not fall short of the expectations of his patron.

Those, who have been accustomed to see the noble art of Husbandry committed to the management of the meanest people, may think the majestic style, which Virgil has used, not well adapted to the subject. But the Poet wrote for the delight and instruction of a people, whose Dictators and Consuls had been husbandmen. His expressions accordingly are every where so solemn, and every precept is delivered with such dignity, that we seem to be instructed by one of those ancient farmers, who had just enjoyed the honours of a triumph. Never was any Poem finished with such exactness: there being hardly a sentence that we could wish omitted, or a word that could be changed, without injuring the propriety or delicacy of the expression. He never sinks into any thing low and mean; but by a just distribution of Grecisms, antique phrases, figurative expressions, and noble allusions, keeps up a true poetical spirit through the whole
b composition.

composition. But we cannot be surprized at this extraordinary exactness, if we consider, that every line of this charming Poem cost more than an entire day to the most judicious of all Poets, in the most vigorous part of his life. Besides, it appears that he was continually revising it to the very day of his death.

It would be an endless labour to point out all the several beauties in this Poem: but it would be an unpardonable omission in an Editor, to pass them wholly over in silence. The reader will easily observe the variety which Virgil uses in delivering his precepts. A writer less animated with a spirit of Poetry, would have contented himself with dryly telling us, that it is proper to break the clods with harrows, and by drawing hurdles over them; and to plow the furrows across: that moist summers and fair winters are to be desired; and that it is good to float the field after it is sown. These precepts are just; but it is the part of a Poet to make them beautiful also, by a variety of expression. Virgil therefore begins these precepts by saying, the husbandman, who breaks the clods with harrows and hurdles greatly helps the fields; and then he introduces Ceres looking down from heaven with a favourable aspect upon him, and on those also, who plow the field across, which he beautifully calls exercising the earth, and commanding the fields *. He expresses the advantage of moist summers and dry winters, by advising the farmers to pray for such seasons; and then immediately leaves the didactic style, and represents the fields as rejoicing

* *Multum adeo rastris glebas qui frangit inertes,
Vimineasque trahit crates juvat arva, neque illum
Flava Ceres alto nequicquam spectat Olympo;
Et qui, proscisso quae suscitât aequore terga,
Rursus in obliquum verso perrumpit aratro,
Exercetque frequens tellurem atque imperat arvis.*

joicing in winter dust, and introduces the mention of a country famous for corn, owing it's fertility to nothing so much as to this weather, and, by a bold metaphor, makes the fields astonished at the plenty of their harvest *. The Poet now changes his style to the form of a question, and asks why he needs to mention him that floats the ground: he then describes the field gasping with thirst, and the grass withering, and places before our eyes the labourer inviting the rill to descend from a neighbouring rock; we hear the stream bubble over the stones, and are delighted with the refreshment that is given to the fields †. To mention every instance of this variety of expression, would be almost the same thing with reciting the whole Poem.

Virgil has exceeded all other Poets in the justness and beauty of his descriptions. The summer storm in the first book is, I believe, not to be equalled. We see the adverse winds engaging, the heavy corn torn up by the roots, and whirled aloft, the clouds thickening, the rain pouring, the rivers overflowing, and

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* *Humida solstitia atque hyemes orate serenas,
Agricolae: hyberno laetissima pulvere farra,
Laetus ager: nullo tantum se Mysia cultu
Jactat, et ipsa suos mirantur Gargara messes.*

† *Quid dicam jacto qui semine cominus arva
Insequitur, cumulosque ruit male pinguis arenae?
Deinde satis fluvium inducit, rivisque sequentes?
Et cum exustus ager morientibus aestuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit: illa cadens raucum per laevia murmur
Saxa ciet, scatebrisque arenia temperat arva.*

the sea swelling, and to conclude the horror of the description, Jupiter is introduced darting thunder with his fiery right-hand, and overturning the mountains; earth trembles, the beasts are fled, and men are struck with horror; the south wind redoubles, the shower increases, and the woods and shoars rebellow. The description of the spring, in the second book, is no less pleasing, than that of the storm is terrible. We there are entertained with the melody of birds, the loves of the cattle, the earth opening her bosom to the warm zephyrs, and the trees and herbs unfolding their tender buds. I need not mention the fine descriptions of the *aesculus*, the citron, the *amellus*, or the several sorts of serpents, which are all excellent. The descriptions of the horse, the chariot race, the fighting of the bulls, the violent effects of lust, and the Scythian winter, can never be too much admired.

The use of well adapted similes is in a manner essential to a Poem. None can be more just, than the comparison of a well ordered vineyard to the Roman army drawn out in rank and file; nor could any have been more happily imagined, than that of a bull rushing on his adversary, to a great wave rolling to the shoar, and dashing over the rocks. But above all, that celebrated simile of the nightingale, in the fourth book, has been no less justly than universally applauded.

But nothing is more generally admired in Poetry, than that curious art of making the numbers of the verse expressive of the sense that is contained in it. When the giants strive to heap one huge mountain upon another, the very line pants and heaves*; and when the earth is to be broken up with heavy drags, the verse labours as much as the husbandman

* *Ter sunt conati imponere Pelio Ossam.*

usbandman *. We hear the prancing steps of the war horse †, the swelling of the sea, the crashing of the mountains, the resounding of the shoars, and the murmuring of the woods ‖, in the Poet's numbers. The swift rushing of the North wind **, and the haste required to catch up a stone to destroy a serpent ††, are described in words as quick as the subject.

Digressions are not only permitted, but are thought ornamental in a Poem; provided they do not seem to be stuck on unartfully, or to ramble too far from the subject. Virgil's are entertaining and pertinent; and he never suffers them to lose sight of the business in hand. The most liable to objection seems to be the conclusion of the first Georgick, where he entertains the reader with a long account of the prodigies that attended Caesar's death, and of the miseries occasioned by the civil wars among the Romans. But here it may be observed what care the Poet takes not to forget his subject. He introduces a husbandman in future ages turning up rusty spears with the civil

* - - - - - Omne quotannis
Terque quaterque solum scindendum, glebaque verfis
Aeternum frangenda bidentibus.

† Insultare solo, et gressus glomerare superbos.

‖ - - - - - Freta ponti
Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor: aut resonantia longe
Littora misceri, et nemorum increbrescere murmur.

** Ille volat, simul arva fuga, simul aequora verrens.

†† - - - Cape saxa manu, cape robora pastor.

plough-share, striking harrows against empty helmets, and astonished at the gigantic size of the bones. And when he would describe the whole world in arms, he expresses it by saying the plough does not receive it's due honour, the fields lie uncultivated by the absence of the husbandmen, and the sickles are beaten into swords. The praises of Italy, and the charms of a country life, in the second Georgick, seem naturally to flow from the subject. The violent effects of lust, in the third book, are described with a delicacy not to be paralleled. This was a dangerous undertaking; it was venturing to steer between Scylla and Charybdis. We need but consult the translations, to be convinced of this. Dryden, endeavouring to keep up the spirit of the original, could not avoid being obscene and lascivious in his expressions: and Dr Trapp, whose character laid him under a necessity of avoiding that rock, has sunk into an insipid flatness, unworthy of the Poet whom he has translated. But in the original, the sentiments are warm and lively, and the expressions strong and masculine. And yet he does not make use of a word unbecoming the gravity of a Philosopher, or the modesty of a virgin. The pestilence that reigned among the Alpine cattle is confessedly a master-piece; and not inferior to the admired description which Lucretius has given of the plague at Athens. The story of Orpheus and Eurydice is told in so delightful a manner, that, had it been less of a piece with the main Poem, we could not but have thanked the author for inserting it.

These, and innumerable other beauties, which cannot easily escape the observation of a judicious reader, are sufficient to make the Georgicks esteemed as the finest Poem that ever appeared. But the work is not only beautiful, but useful too. The precepts contained in it are so just, that the gravest prose writers among the Romans have appealed to Virgil, as to an oracle, in affairs of Husbandry. And though the soil and climate of Italy are different from those of England; yet it has been found by experience,

rience, that most of his rules may be put in practice, even here, to advantage.

This was the Poem on which Virgil depended for his reputation with posterity. He desired on his death-bed, that his *Aeneis* might be burnt; but was willing to trust the *Georgicks* to future ages. The reason of this conduct seems to be obvious. The *Aeneis* was unfinished, and had not received the last hand of the author. And though it has justly been the admiration of all succeeding times; yet this great master thought it unworthy of his pen. He was conscious, that it fell short of the *Iliad*, which he had hoped to exceed; and, like a true Roman, could not brook a superior. But in the *Georgicks*, he knew that he had triumphed over the Greek Poet. This Poem had received the finishing stroke, and was therefore the fittest to give posterity an idea of the genius of its author. Nor was the Poet disappointed in his expectations: for the *Georgicks* have been universally admired, even by those who are unacquainted with the subject. The descriptions, the similes, the digressions, the purity and majesty of the style, have afforded a great share of delight to many whom I have heard lament, that they were not able to enjoy the principal beauties of this Poem. I had the good fortune to give some of my friends the satisfaction they desired in this point: and they were pleased to think, that my observations on this Poem would be as acceptable to the publick, as they had been to themselves. I was without much difficulty persuaded to undertake a new edition of a work, which I had always admired, and endeavoured to understand, to which the general bent of my studies had in some measure contributed. I was desirous in the first place, that the text of my author might be as exact as possible. To this end, I compared a considerable number of printed editions, valuable either for their age, their correctness, or the skill of the editor. I thought it necessary also to inquire after the manuscripts, that were to be found in England; that
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by a collection of all the various readings, I might be able to lay before the reader the true and genuine expression of my author. The manuscripts, which I collated, being all that I had any information of, are seven in number: One of them is in the King's Library; one in the Royal Library at Cambridge; one in the Bodleian Library at Oxford; two in the Arundelian Library, belonging to the Royal Society; and two in Dr Mead's Library. I have collated all these my self, and the reader will find the various readings inserted in the following annotations. I have generally followed the edition of Heinsius, seldom departing from it, unless compelled by some strong reason; and I have never ventured to alter the text by any conjectural emendation, or on the authority of a single manuscript.

In composing the annotations, I have carefully perused the grammatical comments of Servius, the learned paraphrase of Grimoaldus, the valuable collections of observations, various readings, and comparisons with the Greek Poets, made by Fulvius Ursinus and Pierius; the learned and judicious criticisms of La Cerda and Ruæus, and the curious remarks of Father Catrou, whose French edition of Virgil did not fall into my hands, till the greatest part of the first Georgick was printed, which is the reason that I have not quoted him sooner. But I did not depend entirely on these learned Commentators; and have often ventured to differ from them, for which I have assigned such reasons, as I believe will be found satisfactory. They were all unacquainted with the subject, and therefore could not avoid falling into considerable and frequent errors. When the sense of any word or expression has been doubtful, or variously interpreted, I have endeavoured to find how it has been used by the Poet himself in other parts of his works, and by this means have sometimes removed the ambiguity. If this has failed, I have consulted the other authors, who wrote about the same time; and after them, the earliest criticks, who are most likely to have retained

retained the true meaning. With regard to the precepts themselves, I have compared them with what is to be found in Aristotle, Cato, and Varro, whom our author himself evidently consulted; and with those of Columella, Pliny, and Palladius, who wrote before the memory of Virgil's rules was lost in the barbarous ages. I have generally given the very words of the author, whom I find occasion to cite, not taking them at second hand, as is too frequent, but having recourse to the originals themselves.

I am not conscious of having assumed any observation, for which I am indebted to any other. The reader will find many, which I am persuaded are not to be met with in any of the commentators. I have been very particular in my criticisms on the plants mentioned by Virgil: that being the part, in which I am best able to inform him, and which, I believe, has been chiefly expected from me. The astronomical part has given me most trouble, being that with which I am the least acquainted. But yet I may venture to lay the annotations on this subject before the reader, with some confidence, as they have had the good fortune to be perused by the greatest Astronomer of this, or perhaps of any age; the enjoyment of whose acquaintance and friendship I shall always esteem as one of the happiest circumstances of my life.

I know not whether I need make any apology for publishing my notes in English. Had they been in Latin, as I at first intended, they might have been of more use to foreigners: but as they are, I hope they will be of service to my own country, which is what I most desire. The prose translation will, I know, be thought to debase Virgil. But it was never intended to give any idea of the Poet's style; the whole design of it being to help the less learned reader to understand the subject. Translations of the ancient Poets into prose have been long used with success by the French: and I do not see why they should
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be rejected by the English. But those who choose to read the Georgicks in English verse, may find several translations by eminent men of our own country, to whom we are greatly obliged for their laudable endeavours, though they have sometimes deviated from the sense and spirit of the author. I have therefore pointed out most of their errors, that have occurred to me; which I thought myself the more obliged to do, because I have found Virgil himself accused of some mistakes, which are wholly to be ascribed to a translator. I say not this to detract from the merit of any of those learned and ingenious gentlemen. I am no Poet myself, and therefore cannot be moved by any envy to their superior abilities. But as I have endeavoured to rectify the errors of others; so I shall be heartily glad to have my own corrected. I hope they are not very numerous, since I have spared no labour, to do all the justice to my author that was in my power; and have bestowed as much time in attempting to explain this incomparable Work, as Virgil did in composing it.



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P U B L I I
V I R G I L I I
M A R O N I S
G E O R G I C O R U M
Liber Primus.



UID faciat laetas segetes, quo fidere terram
Vertere, Maecenas, ulmisque adjungere vites
Conveniat: quae cura boum, qui cultus habendo

Sit

1. *Quid faciat, &c.*] Virgil begins this Poem with a brief account of the subjects of his four books: Corn and plowing being the subject of the first, Vines and other trees of the second, Cattle of the third, and Bees of the fourth. "What may make the fields rejoice (says he), under what signs it may be proper to turn the earth, and join the Vines to Elms: what care is to be had of Oxen, and how other cattle may be managed: what experience is required to treat the frugal Bees: hence, Maecenas, will I begin to sing."

Laetas segetes.] *Seges* is commonly used by Virgil to signify the field. Joyful is a noble epithet: we have the same metaphor used in some passages of the Bible. Thus it is in the 65th Psalm ver. 14. "The vallies shall stand so thick with corn, that they shall laugh and sing."

Quo fidere.] This expression is very poetical, Dryden has debased it by translating it,

" — — — — when to turn
" The fruitful soil, and when to sow the corn:
" — — — — —
" And when to raise on elms the teeming vine."

And yet in the essay on the Georgicks, prefixed to Dryden's translation, Addison observes that "Virgil, to deviate from the common form of words, would not make use of *tempore*, but *fidere* in his first verse."

3. *Qui cultus.*] Pierius tells us, that in the Roman, the Lombard, the Medicean, and some antient manuscripts it is *qui*. The same reading is in all the manuscripts I have collated, except that of the King's Library, and one of Dr Mead's, where it is *quis*. La Cerda, and some other

B

Sit pecori: apibus quanta experientia parcis:

Hinc canere incipiam. Vos, ô clarissima mundi

Lumina,

other printed editions have *quis*: but Heinſius, and moſt of the beſt editors read *qui*.

4. *Pecori: apibus.*] Some editions have *atque*, between *pecori* and *apibus*, to avoid the ſynaloepha. But Pierius aſſures us that in all the moſt antient manuſcripts he had ſeen, *atque* is left out. It is wanting in the King's, the Cambridge, the Bodleian, and in one of Dr Mead's manuſcripts. In another of Dr Mead's, there is only *que*, which Pierius obſerves to have been generally inſerted in the Lombard manuſcript, where there would be a ſynaloepha. This figure however is frequent in Virgil: Pierius quotes many inſtances. I ſhall mention only one, which is in the third Georgick:

"Arcebis grvido pecori; armentaque paſces."

Heinſius and Maſvicius leave out *atque*: but La Cerda, Ruæus, and moſt of the common editions keep it in.

Experientia.] This is generally underſtood to mean the experience which is required in us to manage Bees. Ruæus interprets it in this ſenſe, "quanta induſtria, ut alantur apes frugales." But in his notes he propoſes another ſenſe, making *experientia* to ſignify the experience, prudence, or ingenuity, of the Bees. "Praeter interpretationem jam traditam afferri poteſt haec altera: Dicam quae ſit apum experientia, prudentia, ingenium, ars quaedam: non uſu quidem comparata, ſed ingenita." Dryden tranſlates *apibus quanta experientia*

"The birth and genius of the frugal bee."

Mr B — tranſlates it

"What mighty arts to thrifty bees belong."

Dr Trapp has it

"The experience of the parſimonious bee."

He is very fond of this new interpretation of Ruæus: "To me (ſays he) it is much the beſt ſenſe; becauſe it is literal, and yet moſt

"poetical. According to the other conſtruction, the expreſſion is very harſh; and not to be ſupported by any parallel place that I know of." This learned gentleman is miſtaken, when he thinks that only Ruæus mentions this ſenſe; for Grimoaldus had interpreted this paſſage the ſame way long before: "poſtremo quam frugalem ſolertiam iſtis apibus, in congregando, et cuſtodiendo melle, divina providentia, conceſſerit, explicabo." But, for my part, I do not ſee any reaſon to reject the common interpretation; nor do I perceive why we may not interpret this paſſage, *qui cultus ſit habendo pecori; quanta experientia ſit habendis apibus*. Beſides it rather ſeems harſh to aſcribe experience to Bees, whoſe prudence, as Ruæus himſelf confeſſes, is *non uſu comparata ſed ingenita*.

Parcis.] This epithet is frequently applied to Bees: thus Ariſtotle, ἐξελαύνουσι δὲ καὶ τὰς ἀργαῖς αἱ μέλιται, καὶ τὰς μὴ φειδομένας; and Pliny *Caeterum prae-parcae, et quae alioquin prodigas atque edaces, non secus ac pigras, et ignavas proturbent*; and Martial, *parca laborat apis*.

One of Dr Mead's manuſcripts, inſtead of *parcis*, has *paucis* which would make this paſſage be read thus;

"- - - apibus quanta experientia, paucis
"Hinc canere incipiam."

But I think the common reading is better.

5. *Vos, &c.*] The Poet having propoſed the ſubject of his work, proceeds to the invocation of thoſe deities, who preſide over rural affairs. "Ye moſt ſhining lights of the world, who lead the year ſliding thro' the ſky: O Bacchus and nourishing Ceres, if by your bounty the earth changed Chaonian acorns for fruitful corn, and mixed the draughts of Acheloian water with the juice of the newly diſcovered grapes. And ye Fauns, the Deities who aſſiſt husbandmen, come hither, O Fauns, together with the Dryads, the Nymphs who preſide over trees: I ſing your gifts. And thou, O Neptune, at whoſe

"com-

Lumina, labentem caelo quae ducitis annum :

Liber & alma Ceres, vestro si munere tellus

Chaoniam pingui glandem mutavit arista,

Poculaque

“ command the earth being struck with thy
“ mighty trident, first brought forth the neigh-
“ ing horse: and thou inhabitant of the groves,
“ whose three-hundred milk white steers browse
“ on the fruitful bushes of Caea: and thou O
“ Tegeaeon Pan, the protector of Sheep, if thy
“ own Maenalus be thy care, leave the groves
“ of thy own country, and the forests of Ly-
“ caeus, and come hither propitious: and
“ thou, O Minerva, who discoveredst the olive:
“ and thou, O youth, who didst teach the use
“ of the crooked plough: and thou, O Sylva-
“ nus, who bearest a young cypress-tree pluckt
“ up by the roots. And all ye Gods and God-
“ desses, whose employment it is to protect
“ the fields, and ye who take care of the new
“ fruits, that are produced without culture,
“ and ye who send down the plenteous showers
“ on those which are cultivated.”

5. *Clarissima mundi Lumina.*] Some are of opinion that in these words Virgil does not invoke the Sun and Moon, but only Bacchus and Ceres. Ruacius assents to this interpretation, and gives his reasons why those deities may deserve such an appellation; 1. Because they are thought to have discovered and to preside over the harvest and vintage: 2. Because by them may be understood the Sun and Moon; for it is proved in Macrobius, that the Sun is not only Liber and Dionysius, but also Jupiter, Mars, Mercury, and Hercules, and that the Moon is Ceres. La Cerda contends with better reason, that the Sun and Moon are here invoked distinctly from Bacchus and Ceres: 1. Because these words denote only the Sun and Moon: 2. Because *leading the year* is more properly understood of those which lead the whole year, than of those which lead only two parts of it: 3. Because Virgil seems to imitate Varro in this passage, who invokes the Sun and Moon distinctly from Bacchus and Ceres: 4. Because Virgil is understood in this sense by Apuleius.

As it is generally thought that Virgil had Varro's invocation in his mind; it may not be amiss to place it here before the Reader. “ Et

“ quoniam (ut aiunt) Dei facientes adjuvant,
“ prius invocabo eos, nec, ut Homerus, et
“ Ennius, Musas, sed XII. deos, consenteis
“ neque tamen eos urbanos, quorum imagines,
“ ad forum auratae stant, sex mares, & foemi-
“ nae totidem, sed illos XII. deos, qui maxi-
“ me agricolarum duces sunt. Primum, qui
“ omnes fructus agriculturae caelo, et terra
“ continent, Jovem, et Tellurem. Itaque
“ quod ii parentes, magni dicuntur, Juppiter
“ pater appellatur, Tellus terra mater. Secundo
“ Solem et Lunam, quorum tempora observan-
“ tur, cum quaedam seruntur et conduntur.
“ Tertio Cererem et Liberum, quod horum
“ fructus maxime necessarii ad victum: ab his
“ enim cibus et potio venit è fundo. Quarto
“ Robigum ac Floram, quibus propitiis, neque
“ rubigo frumenta, atque arbores corrumpit,
“ neque non tempestive florent. Itaque publi-
“ cae Robigo feriae robigalia, Florae ludi flora-
“ lia instituti. Item adveneror Minervam et
“ Venerem, quarum unius procuratio olivetis,
“ alterius hortorum, quo nomine rustica vina-
“ lia instituta. Nec non etiam precor Lym-
“ pham, ac Bonum Eventum, quoniam sine
“ aqua omnis arida ac misera agricultura sine
“ successu ac bono eventu, frustratio est, non
“ cultura.”

7. *Liber & alma Ceres.*] These two deities are properly invoked together, because temples were erected jointly to them, and they were frequently united in the same mysteries. Lucretius has brought them together much after the same manner:

“ Namque Ceres fertur fruges, Liberque liquoris
“ Vitigeni laticem mortalibus instituiffe.

Si.] Servius thinks *si* is used in this place for *siquidem*.

Munere.] Fulvius Urfinus says, that, in an antient manuscript of A. Colotius, it is *numine*. The same reading is in one of the Arundelian manuscripts.

8. *Chaoniam glandem.*] Epirus is often called Chaonia, because the Chaones, a people of Epirus,

Poculaque inventis Acheloïa miscuit uvis :

Et vos agrestum praesentia numina Fauni,

10

Ferte simul Faunisque pedem, Dryadesque puellae :

Munera vestra cano. Tuque ô, cui prima frementem

Fudit

Epirus, formerly ruled over the whole country. Dodona was a city of Epirus, near which was the famous grove of oracular oaks. Thus Virgil poetically mentions *Chaonian* or *Dodonean acorns*, for acorns in general; those of Dodona being the most celebrated.

9. *Pocula Acheloïa.*] The river Achelôus is said to be the first that brake out of the earth: whence the name of that river was frequently put for water by the ancients. Thus Eustathius observes, that, as all high mountains were called Ida, so all water was called Achelous. This expression might still be more proper in the invocation of deities, as being more solemn; for we find in Macrobius, that water was called Achelous, chiefly in oaths, prayers, and sacrifices: *Μάλιστα γὰρ τὸ ὕδωρ ἀχελῶον περσαγορεύομεν ἐν τοῖς ὀρκίοις, καὶ ἐν ταῖς ἐυχαῖς, καὶ ἐν ταῖς θυσίαις.* Fulvius Urfinus quotes many passages out of antient authors, to the same purpose. Dryden has quite lost the solemnity of the expression, by translating it,

“ Who gave us corn for mast, for water wine.”

Vida alludes to this passage, when he tells us that the Poets sometimes put Achelôus, for water in general:

“ Nec deerit tibi, pro fluviis, proque omnibus
“ undis,
“ Pocula qui pressis Acheloïa misceat uvis.”

10. *Agrestum praesentia numina Fauni, &c.*] The Fauns and Dryads were usually invoked together, as deities who presided over rural affairs. “ Quin et Sylvanos, says Pliny, Faunosque et Dearum genera sylvis, ac sua numina, tanquam et caelo, attributa credimus.” The original of these Fauns is thought to be Faunus, who taught the antient Italians their religion, and was worshipped by them. He

was the father of Latinus, and delivered his oracles in a grove, not by signs, but by voice. We have an account of this in the seventh Aeneid :

“ At Rex sollicitus monstribus, oracula Fauni
“ Fatidici genitoris adit, lucosque sub alta
“ Consulit Albunea, nemorum quae maxima sacro
“ Fonte sonat. — — —
“ — Subita ex alto vox reddita luco est.”

The Fauns are so called *à fando*, because they speak personally to men. They are generally thought to be the same with the satyrs. Horace seems to make Faunus the same with Pan :

“ Velox amoenum saepe Lucretilem
“ Mutat Lycaeo Faunus ;”

for Lycaeus was one of the habitations of Pan, as we find in this invocation :

“ Ipse nemus linquens patrium, saltusque Lycaeï,
“ Pan ovium custos.”

The Dryads had their name from *δρῦς*, an oak.

12 *Prima.*] Various are the opinions of commentators concerning the meaning of this epithet. Many, says Servius, take it to mean *olim*. In this sense Grimoaldus has interpreted it. La Cerda leaves his reader to choose which he pleases of four interpretations. 1. The earth may be called *prima* because it existed before the other elements. 2. Because the earth, together with heaven, was said to be the parent of the gods. In this sense Dr Trapp has translated it:

“ — — Thou, at whose command,
“ The parent earth a sprightly steed disclos'd.

3. *Tellus*

Fudit equum magno tellus percussa tridenti,
Neptune: et cultor nemorum, cui pingua Ceae
Ter centum nivei tondent dumeta juvenci:
Ipse nemus linquens patrium, saltusque Lycaei,
Pan ovium custos, tua si tibi Maenala curae,

15

Adfis

3. *Tellus prima* may signify the sea shoar, where the horse was produced by Neptune; for Virgil in another place uses *prima terra* in this sense:

“ — Primaque vetant consistere terra.”

4. The Poet may allude to Attica, the seat of this fable, for the Athenians pretended to be the most antient people in the world. I have ventured to take it in what seems to me the most obvious sense. I imagine that the adjective is put here only for the adverb, of which many examples may be produced from our Poet: as “pede terram crebra ferit.” Nay he has used *prima* in the same manner, in this very Georgick:

“ Prima Ceres ferro mortales vertere terram
“ Instituit.”

Mr. B — translates it in this sense

“ — — Thou, whose trident's force
“ First clave the earth and rais'd the neigh-
“ ing horse.”

13. *Fudit equum, &c.*] This alludes to the story of Neptune's producing a horse at Athens. La Cerda offers some strong reasons for reading *aquam* instead of *equum*, which emendation is mentioned also by Servius, who says the most antient manuscripts have *aquam*. La Cerda's reasons are; 1. Herodotus says, that in the temple of Eretheus, there was an olive-tree and the sea, in memory of the contention between Neptune and Minerva. 2. Varro, when he relates this fable, mentions water, not a horse, to be produced by Neptune. 3. In the best and purest manuscripts of Ovid, he finds

fretum, where the common editions have *ferum*:

“ Stare Deum pelagi, longoque ferire tridente
“ Aspera saxa facit, medioque e vulnere saxi
“ Exsiluisse *fretum*.”

I have adhered to the common reading, for the three following reasons: 1. Because I do not remember to have seen *aquam* in any manuscript, or printed edition. 2. Because it seems proper for Virgil to invoke Neptune, on account of his bestowing the horse on mankind, that animal being celebrated in the third Georgick; whereas the sea has nothing to do in this Poem. 3. Because in the third Georgick, when he is speaking of the characters of a fine Stallion, he mentions as the most excellent, that he should be descended from the horse of Neptune:

“ Et patriam Epirum referat, fortesque Mycenae;
“ Neptunique ipsa deducat origine gentem.”

14. *Cultor nemorum, &c.*] He means Aristaeus, the son of Apollo and Cyrene. This Aristaeus was educated by the Nymphs, who taught him the arts of curdling milk, making bee-hives, and cultivating olive-trees. He communicated these benefits to mankind, on which account he had the same divine honours paid to him as to Bacchus.

Ceae.] A very fruitful island, in the Archipelago, to which Aristaeus retired after the unfortunate death of his son Actaeon. He was there first worshipped as a deity.

16. *Ipse nemus linquens patrium, &c.*] Pan's country is Arcadia, in which were the mountains Lycaeus and Maenalus, and the city Tegea.

17. *Si.*] Grimoaldus interprets *si* by *quantumvis*, and gives this passage the following sense:

Adfis ô Tegeace favens: oleaeque Minerva

Inventrix: uncique puer monstrator aratri:

Et teneram ab radice ferens, Sylvane, cupressum:

20

Dique Deaeque omnes, studium quibus arva tueri,

Quique

sense: "And thee, O Arcadian Pan, the illustrious feeder of sheep, I most earnestly intreat: that *though* thy mountain Maenalus, famous for the pastoral pipe, affords thee great pleasure; yet leave thy native soil a little while, and engage entirely in overseeing our affairs." Ruæus gives it this sense: "If thou hast any regard for Maenalus, Lycaeus, and the other mountains and woods of thy own Arcadia, leave now those places, and assist me whilst I speak of pastoral affairs and trees: for my discourse will do honour to these places, and be of use to them." I have followed this sense, as the most generally received.

18. *Tegeace*.] Servius and Heinſius read *Tegeae*; one of the Arundelian Manuscripts has *Tegebe*; in the Cambridge, the Bodleian, and one of Dr Mead's manuscripts it is *Tegee*; in the King's manuscript, and in some of the old printed editions, it is *Tegeae*; La Cerda and Ruæus read *Tegeace*, which seems to be right, for the two first syllables are always short; the Greek name of the city being Τεγέα.

Oleaeque Minerva Inventrix.] This alludes to the story of the contention between Neptune and Minerva, about naming Athens. Pliny says the Olive-tree produced on that occasion by Minerva was to be seen in his time at Athens.

19. *Uncique puer monstrator aratri*.] Some will have this to be Osiris, the Egyptian deity, but others, with better reason, think that Triptolemus the son of Celeus is meant, who was taught the art of husbandry by Ceres. La Cerda gives the following reasons: 1. It is not probable that Virgil would invoke the gods of the Egyptians, which he reproaches in the eighth Aeneid. 2. Servius observes that the Romans had not yet admitted the Egyptian worship under Augustus. 3. As he invokes Minerva and other Grecian gods, why not a Grecian inventor of the plough? 4. It was a generally

received opinion, that the discovery of corn was made in Attica. 5. Pausanias says, that the Athenians and their neighbours relate that Triptolemus was the inventor of sowing. 6. As Celeus is mentioned in this very book, it is not probable that he would omit the mention of his son.

20. *Et teneram ab radice ferens, Sylvane, cupressum*.] Sylvanus is the god of the woods. Achilles Statius, in his commentary on Catullus, tells us, that on ancient coins and marbles, Sylvanus is represented bearing a cypress-tree plucked up by the roots, which fully explains this passage, Mr B — seems not to have been aware of this, when he translated it;

"And you, Sylvanus, with your cypress bough."

Sylvanus is described in a different manner, by our Poet, in his tenth Eclogue:

"Venit et agresti capitis Sylvanus honore,
"Florentes ferulas et grandia lilia quasians."

But in the Georgicks, where the Poet speaks of trees, and designedly omits flowers, it was more proper to distinguish Sylvanus by his cypress.

21. *Dique Deaeque omnes*.] Having invoked the particular Deities, he concludes with an invocation of all the rest. This is according to the custom of the priests, who used, after the particular invocation, to invoke all the gods in general. Fulvius Urſinus says he saw a marble at Rome, with this inscription:

NOMIOIC ΘΕΟΙC
ΙΟΥΔΑΙΟC
ΜΑΙΟΡ
ΑΝΤΟΝΙΝΟC

La Cerda mentions several inscriptions to all the gods and goddesses in general.

22. *Nep*

Quique novas alitis non ullo femine fruges,
Quique fatis largum caelo demittitis imbrem.

Tuque adeo, quem mox quae sint habitura deorum

Concilia

22. *Non ullo.*] So I find it in the Cambridge, and in one of Dr Mead's manuscripts. Hein-
sius, Mafvicius, and several good editors have
the same reading. Servius, Grimoaldus, La
Cerde, Ruacus, and many others read, *nonnullo*.
Servius gives it this sense: you who nourish
the seeds sown by us, with your own seed; that
is, with rain and warmth. La Cerde inter-
prets it; you who produce new fruits, with some
newly discovered seed. I am loth to depart
from that excellent manuscript of Hein-
sius, without very good reason. And here I think
non ullo the best reading, notwithstanding the
great authorities I have quoted against it. *To*
produce new fruits with some seed seems to me a
very poor expression, and by no means worthy
of Virgil. But *to produce new fruits without*
any seed; that is, without being sown by men,
is a very proper expression. The Poet, in these
two lines, invokes, first, those deities who
take care of spontaneous plants, and then those
who shed their influence on those which are
sown. Thus, at the beginning of the second
Georgick, he tells us, that some trees come up
of their own accord, without culture, and
that others are sown:

"Principio arboribus varia est natura creandis:
"Namque aliae, nullis hominum cogentibus,
" ipse
"Sponte sua veniunt. — — — —
"Pars autem posito surgunt de femine."

24. *Tuque adeo, &c.*] After the invocation
of these deities, he takes an opportunity of ma-
king his court to Augustus Caesar, by adding
him to the number, and giving him his choice,
whether he will be a god of earth, sea, or hea-
ven. "And chiefly thou, O Caesar, whose
"future seat amongst the gods is at present un-
"certain: whether thou wilt accept of the
"guardianship of cities, and the care of coun-
"tries, so that the whole world shall acknow-
"ledge thee as the giver of fruits and ruler of

forms, crowning thy temples with thy
"mother's myrtle: or whether thou wilt be a
"god of the vast ocean, and be the only one
"invoked by mariners, the farthest parts of
"the earth shall worship thee, and Tethys
"shall give thee all her waters to be her son
"in law: or whether thou wilt put thy self,
"as a new sign, among those that rise slowly,
"in the space between Virgo and Scorpio;
"the ardent scorpion himself already pulls
"back his claws, to leave for thee a more than
"equal share of the heavens: whatsoever
"thou wilt be, for let not hell hope for thee
"to be her king, nor let so dire a thirst of
"reigning enter thy breast, tho' Greece ad-
"mires the Elysian fields, and Proserpine does
"not care to follow her mother to the upper
"regions, do thou direct my course, and
"favour my bold undertaking, and with
"me taking pity on the husbandmen who
"are ignorant of the way, begin thy reign,
"and accustom thy self even now to be
"invoked."

Adeo.] Some think *adeo* to be only an ex-
pletive here, others interpret it *also*. Servius,
and after him most of the commentators, take
it to signify *chiefly*.

Mox.] It is generally agreed that *mox* in
this place signifies *hereafter*; as in Horace:

"Aetas parentum, pejor avis, tulit
"Nos nequiores, *mox* duros
"Progeniem vitiosorem."

It is usual with the Poets to pray that it
may be long before their monarchs are received
into heaven; thus Horace:

"Serus in caelum redeas, diuque
"Laetus intersis populo Quirini;
"Neve te nostris vitiis iniquum
"Ocyor aura
"Tollat.

25. *Urbes.*]

Concilia incertum est, urbesne invifere, Caesar,

25

Terrarumque velis curam, et te maximus orbis

Auctorem frugum, tempestatumque potentem

Accipiat, cingens materna tempora myrto:

An deus immensi venias maris, ac tua nautae

Numina fola colant; tibi serviat ultima Thule,

30

Teque

25. *Urbes.*] Almost all the editions have *urbis*; some read *urbeis*. It is certainly the accusative case plural, for the construction will not admit of its being the genitive singular; wherefore, to avoid confusion, I have put *urbes*. Dryden imagined *urbis* to be the genitive case singular; and that Virgil meant particularly the city of Rome:

“Whether in after times to be declar’d,
“The patron of the world, and Rome’s peculiar guard.”

Invifere.] La Cerda observes that this word is expressive of Divinity, and quotes several passages from the Poets in confirmation of his opinion.

27. *Tempestatumque potentem.*] These words are generally understood to mean, that Augustus should be the ruler of the seasons. But I think Virgil has seldom, if ever, used *tempestates*, to signify the seasons. Sure I am that many passages may be produced where he has expressed storms by that word. I shall content myself with one in the first Aeneid, where Aeolus speaks in the following manner to Juno:

“Tu mihi quodcunque hoc regni, tu sceptrum,
“Jovemque
“Conciliās: tu das epulis accumbere divūm,
“Nimborumque facis, *tempestatumque potentem*.”

Pliny explains *tempestates*, hail, storms, and such like: “Ante omnia autem duo genera
“esse caelestis injuriae meminisse debemus.
“Unum quod tempestates vocamus, in quibus
“grandines, procellae, caeteraque similia intelliguntur.”

Mr B — translates it in this sense;

“Parent of fruits, and pow’rful of the storm.”

The Poet means, no doubt, that Augustus shall govern the storms in such a manner, that they shall not injure the fruits of the earth.

28. *Cingens materna tempora myrto.*] The myrtle was sacred to Venus, as Virgil tells us himself in the seventh Eclogue:

“Populus Alcidae gratissima, vitis Iaccho,
“Formosae myrtus Veneri.”

He pays a fine compliment to Augustus in this passage, making him, as he was very desirous to have it thought, to be descended from Aeneas, who was the son of Venus. The same expression is used with regard to Aeneas himself, in the fifth Aeneid:

“Sic fatus, velat materna tempora myrto.”

30. *Ultima Thule.*] The King’s manuscript, and one of Dr Mead’s have it Thile; in another of Dr Mead’s, and in the Cambridge manuscript, it is Tyle; in the Bodleian manuscript it is Thyle. Thule was thought by the Antients to be the farthest part of the earth towards the north, and inaccessible; thus Claudian:

“Ratibusque impervia Thule.”

The place which the Romans meant by Thule seems to be Schetland; for Tacitus tells us, it was in sight of the Roman fleet, when Agricola sailed round Britain, and conquered the Orkney islands. “Hanc oram novissimi
“maris

Teque fibi generum Tethys emat omnibus undis :
Anne novum tardis fidus te mensibus addas,
Qua locus Erigonen inter, Chelasque sequentes
Panditur ; ipse tibi jam brachia contrahit ardens

Scorpius,

" maris tunc primum Romana classis circum-
" vecta, insulam esse Britanniam affirmavit, ac
" simul incognitas ad id tempus insulas, quas
" Orcadas vocant, invenit, domuitque. Dis-
" pecta est et Thule, quam haecenus nix, et
" hyems abdebat.

31. *Teque fibi generum Tethys &c.*] One of the Arundelian manuscripts, and one of Dr Mead's, have Thetis, which is certainly a mistake ; for the first syllable of Thetis is short :

" Dilectae Thetidi halcyones."

Tethys is the wife of Oceanus, and mother of the nymphs.

32. *Tardis mensibus.*] By the slow months he is generally understood to mean the summer months, because the days are then longest ; or perhaps, because the summer signs rise backwards, he might poetically feign them to move slower than the rest ; thus Manilius :

" Quod tria signa novem signis conjuncta re-
" pugnant,
" Et quasi seditio caelum tenet. Aspice Taurum
" Clunibus, et Geminos pedibus, testudine
" Cancrum,
" Surgere ; cum rectis oriantur caetera membris.
" Ne mirere moras, cum Sol adversa per astra
" Aestivum tardis attollit mensibus annum."

But Dr Halley has favoured me with the true meaning of these words, which have given so much trouble to the commentators. Leo, Virgo, Libra, and Scorpio, are really of much slower ascension than the other eight signs of the Zodiack ; to which Virgil no doubt alluded.

33. *Qua locus Erigonen inter, &c.*] Erigone is Virgo. Servius tells us, that the Egyptians reckoned twelve signs of the Zodiack, and the Chaldeans but eleven : that the Chaldeans allotted twenty degrees of the ecliptick to some signs, and forty to others ; whereas the Egyp-

tians allotted just thirty to each : and that the Chaldeans make the Scorpion to extend his claws into the place of Libra : thus Ovid :

" Est locus, ingeminus ubi brachia concavat arcus
" Scorpius ; et cauda flexisque utrinque lacertis,
" Porrigit in spatium signorum membra duo-
" rum."

It is certain that Libra was not universally received as a sign amongst the antients ; and that the *Chelae*, or claws of the Scorpion, were reckoned instead of it. Virgil was by no means ignorant of Libra, for he mentions it in another place :

" Libra dies somnique pares ubi fecerit horas."

He takes advantage of this difference amongst the antient Astronomers, and accommodates it poetically, by placing Augustus, instead of Libra, the emblem of justice, between Virgo and Scorpio ; and describes the scorpion as already pulling back his claws to make room for him. He might also in this place, have a view to the birth of Augustus, which was under Libra.

34. *Panditur ; ipse tibi*] Servius made the point after *tibi* : but I think it is better after *Panditur*. The sense is better if *ipse* be joined with *Scorpius*, than if it be made to agree with *locus*.

Ardens Scorpius.] This epithet is thought to belong to Scorpio, because it is the house of Mars ; thus Manilius :

" Pugnax Mavorti Scorpius haeret."

Those, who are born under this sign, are supposed by Astrologers to be of a fiery and turbulent disposition. Thus we find in Manilius :

" Scorpius armata violenta cuspide cauda,
" Qua sua cum Phoebi currum per fidera ducit,
" Rimatur terras, et fulcis femina miscet.
" In bellum arduos animos, et martia castra

" Efficit,

Scorpius, et caeli iusta plus parte relinquit.

35

Quicquid eris, nam te nec sperent Tartara regem,

Nec tibi regnandi veniat tam dira cupido,

Quamvis Elyfios miretur Graecia campos,

Nec repetita sequi curet Proserpina matrem,

Da facilem cursum, atque audacibus annue coeptis,

40

Ignarosque viae mecum miseratus agrestes,

Ingredere

“ Efficit, et multo gaudentem sanguine civem,

“ Nec praeda quam caede magis. Cumque

“ ipsa sub armis

“ Pax agitur, capiunt saltus, sylvasque pererrant.

“ Nunc hominum, nunc bella gerent violenta

“ ferarum :

“ Nunc caput in mortem vendunt, et fumus

“ arenae :

“ Atque hostem sibi quisque parat, cum bella

“ quiescunt :

“ Sunt quibus et simulachra placent, et ludus

“ in armis.

“ Tantus amor pugnae est, discuntque per otia

“ bellum,

“ Et quodcunque pari studium producit arte.”

Servius hints at another interpretation; that by *ardens* the Poet may mean that the scorpion is *ardent* to embrace Augustus.

35. *Et caeli iusta plus parte relinquit.*] Some manuscripts and printed editions have *relinquit*; but the best authority seems to be for the present tense. One of the Arundelian manuscripts has *ut caeli iusta plus parte relinquat*, which is a good reading. But as I find only the authority of this single manuscript for it, I choose to preserve *relinquit*.

Iusta plus parte may admit of two interpretations: either that the Scorpion, by drawing in his claws, will relinquish to Augustus the unequal share of the heavens, which he now possesses: or that by so doing he will leave him a greater share than belongs to one sign. Dryden follows the former interpretation:

“ The Scorpion ready to receive thy laws,

“ Yields half his region, and contracts his claws.”

And Mr B - -

“ For thee his arms the Scorpion now confines,

“ And his unequal share of heaven resigns.”

Dr Trapp understands it in the latter sense:

“ — see the burning Scorpion now,

“ Ev’n now contracts his claws, and leaves for
“ thee,

“ A more than just proportion of the sky.”

36. *Sperent.*] It is *spernent* in one of Dr Mead’s manuscripts, and in an old edition printed at Nuremberg, in 1492: but I look upon it to be an error of the transcribers.

41. *Ignarosque viae mecum miseratus agrestes.*] Servius mentions two ways of interpreting this verse. One is *agrestes mecum ignaros*; in which sense Dryden has translated it:

“ Pity the Poet’s and the Ploughman’s cares.”

The other is *rusticis ignavis fave mecum*; which seems to be much the best sense; for Virgil would hardly have declared himself ignorant of the subject on which he had undertaken to write. This interpretation is generally received by the commentators; and thus Mr B — has translated it.

“ Pity with me th’ unskilful Peasant’s cares.”

And Dr Trapp:

“ And pitying, with me, the simple swains

“ Unknowing of their way.”

42. *Ingredere*

Ingredere, et votis jam nunc assuesce vocari.

Vere novo, gelidus canis cum montibus humor

Liquitur, et zephyro putris se gleba resolvit ;

Depresso incipiat jam tum mihi taurus aratro

45

Ingemere, et fulco attritus splendescere vomer.

Illa seges demum votis respondet avari

Agricolae, bis quae solem, bis frigora sensit ;

Illius

42. *Ingredere, et votis jam nunc assuesce vocari.*] Ruæus interprets this *ingredere viam*, which is very low. *Ingredior* signifies to enter upon an office. Virgil therefore calls upon Augustus, to begin now to take the divine power upon him. Dr Trapp has very well translated this line ;

“ Praefite the god, and learn to hear our
“ pray’rs.”

The Poet is justified in this compliment, by the divine honours which began to be paid to Augustus about the time that Virgil began his Georgicks. Thus Horace :

“ Praesenti tibi maturos largimur honores,
“ Jurandasque tuum per nomen ponimus aras.”

43. *Vere novo &c.*] The invocation being finished, he begins his work with directions about plowing. “ In the very beginning of the “ spring, as soon as the snow is melted from “ the hoary mountains, and the crumbling “ earth is unbound by the Zephyrs ; then let “ my bullock begin to groan with plowing “ deep, and let the share be worn bright with “ the furrow. That land fulfils the wishes of “ the most covetous farmer, which has twice “ felt the cold, and twice the heat. That man’s “ crops have been so large, that they have even “ burst his barns.”

The beginning of the Spring was in the month of March ; but Virgil did not mean this

by his *Vere novo*. The writers of agriculture did not confine themselves to the computations of Astrologers, but dated their spring from the ending of the frosty weather. Thus Columella has explained this very passage : “ Ne discere “ damus ab optimo vate qui ait, ille vere novo “ terram proscindere incipiat. Novi autem “ veris principium non sic observare rusticus “ debet, quemadmodum astrologus, ut expectet “ certum diem illum, qui veris initium facere “ dicitur. Sed aliquid etiam sumat de parte “ hyemis, quoniam consumpta bruma, jam in- “ tepescit annus, permittitque clementior dies “ opera moliri. Possunt igitur ab idibus Janu- “ ariis, ut principem mensem Romani anni ob- “ servet, auspicari culturarum officia.

48. *Bis quae solem, bis frigora sensit.*] The King’s, the Cambridge, the Bodleian, and some of the old printed editions have *sensit*. The commentators have found great difficulty in explaining this passage. Servius takes it to mean that land, which has twice felt the heat of the days and cold of the nights ; by which he supposes Virgil intends to express the two times of plowing, in spring and autumn. Others suppose that he means the ground should lie fallow every other year, and thus explain its feeling both heat and cold twice : they say it is plowed about the end of winter, it rests the next summer, is sown about the beginning of winter, and yields its crop the following summer. They support their interpretation by several quotations : but these prove only that it was a common practice amongst the ancients, to cultivate their fields after this manner. The Poet

Illius immensae ruperunt horrea messes.

At prius ignotum ferro quam scindimus aequor,

50

Ventos, et varium caeli praediscere morem

Cura fit, ac patrios cultusque habitusque locorum,

Et quid quaeque ferat regio, et quid quaeque recuset.

Hic

is here advising the farmer to be very diligent in plowing, not to spare the labour of his oxen, and to polish his share with frequent use; and to encourage him, he adds, that if he would exceed the common rule, by letting his land lie fallow two years, and consequently plowing it four times, his crop would be so large, that his barns would scarce contain it. We have Pliny's authority, that this is thought to be the sense of Virgil: "quarto feri sulco Virgilius" "existimatur voluisse, cum dixit optimam esse" "segetem, quae bis solem, bis frigora sensisset." Dryden erroneously translates *illa seges*, *that crop*: it is plain that *seges* can mean nothing but the *land* in this passage.

50. *At prius &c.*] In these lines the Poet advises us to consider well the nature of the place, before we begin to plow. "But before we" "plow an unknown plain, we must carefully" "obtain a knowledge of the winds, the various" "dispositions of the weather, the peculiar culture and nature of the place, and what each" "country will produce, and what not. In" "one place corn succeeds, in another vines:" "another abounds with fruit-trees, and spontaneous herbs. Do you not see that Tmolus" "yields the odorous saffron, India ivory, the" "soft Sabeans frankincense, the naked Chalybes iron, Pontus the powerful castor, and" "Epirus the best of mares, which win the" "prize in the Olympic games."

At.] The King's, the Cambridge, the Bodleian, and both Dr Mead's manuscripts have *ac*: it is the same also in Servius, Paul Stephens, La Cerda, and some other printed editions. The two Arundelian manuscripts, Heinsius, Ruæus, Masvicius, and most of the editors read *at*.

51. *Caeli morem.*] I take *caelum* in this place to signify the *weather*, or temperature of the air. Thus Servius interprets it; *caeli, id est aëris*; and strengthens his opinion with these words of Lucretius:

"In hoc caelo qui dicitur aer."

La Cerda quotes the authority of Pliny for rendering *caelum* the constellations; but he is mistaken. Pliny's words are, "Et confitemur dum est, caelo maxime constare ea: quippe" "Virgilio jubente praedisci ventos ante omnia," "ac siderum mores, neque aliter quam navigantibus servari. In these last words it is plain that Pliny alludes to another passage in this Georgick:

"Praeterea tam sunt Arcturi sidera nobis
"Hoedorumque dies servandi, et lucidus anguis;
"Quam quibus in patriam ventosa per aequora
"vectis
"Pontus et ostriferi fauces tentantur Abydi."

53. *Et quid quaeque ferat regio, et quid quaeque recuset.*] Pliny alludes to this line, when he says, *Lib. 18. cap. 18*: "In omni quidem" "parte culturae, sed in hac quidem maxime" "valet oraculum illud, "Quid quaeque regio" "patiat." Columella also seems, in his preface, to have had it in his view: "Nam qui se" "in hac scientia perfectum volet profiteri, sit" "oportet rerum naturae sagacissimus, declinationum mundi non ignarus, ut exploratum habeat, quid cuique plagae conveniat, quid repugnat." In *Lib. 5. cap. 5.* he quotes the very words of our Poet: "Notandum itaque et diligenter explorandum"

Hic fegetes, illic veniunt felicius uvae:

Arborei foetus alibi, atque injussa virescunt

55

Gramina. Nonne vides croceos ut Tmolus odores,

India mittit ebur, molles sua thura Sabaei?

At Chalybes nudi ferrum, virofaque Pontus

Castorea

"plorandum esse, et quid quaeque ferat regio, et quid ferre recuset."

56. *Croceos ut Tmolus odores.*] One of the Arundelian manuscripts has *croceos Tmolus odores*. The name of this mountain is sometimes indeed spelt *Timolus* or *Tymolus*; but then the first syllable is short, as in the sixth book of Ovid's *Metamorphosis*.

"Deferuere sui nymphae vineta Timoli."

One of Dr Mead's manuscripts has *croceos ut Timolus*, which cannot be right: the other has *ut Molus*. Tmolus is a mountain of Lydia famous for the best saffron. Some of the commentators would fain understand the Poet to allude to the odorous wines which are made in that country; but the other interpretation seems to be the best, as well as the most obvious.

57. *India mittit ebur.*] All authors agree in preferring the elephants of India to those of all other countries. Ivory is the tusk of that animal, not the tooth, as is commonly imagined.

Molles sua thura Sabaei.] The Sabeans are a people of Arabia Felix, in whose country only the frankincense-tree is said to grow; thus we find in the second Georgick:

"—— Solis est thurea virga Sabaeis."

Theophrastus also and Pliny both affirm that it is found only in Arabia. Dioscorides mentions an Indian as well as an Arabian frankincense. Garcias affirms that it does not grow in any part of India, and that the Indians have all their frankincense from Arabia. Bodaeus a Stapel, in his notes on Theophrastus, observes that the Greek writers called that sort of frankincense Indian, which grew in the islands near Arabia. because those islands were formerly

under the government of the Indians. Virgil gives them the epithet of *molles* because of their effeminacy; thus Manilius:

"Necprocul in molles Arabes, terramque ferentem
"Delicias."

And again,

"Et molles Arabes, sylvarum ditia regna."

58. *Chalybes nudi ferrum.*] There is some doubt who these Chalybes are. Strabo says the Chaldeans were antiently so called, and that their chief support is from iron and other metals: *Τῆς δὲ Τραπεζῆντος ὑπέρκεινται, καὶ τῆς Φαρνακίας, Τιβαρηνοὶ τε καὶ Χαλδαῖοι. — Οἱ δὲ νῦν Χαλδαῖοι, Χάλυβες τὸ παλαιὸν ὠνομάζοντο, καὶ ἔς μάλιστα ἡ Φαρνακία ἰδρυταί, κατὰ θάλατταν μὲν ἔχουσα εὐφυίαν τὴν ἐκ τῆς Πηλαμυδίας. πρῶτις γὰρ ἀλίσκεται ἐν ταῦτα τὸ ὄψον τῆτο ἐκ δὲ τῆς γῆς τὰ μέταλλα, νῦν μὲν σιδήρεα, πρότερον δὲ καὶ ἀργύρεα. Οὕτως δὲ κατὰ τὰς τόπους τέττας ἡ παραλία σενὴ τελέως ἐστὶν ὑπέρκεινται γὰρ εὐδὺς τὰ ὄρη μεταλλῶν πλήρη καὶ δρυμῶν, γεωργεῖ δὲ ἔ πολλα. λείπεται δὲ τοῖς μὲν μεταλλευταῖς ἐκ τῶν μετάλλων ὁ βίος.* He thinks also that they are the Halizones of Homer; and that Alyba in that Poet is the same with Chalyba:

*Αὐτὰρ Αλιζάνων Οστῖος καὶ Επιστοπος ἦρχον
Τηλόθεν ἐξ Αλύβης, ὅθεν ἀργύρεα ἐστὶ γένεθλη.*

Justin makes them a people of Spain, and says they take their name from the river *Chalybs*, near which they dwell. Both Dryden and Mr B — have followed Justin, translating *Chalybes, Spaniards*. They are called naked, because

Castorea, Eliadum palmas Epiros equarum?

Continuo

cause the excessive heat of their forges made them work naked. Thus we find one of the Cyclops described, when at work:

“ Ferrum exercebant vasto Cyclopes in antro,
“ Brontesque Steropesque et nudus membra Py-
“ racmon.”

Virosaque Pontus Castorea.] Pontus is a part of Asia minor, famous for drugs of extraordinary efficacy, and such as were said to be used in enchantments. Virgil mentions them in his eighth eclogue:

“ Has herbas, atque haec Ponto mihi lecta
“ venena
“ Ipse dedit Moeris: nascuntur plurima Ponto.
“ His ego faepe lupum fieri et se condere sylvis
“ Moerin, faepe animas imis excire sepulchris,
“ Atque fatas alio vidi traducere menses.”

Castor is an animal substance taken from a quadruped, which in Latin is called *Castor* and *Fiber*, in English *the Beaver*. It has been generally imagined that this drug is the testicle of that animal, and that, when it is close pursued, it bites off its testicles, leaves them for the hunters, and so escapes. To this story we find frequent allusions amongst the ancients; thus Juvenal:

“ — Imitatus castora, qui se
“ Eunuchum ipse facit, cupiens evadere damno
“ Testiculorum.”

Pliny takes the castor to be the testicles of the animal; but quotes the authority of Sextius, against the story of its biting them off. “ Spec-
“ tabilis naturae potentia in his quoque, quibus
“ et in terris et in aqua victus est, sicut et fibris
“ quos castores vocant, et castorea testes eorum.
“ Amputari hos ab ipsis cum capiantur negat
“ Sextius diligentissimus medicinae. Quinimo
“ parvos esse substrictosque, et adhaerentes spi-
“ nae, nec adimi sine vita animalis posse.”
Modern authors have discovered that the bags which contain the castor, are not the testicles of the Beaver, and that they have no communication with the *penis*, and are found in both

sexes. They are odoriferous glands placed in the groin of the Beaver, as we find in some other quadrupeds. The best castor is now brought to us from Russia. *Virosa* does not mean in this place *poisonous*; but *efficacious* or *powerful*. *Virus* from which it seems to be derived is sometimes used in a good sense, as we find it in Statius:

“ — Jungam ipse manus, atque omne *benigne*
“ *Virus*, odoriferis Arabum quod doctus in arvis,
“ Aut Amphrysiaco pastor de gramine carpsi.”

In the passage just now quoted from the eighth eclogue we find the *venena* of Pontus not to signify any thing destructive to life; but drugs of such extraordinary power, that by their means Moeris could turn himself into a wolf, raise spirits, and remove a crop of corn from one field to another.

Dryden has followed the ancient tradition of the testicles:

“ Thus Pontus sends her Beaver stones from far.”

Mr B — translates *virosa*, *heady*. Dr Trapp observes that *virus* and *venenum* sometimes carry the sense of *φάρμακον*, and so translates it,

“ Pontus, its castor’s drug,”

which is very low.

59. *Eliadum palmas Epiros equarum.*] Elis is a country of Peloponnesus, in which was the city Olympia, famous for the temple of Jupiter Olympius, and the Olympic games. Epirus was formerly a kingdom of Greece, famous for horses. In the third Georgick we find Epirus recommended as breeding good horses:

“ Et patriam Epirum referat.”

The Phoenicians are thought to have given this country its name, from אביר *abir*, which signifies *strong*; whence bulls and horses are called אבירים *abirim*, being the strongest of beasts. Thus Epirus will signify *the country of bulls and horses*. It was certainly famous for both these animals.

Continuo has leges, aeternaque foedera certis

60

Imposuit natura locis, quo tempore primum

Deucalion vacuum lapides jactavit in orbem:

Unde homines nati durum genus. Ergo age, terrae

Pingue solum primis extemplo a mensibus anni

Fortes invertant tauri, glebasque jacentes

65

Pulverulenta

60. *Continuo has leges, &c.*] After having observed that nature has subjected the world to these laws, that different places should produce different things, ever since the time of Deucalion, he resumes his subject, and gives directions when a rich soil should be plowed, and when a poor one. "These laws, and eternal covenants, were laid by nature on certain places, ever since the time that Deucalion threw the stones into the uninhabited world: whence a laborious race of men were produced. Come on then, immediately from the very first months of the year, let the strong bullocks turn up the rich soil, and let the clods lie to be baked by the dusty summer with the hot beams of the sun. But if the soil be poor, it will be sufficient to turn it up lightly with a small furrow, about the rising of Arcturus: the design of the first of these precepts is to hinder the weeds from hurting the joyful corn; that of the second is to prevent the small quantity of moisture from forsaking the barren sand."

62. *Deucalion vacuum lapides &c.*] The story of Deucalion is in the first book of Ovid's *Metamorphosis*. We are there told that, when the world was destroyed by a deluge, Deucalion only with his wife Pyrrha survived. They consulted the oracle of Themis, in what manner mankind was to be restored. The oracle commanded them to throw the bones of their great mother behind their backs. By their great mother they understood the earth to be meant, and her bones they apprehended to mean the stones. They obeyed this command, and the stones which Deucalion threw became men, and those which Pyrrha threw became women. Ovid concludes the fable with a remark, almost in Virgil's words:

"Inde genus durum sumus, experiensque laborum,
Et documenta damus, qua sumus origine nati."

64. *Primis a mensibus anni.*] The preposition *a* is wanting in the Cambridge manuscript. By these words he means the same that he did by *vere novo* in the forty-third verse in this Georgick. He there mentions the beginning of the spring, as the season to begin plowing. Here he is more particular, and informs us, that a rich soil only is to be plowed so early, and gives his reason for it. Pliny has quoted this passage of our Poet, in *lib. 18. c. 26*. He is there speaking of what work the husbandman is to do when Favonius begins to blow, which he makes to be about the eighth of February, sooner or later. "Interim, says he, ab eo die, quisquis ille fuerit, quo flare coeperit, non utique VI. Idus Febr. sed five ante, quando praevernatur, five post, quando hyemat: post eam diem, inquam, innumera rusticos cura distringat, et prima quaeque peragantur quae differri nequeunt. — Terra in futurum proscinditur, Virgilio maxime autore, ut glebas sol coquat. Utilior sententia, quae non nisi temperatum solum in medio vere arari jubet: quoniam in pingui statim sulcos occupant herbae, gracili infecuti aestus exiccant: tum namque succum venturis seminibus auferunt. Talia autumnus melius arari certum est." Columella tells us, that a fat soil should be plowed in February, if the weather be warm enough to admit of it. "Colles pinguis soli, peracta satione trimestri, mense Martio, si vero tepor caeli, ficitasque regionis suadebit, Februario statim proscindendi sunt."

65. *Fortes invertant tauri.*] This agrees with what he said before,

"Depresso

Pulverulenta coquat maturis-solibus aestas.

At si non fuerit tellus foecunda, sub ipsum

Arcturum tenui sat erit suspendere fulco:

Illic, officiant laetis ne frugibus herbae,

Hic, sterilem exiguus ne deferat humor arenam.

Alternis idem tonsas cessare novales,

70

Et

“ Depresso incipiat jam tum mihi taurus aratro
“ Ingemere.”

He advises the husbandman to make deep furrows in the rich ground, which he expresses poetically by requiring the bullocks to be strong.

66. *Maturis solibus.*] Pierius tells us that in the Roman manuscript it is *maturis frugibus*.

67. *Sub ipsum Arcturum.*] Arcturus rises, according to Columella, on the fifth of September: “ Nonis Septembris Arcturus exoritur.” According to Pliny, it rises eleven days before the autumnal equinox, that is, a week later, than Columella’s account: “ Post eos, rursus Austri frequentes, usque ad sidus Arcturi, quod exoritur undecim diebus ante æquinoctium autumnii.” In another place he tells us, that according to the Athenians, Arcturus rises on the fifth of September, but, according to Caesar, on the twelfth: “ Vindemiator Aegypto nonis exoritur. Atticae Arcturus matutino, & sagitta occidit mane. Quinto Idus Septembris Caesari capella oritur vespere. Arcturus vero medius pridie Idus, vehementissimo significato terra marique per dies quinque.” Columella no doubt followed the Greek calculation. This author gives the same advice about plowing a poor soil; and for the same reason: “ Graciles clivi non sunt aestate arandi, sed circa Septembres calendas; quoniam si ante hoc tempus proscinditur, effoeta et sine succo humus aestivo sole peruritur, nullasque virium reliquias habet. Itaque optime inter Calendas, et Idus Septembris aratur, ac subinde iteratur, ut primis pluviis æquinoctialibus conseri possit: neque in lira, sed sub sulco talis ager feminandus est.”

“ Arcturus in the time of Columella and Pliny, rose with the sun at Athens, when the sun was in $12\frac{1}{2}$ of Virgo; but at Rome three days sooner, the sun being in $9\frac{1}{4}$ of Virgo: the autumnal equinox then falling on the 24th or 25th of September.” Dr Halley.

71. *Alternis idem &c.*] In this passage the Poet advises us to let the ground lie fallow, every other year; or else to change the grain. “ Suffer also your arable land to lie fallow every other year, and let the idle field grow hard with lying still. Or else, changing the season, sow the golden corn, where you have just taken off the joyful pulse with shattered pods; or the small seeds of vetches; or the brittle stalks, and rattling haulm of the bitter lupine. For a crop of flax, or oats, or drowsy poppies, burns the land. But to sow every other year is an easy labour: only be not ashamed to enrich the dry soil with fat dung; nor to spread unclean ashes over the exhausted fields. Thus also the fields rest with changing the grain; nor at the same time is there any grace wanting in an unplowed field.”

Tonsas novales.] *Novalis* signifies, according to Pliny, a ground that is sown every other year: “ Novale est, quod alternis annis feritur.” Varro says, it is one that has been sown before it is renewed by a second plowing: “ Seges dicitur quod aratum satum est; arvum quod aratum, nec dum satum est; *novalis* ubi satum fuit ante, quam secunda aratione renovetur.” It is sometimes also used to express a land that is new broken up. The epithet *tonsas* being added to *novales*, seems to bring it

Et segnem patiere situ durefcere campum.

Aut ibi flava feres mutato fidere farra,

Unde prius laetum filiqua quaffante legumen,

Aut

to Varro's sense; if we must understand it to mean the same with *demeflas*, as it is generally interpreted. But perhaps, the Poet may mean by *tonfas novales*, new broken up fields that had lately been grazed by cattle. Our author uses *tondeo* in this sense, at the beginning of this Georgick:

"Tondent dumeta juveni,"

And in the third Aeneid:

"— — — Equos in gramine vidi

"Tondentes campum late."

73. *Mutato fidere.*] Pierius says it is *mutato semine* in the Roman manuscript, which seems a plainer and more intelligible reading, than *mutato fidere*: but as we have only the authority of a single manuscript for it, I have preserved the common reading. By *mutato fidere*, the Poet must mean that pulse are sown in one season, and corn in another.

Farra.] *Far* seems to be put here for corn in general. It may not however be improper to say something in this place concerning that grain; which was so famous amongst the antient Romans. It seems to me pretty plain, that it is the *ζεία* or *ζεία* of the Greeks, and what we call in English *spelt*. It is a sort of corn, very like wheat; but the chaff adheres so strongly to the grain, that it requires a mill to separate them, like barley. Dionysius of Halicarnassus says expressly, that the Greeks call that *ζεία*, which the Romans call *far*. The principal objection to this seems to be that Pliny treats of *zea* and *far*, as two different sorts of grain. But this is of no weight with me, for it is plain that Pliny borrows what he says of *zea* from the Greek writers. In *lib. 18. cap. 8.* he says it is peculiar to Egypt, Syria, Cilicia, Asia, and Greece: "Frumenti genera non eadem ubique: neque ubi eadem sunt, iisdem nominibus. Vulgatissima far, quod adorea veteres appellavere, filigo, triticum. Haec plurimis terris communia. Arinca Gallicarum propria, copiosa et Italiae est. Ae-

gypto autem ac Syriae, Ciliciaeque et Asiae, ac Graeciae peculiares *zea*, olyra, tiphe." In *cap. 10.* he says, "Apud Graecos est *zea*." Thus we may reasonably suppose that what Pliny says of *zea* is taken from the Greek authors; and that they are the same grain, notwithstanding his having distinguished them. Besides, it may not be amiss to observe, that our Poet has given, in the 219 verse of this Georgick, the epithet *robusta* to *farra*; which is the very same that Theophrastus has given to *zea*: *τῶν δὲ ὁμοιοπύρων, καὶ ὁμοιοκρίθων, οἷον ζείας, τίφης, ὀλύρας, βρώμης, ἀνγίλωνος, ἰσχυρότερον καὶ μάλιστα καρπιζόμενον, ἢ ζεία.* I shall add only one observation more; that *far* was the corn of the antient Italians, and was frequently used in their sacrifices and ceremonies, whence it is no wonder that this word was often used for corn in general. Thus in several counties of England, we find the several sorts of grain called by their proper names, and that which is the chief produce of the country dignified with the name of *corn*. That *far* was the food of the antient Italians, we have Pliny's authority: "Primus antiquis Latio cibus." That it was used in sacrifices, I shall quote only the authority of Virgil himself, in the fifth Aeneid:

"Haec memorans cinerem et sopitos suscitavit ignes:
Pergameumque Larem, et canae penetralia Vestae

"Farre pio et plena supplex veneratur acerra."

74. *Laetam filiqua quaffante legumen.*] Pierius seems to approve of *laetum* instead of *laetum*; as it is in the Roman manuscript: but I take *laetum* to be the true reading. By *laetum legumen* Virgil intends to express *beans*; which were esteemed as the principal sort of pulse. Thus Pliny: "Sequitur natura leguminum; inter quae maximus honos fabis." The same author, quoting this passage of Virgil, substitutes *faba* for *legumen*; "Virgilius alternis cessare

Aut tenues foetus viciae, tristisque lupini

75

Sustuleris fragiles calamos, sylvamque sonantem.

Urit

"cessare arva suadet, et hoc, si patiantur ruris
"spatia, utilissimum procul dubio est. Quod
"si neget conditio, far ferendum unde lupi-
"num, aut vicia, aut faba sublata sint, et quae
"terram faciant laetiozem." He mentions
beans also in another place, as fattening the
soil, instead of dung: "Solum in quo fata est
"laetificat stercoreis vice." Cato also, where
he is speaking of what enrich the earth, begins
with *lupinum, faba, vicia*. *Legumen* is derived
à *legendo*, because pulse are gathered by hand,
and not reaped, according to Varro: "Alii
"legumina, alii, ut Gallicani quidam, legaria
"appellant, utraque dicta à legendo, quod ea
"non secantur, sed vellendo leguntur." Pliny
has almost the same words, speaking of the *le-
gumina*: "Quae velluntur e terra, non subse-
"cantur: unde et legumina appellata, quia
"ita leguntur." The epithet *quassante* seems
not to have been well understood by the Com-
mentators. They generally indeed agree with
Servius, in telling us that *quassante* is used for
quassata: but then they proceed no farther than
to tell us, that they suppose the Poet alludes to
the shaking of the pods with the wind. I
have never observed any remarkable shaking in
bean pods, nor does their firm adherence to the
stalk seem to admit of it. I rather believe the
Poet alludes to the method used by the Romans,
of shaking the beans out of the pods. Pliny
just mentions it in his eighteenth book, where
he says *faba metitur, deinde concutitur*. Colum-
mella has given us a particular account of it.
He says they untie a few bundles at a time, at
the farther end of the floor, and then three or
four men kick them forward, and strike them
with sticks or pitch-forks, and when they are
come the whole length of the floor, they ga-
ther the stalks into a heap, and so the beans
are shaken out. "Maxime ex leguminibus ea,
"et sine jumentis teri, et sine vento purgari
"expeditissime sic poterit. Modicus fasciculo-
"rum numerus resolutus in extrema parte areae
"collocetur, quem per longissimum ejus, me-
"diumque spatium tres vel quatuor homines
"promoveant pedibus, et baculis furcillisve
"contendant: deinde cum ad alteram partem

"areae pervenerint, in acervum culmos rege-
"rant. Nam semina excussa in area jacebunt,
"superque ea paulatim eodem modo reliqui
"fasciculi excutientur. Ac durissimae quidem
"acus resectae, separataeque erunt a eudenti-
"bus: minutae vero, quae de siliquis cum faba
"resederunt, aliter seernentur. Nam cum
"acervus paleis, granisque mistus in unum
"fuerit conjectus, paulatim ex eo ventilabris
"per longius spatium jactetur, quo facto, palea,
"quae levior est, citra decidet: faba, quae lon-
"gius emittetur, pura eo perveniet, quo venti-
"lator eam, jaculabitur." I have rendred
quassante, *shattered*, which I take to be the true
meaning of the word: for it appears by Colum-
mella's account, that the pods are broken and
shattered to let the beans come out. *Quasso* is
frequently used in this sense; and our English
word to *quash* is derived from it.

75. *Tenues foetus viciae*,] The seeds of vetches,
or tares, are very small in proportion to beans
and lupines; and therefore the Poet has distin-
guished them by the epithet of *tenues*. They
are also reckoned to fertilize the fields: *Et vicia
pinguescunt arva*, says Pliny.

Tristis lupini.] This epithet is well chosen,
for *lupinus* is derived from *λύπην*, *tristitia*. The
antient writers of agriculture agree that lupines
being sown in a field are as good as dung to it.
Columella says they will make the husbandman
amends, if he has no other dung: "Jam vero,
"ut ego reor, si deficiatur omnibus rebus
"agricola, lupini certe expeditissimum praesi-
"dium non deesse, quod cum exili loco circa
"Idus Septembris sparserit, et inaraverit, idque
"tempestive vomere vel ligone succiderit, vim
"optimae stercorationis exhibebit." Pliny also
mentions lupine as an excellent manure: "Inter
"omnes autem constat nihil esse utilius lupini
"segete, priusquam siliquetur, aratro vel biden-
"tibus versa, manipulisve desectae circa radices
"arborum ac vitium obrutis. - - - Segetem
"stercorant fruges, lupinum, faba, vicia." And in the eighteenth book, speaking of lupine,
he says: "Pinguescere hoc satum arva vineasque
"diximus. Itaque adeo non egit fimo, ut
"optimi vicem repraesentet."

77. Urit

Urit enim lini campum seges, urit avenae,

Urunt lethaeo perfusa papavera somno.

Sed tamen alternis facilis labor: arida tantum

Ne

77. *Urit enim lini campum seges.*] Most authors agree with Virgil, that flax burns or impoverishes the soil. Columella says it is so exceedingly noxious, that it is not safe to sow it, unless you have a prospect of great advantage from it. "Lini semen, nisi magnus est ejus in ea regione quam colis proventus, et pretium prorit, ferendum non est; agris enim praecipue noxium est." Palladius observes also that it exhausts the ground: "Hoc mense lini semen feremus, si placet, quod pro malitia sui ferendum non est, nam terrae uber exhaustit." Pliny quotes Virgil, for this observation: "Virgilius et lino segetem exuri, et avena, et papavere arbitratur."

78. *Urunt lethaeo perfusa papavera somno.*] Poppies were commonly sown by the ancients; not that with the scarlet flowers, which is common in our corn fields, but those sorts which we cultivate in our gardens. That they were cultivated by the ancient Romans, is plain from the directions, which all their writers give about sowing them. That it was not our corn poppy, but that of the gardens, appears from the figure of its head in the hand of many statues of Ceres. The head of the garden poppy is round, but that of the red poppy is long and slender, as Pliny has justly observed, *lib. 20. cap. 18.* "Sativum omne magis rotundat capita; at sylvestri longum ac pusillum." This author therefore seems to contradict himself, when he reckons this red sort, *lib. 19. cap. 9.* amongst the cultivated poppies. He there mentions three sorts; the white one, of which the ancients used to eat the seeds: the black one, from which opium is obtained: and the *rhoeas*, or *erraticum*, which frequently grows amongst barley, resembling rocket, a cubit in height, with a red flower which soon falls off, whence it is called in Greek *rhoeas*. This is a plain description of our *red poppy* or *corn-rose*. I shall set down the author's own words: "Papaveris fativi tria genera: candidum, cujus semen tostum in secunda mensa, cum melle apud antiquos dabatur. Hoc et panis rustici crustae

inspergitur affuso ovo inhaerens, ubi inferiorem crustam apium githque cereali sapore condiunt. Alterum genus est papaveris nigrum, cujus scapo inciso lacteus succus excipitur. Tertium genus *rhoeam* vocant Graeci, id nostri erraticum. Sponte quidem, sed in arvis, cum hordeo maxime nascitur, erucae simile, cubitali altitudine, flore ruffo et protinus deciduo, unde et nomen a Graecis accepit." The white poppy is cultivated in our Physic gardens; the heads being much in use: for of them is made the syrup, which is generally known by the name of *Diacodium*. The black poppy is not only sown in our gardens, but grows wild also in several places. I have found it in great plenty on banks, between Cambridge and Ely. The seeds of it are sold for birds, under the name of maw seed. The beautiful double poppies so frequent in gardens, are the same species, the fulness of the flowers being only an accidental variety. That poppies, especially the juice flowing from their wounded heads, which is well known under the name of Opium, procure sleep, hardly requires to be mentioned. On this account Virgil says they are *lethaeo perfusa somno*: and in the fourth Georgick he calls them *lethaea papavera*: and in the fourth Aeneid he has *soporiferum papaver*. Lethe is the name of a river in the infernal regions, which causes those who drink of it entirely to forget every thing; whence our Poet gives the epithet *lethaeo* to sleep.

79. *Sed tamen alternis facilis labor.*] He returns to his first precept, about plowing every other year, and observes that this makes the labour easy; and adds that dunging must not be omitted, if the soil be poor or worn out. This is the generally received interpretation: but Grimoaldus gives another sense to this passage. He takes it to mean that, tho' you should sow flax, oats, or poppies, which greatly exhaust the ground; yet you may easily remedy this inconvenience, by letting the ground lie fallow one year, if you do but take care to dung it diligently.

Ne faturare fimo pingui pudeat fola; neve

Effoetos cinerem immundum jactare per agros.

Sic quoque mutatis requiescunt foetibus arva:

Nec nulla interea est inaratae gratia terrae.

Saepe etiam steriles incendere profuit agros,

Atque

82. *Mutatis requiescunt foetibus arva.*] The sense of this passage is, that the change of grain is of service to the ground, and in some measure answers the same end as letting it lie fallow.

83. *Nec nulla interea est inaratae gratia terrae.*] By *inaratae* is meant *uncultivated*. He here again encourages the husbandman to let his ground lie fallow a year or two, if he can afford to wait so long: and assures him that his forbearance will be well rewarded. Thus at the beginning of this Georgick, he tells us, that a husbandman, who lets his ground lie fallow two years, will reap such an abundant crop, that his barns will scarce contain it:

“ Illius immensae ruperunt horrea messes.”

84. *Saepe etiam, &c.*] In this passage he relates the method of burning a barren soil; and assigns four reasons, why it may be of service. “ It is often also beneficial to set fire to the barren fields, and to burn the light stubble with crackling flames: whether by this means the lands receive some hidden powers, and rich nourishment: or whether every vicious disposition is removed by the heat, and the superfluous moisture made to transpire: or whether the warmth opens more passages, and relaxes the hidden pores, thro’ which the juice is derived to the new herbs: or whether it hardens and contracts the gaping veins, and so hinders the small showers, or parching heat of the sun, or the piercing cold of Bo-reas from scorching it.”

Grimoaldus does not understand this passage as it is commonly understood; that the Poet proposes so many different and even contrary conjectures, concerning the benefit accruing

from burning a barren field. He rather thinks that Virgil intends to describe these four cures for so many causes of barrenness. If the soil be poor, burning will make it fat and full of juice: if it be watry, the heat will make the superfluous moisture transpire: if it be a stiff clay, the warmth will open the pores, and relax the stiffness: if it be a spongy and thirsty soil, the fire will bind and condense it. La Cerda quotes Bersmanus for the same interpretation: and approves of it.

Virgil is generally thought not to have intended to speak of burning the ground itself, but only of burning the stubble. Pliny seems to understand him in this sense: “ Sunt qui accendunt in arvo et stipulas, magno Virgilii praeconio.” Servius in his comment, on these words, *incendere profuit agros*, says, “ Non agros, sed ea quae in agris sunt, id est stipulas vel quisquilias: hoc est purgamenta terrarum, et alia inutilia concremare.” Grimoaldus also interprets this passage; “ Saepe numero etiam herbas, frutices, et stipulam igne absumpsisse, ad reparandam sterilitatem agrorum foecunditatem nonnihil confert.” Dryden also translates it in this sense:

“ Long practice has a sure improvement found,
“ With kindled fires to burn the barren ground;
“ When the light stubble to the flames resign’d,
“ Is driv’n along, and crackles in the wind.”

And Dr. Trapp:

“ Oft too it has been gainful found to burn
“ The barren fields with stubble’s crackling
“ flame.”

He says, “ agros atque stipulam flammis: i. e. agros flammis stipulae.” Mr. B — differs from

Atque levem stipulam crepitantibus urere flammis:

85

Sive inde occultas vires, et pabula terrae

Pinguia concipiunt: sive illis omne per ignem

Excoquitur vitium, atque exudat inutilis humor:

Seu plures calor ille vias, et caeca relaxat

Spiramenta, novas veniat qua succus in herbas.

90

Seu durat magis, et venas adstringit hiantes;

Ne tenues pluviae, rapidive potentia solis

Acrior,

from them all, and says, "Virgil speaks of
"two different things, of burning the soil it-
"self before the ground is ploughed, and of
"burning the stubble after the corn is taken
"off from arable land." This seems to be
the most natural interpretation.

Saepe.] Servius tells us that some join *saepe*
to *incendere*. If this interpretation be admitted,
we must render this passage; "It is beneficial
"also to set fire often to the barren fields.

85. *Atque levem stipulam crepitantibus urere flammis.*] It is scarce possible to avoid obser-
ving how beautifully the rapidity of this verse,
consisting entirely of Dactyls, expresses the
swiftness of the flame, spreading over a stubble
field. Vida quotes this passage, amongst the
many beautiful examples of making the sound
an echo to the sense:

"Hinc etiam solers mirabere saepe legendo
"Sicubi Vulcanus sylvis incendia misit,
"Aut agro stipulas flamma crepitante cremari.

86. *Pabula.*] The Commentators generally
suppose, that when the Poet speaks of this nour-
ishment to be derived from the fire, he alludes
to the philosophy of Heraclitus; that all things
are created out of fire. Le Cerda, with better
reason, thinks, that he means the nourishment
proceeding from the ashes.

92. *Ne tenues pluviae, rapidive potentia solis acrior.*] This passage has very much perplexed
some of the Commentators. They think it
strange that rain should be said to scorch the

ground. La Cerda interprets it "ne pluviae,
"quae tenuitate sua penetrant, herbas perdant."
Dryden translates it:

"Lest soaking show'rs should pierce her secret
"feat."

And Dr Trapp:

— — — Lest drizzling show'rs
Should soke too deep. — — —

This seems to be taking too great a liberty
with Virgil; to suppose an ellipsis, and then
to fill it up with what we please. I would ra-
ther suppose that by *tenues*, he does not mean
quae tenuitate sua penetrant; but, as Servius
tells us, some interpret it, *inutiles, jejunae, ma-
crae*, in opposition to *pingues*, as *tenuis ubi ar-
gilla*. If we understand it in this sense, why
might not the Poet say that the fire, by con-
tracting the gaping veins of the earth, hinders
the small showers from scorching the earth:
that is, hinders the earth from being scorched
or dried, by the smallness of the showers, which
are not sufficient to moisten it; but soak through
its gaping chinks. This interpretation will be
still clearer if with Schrevelius we read *rapidi-
que*, instead of *rapidive*: for then the sense will
be that the small showers joined with a very
parching heat will dry up the spongy, thirsty,
soil. They may poetically be said to parch the
earth, because they are not sufficient to hinder
it from being parched.

93. *Penetrabilis*

Acrior, aut Boreae penetrabile frigus adurat.
 Multum adeo, rastris glebas qui frangit inertes,
 Vimineasque trahit crates, juvat arva: neque illum
 Flava Ceres alto nequicquam spectat Olympo:

95

Et

93. *Penetrabile frigus.*] Thus Lucretius:

“Permanat calor argentum, penetraleque frigus.”

Adurat.] Burning applied to cold is not merely a poetical expression: but we find it made use of also by the Philosophers. Aristotle says that cold is accidentally an active body, and is sometimes said to burn and warm, not in the same manner as heat, but because it condenses or constrains the heat by surrounding it. Πειντικὸν δὲ τὸ ψυχρὸν, ὡς φθαρτικὸν, ἢ ὡς κατὰ συμ-
 θεσηκὸς, καθάπερ εἴρηται πρότερον ἐνίοτε γὰρ καὶ καίειν λέγεται καὶ θερμαίνειν τὸ ψυχρὸν, ἐχ' ὡς τὸ θερμὸν, ἀλλὰ τὸ συνάγειν, ἢ ἀντιπεριβάλλειν τὸ θερμὸν. Pliny also applies *aduror* to cold: “*Aduri quoque fervore, aut flatu frigidiorē*,” and again; “*Olei libra, vinique sextario illinitur cum oleo coctis foliis partibus quas frigus adusserit*,” and in another place; “*Leonis adipēs cum rosaceo cutem in facie custodiunt a vitiis, candoremque servant, et sanant adusta nivibus*,” and in another place he says; “*Si vero adusti frigore*.”

94. *Multum adeo &c.*] In this passage he recommends the breaking of the clods small, which the writers of agriculture call *occatio*. “*Occare, id est comminuerē, ne sit gleba*,” says Varro. “*Pulverationem faciunt, quam vocant rustici occationem, cum omnis gleba in vineis refringitur, et resolvitur in pulverem*,” says Columella.

“He also greatly helps the fields, who breaks the sluggish clods with harrows, and draws the other hurdles: nor does yellow Ceres look down upon him in vain from high

Olympus: and he too, who turns the plough, and breaks the ridges obliquely, which he has already turned up, and frequently exercises the earth, and commands the fields.”

95. *Vimineas crates.*] Dr Trapp translates *rastris* rakes, and *crates* harrows:

“Much too he helps his tilth, who with the rake Breaks the hard lumpish clods, and o’er them draws
 “The other harrow.”

Rastrum, I think, always signifies a harrow, in Virgil; who describes it as something very heavy, which by no means agrees with a rake. In this very Georgick we find *iniquo pondere rastris*, and *gravibus rastris*. *Crates* cannot be harrows, which are too solid to be made of osiers or twigs of trees, as the hurdles are. Thus we have *arbutae crates*, in this Georgick; and *crates salignas*, in the seventh Aeneid; and in the eleventh,

— — — Crates et molle feretum
 Arbuteis texunt virgis, et vimine querno.”

The word is used for any kind of basket work; whence Virgil, in the fourth Georgick, applies it to the structure of a honey-comb; *crates solvere favorum*; and the *crates salignae*, just quoted, are the basket work of a shield; whence the Poet figuratively uses it to express the bones of the breast:

— — — — — crudum
 Transadigit costas et crates pectoris ensem”

96. *Flava Ceres.*] Ceres is called yellow, from the colour of ripe corn: thus we have in Homer ξανθὴ Δημήτηρ.

97. Et

Et qui, proscisso quae fuscitat aequore terga,
 Rursus in obliquum verso perrumpit aratro,
 Exercetque frequens tellurem, atque imperat arvis.
 Humida solstitia, atque hyemes orate ferenas,

100

Agricolae ;

97. *Et qui &c.*] "Ruæus," says Mr B - -, "and after him Mr Dryden, apply this passage to what goes before; but Virgil means it only of what follows, namely, *cross ploughing*. What the Poet speaks of here retains the Roman name to this day, in many parts of England, and is called *sowing upon the back*, that is, sowing stiff ground after once ploughing. Now, says Virgil, he that draws a harrow, or a hurdle, over his ground, before he sows it, *multum juvat arva*; for this fills up the chinks, which otherwise would bury all the corn: but then, says he, *Ceres* always looks kindly upon him who ploughs his ground cross again, and then exercises it frequently; that is, often repeats the labour of ploughing. What made Ruæus and others mistake this place, is, that they did not observe that *Et qui, proscisso, &c.* must be construed *qui & perrumpit, & exercet, & imperat*." This observation is very ingenious; but I am afraid we shall find it difficult to produce an authority for making *et qui* to be the same with *qui et*. Grimoaldus interprets this passage thus: "*Neque vero illi minus propitia futura illa est, qui &c.*" In this sense Dryden translates it:

" — — — Nor Ceres from on high
 Regards his labours with a grudging eye;
 Nor his, who plows across the furrow'd grounds,
 And on the back of earth inflicts new wounds."

This way too there seems to be a difficulty in the grammatical construction; for we must place the words thus: "*Neque flava Ceres spectat illum; et illum qui &c.*" La Cerda's interpretation seems to be most natural: he couples *qui* with the other *qui* in *ver.* 94. Thus the sense will be: "*Ille juvat arva, qui frangit glebas, et ille juvat arva, qui perrumpit, &c.*" Ruæus follows La Cerda; for he interprets *et qui* thus: "*Valde etiam prodest ille, qui.*" Dr Trapp interprets it to the same purpose:

"Et ille etiam juvat arva, qui." *Neque illum flava Ceres alto nequicquam spectat Olympo* must therefore be understood to be in a parenthesis.

Proscisso.] Beroaldus, in his notes upon Columella, tells us that *proscindere* means the first plowing of the land: "*Quod vere semel aratum est, a temporis argumento vervactum vocatur, dicitur et proscissum, et proscindere appellant, cum primum arant terram.*" Servius gives us the same interpretation: "*Propria voce usus est, cum enim primo agri arantur, quando duri sunt, proscindi dicuntur; cum iterantur, obfringi; cum tertiantur, litari.*"

98. *Perrumpit.*] The King's, one of the Arundelian, both Dr Mead's manuscripts, Servius, La Cerda, and several of the old printed copies have *prorumpit*. Pierius owns that many of the antient manuscripts have *perrumpit*; but admits *prorumpit*, on the authority of the Medicean manuscript, in which *prorumpit* is altered to *perrumpit* with a different ink. The Cambridge manuscript has *perrumpat*; and in the Bodleian manuscript, it is *perrupit*.

99. *Exercet tellurem.*] Thus Horace; "*Paterna rura bobus exercet suis:*" and Pliny; "*alii tellurem exercent:*" and Columella; "*frequenter solum exercendum est.*"

Arvis.] The Bodleian manuscript has *armis*, which no doubt is an error of the transcriber.

100. *Humida solstitia &c.*] Having spoken sufficiently of preparing the ground, he now begins to speak of sowing it; and advises the farmers, in the first place, to pray for moist summers, and fair winters. "Pray, ye farmers, for moist summers and fair winters; for nothing is so advantageous to the corn, nothing makes the field so fruitful, as winter dust: Mysia does not boast of any tillage that is so beneficial, and in such seasons even Gargarus admires it's own harvests."

La Cerda

Agricolae ; hyberno laetissima pulvere farra,
 Laetus ager : nullo tantum se Mysia cultu
 Jactat, et ipsa suas mirantur Gargara messes.

Quid

La Cerda has proved by a great number of instances, that the purest Latin writers meant only the summer solstice by *solstitium*, and that they called the winter solstice *bruma*. Columella indeed calls the winter solstice *brumale solstitium* : but *solstitium* alone, I believe, was never used, but to express the summer solstice. We have the word *solstitium* no where else in Virgil, except in the seventh Eclogue :

“ Muscosi fontes, et somno mollior herba,
 “ Et quae vos rara viridis tegit arbutus umbra ;
 “ *Solstitium* pecori defendite : jam venit aestas
 “ Torrida : jam laeto turgent in palmitibus gemmae.”

This is apparently meant of the summer solstice. It will not perhaps be displeasing to the learned reader, if I quote some passages of Pliny, which confirm La Cerda's observation. In *lib. 2. cap. 19.* he says ; “ Sol autem ipse quatuor differentias habet, bis aequata nocte diei, vere et autumno, et in centrum incidens terrae octavis in partibus arietis ac librae : bis permutatis spatiis, in auctum diei, *bruma* octava in parte capricorni : noctis vero, *solstitium* totidem in partibus cancri.” In *lib. 18. cap. 25.* he says ; “ Cardo temporum quadripartita anni distinctione constat, per incrementa lucis. Augetur haec a *bruma*, et aequatur noctibus verno aequinoctio diebus xc. horis tribus. Deinde superat noctes ad *solstitium* diebus xciii. horis xii. usque ad aequinoctium autumnii. Et tum aequata die procedit ex eo ad *brumam* diebus lxxxix. horis iii. Horae nunc in omni accessione aequinoctiales, non cujuscunque diei significantur : omnesque eae differentiae fiunt in octavis partibus signorum. *Bruma* capricorni, ab viii. calend. Januarii fere : aequinoctium vernal, arietis : *solstitium*, cancri : alterumque aequinoctium, librae, qui et ipsi dies raro non aliquos tempestatum significatus habent. Rursus hi cardines singulis etiam articulis temporum dividuntur, per media omnes dierum spatia. Quoniam inter *solstitium* et aequinoctium

“ autumnii, fidiculae occasus autumnum inchoat die xlv. At ab aequinoctio eo ad *brumam*, vergiliarum matutinus occasus hyemem die xliiii. Inter *brumam* et aequinoctium die xlv. flatus favonii vernal tempus.” In *cap. 28.* of the same book, he says ; “ *Solstitium* peragi in viii. parte cancri, et viii. calend. Julii diximus. Magnus hic anni cardo, magna res mundi. In hoc usque a *bruma* dies creverunt sex mensibus.” Servius therefore must be mistaken, who takes *humida solstitia* to mean the winter solstice, and imagines that the epithet *humida* is added as a distinction from the summer solstice, and therefore interprets this passage thus : “ Solstitia illa quae humida sunt naturaliter, id est hyberna, O Agricolae, et hyemes serenas orate.”

Pliny accuses our Poet of a mistake in this advice, and says it was only a luxuriance of his wit : “ Qui dixit hyemes serenas optandas, non pro arboribus vota fecit. Nec per solstitia imbres vitibus conducunt. Hyberno quidem pulvere laetiores fieri messes, luxuriantis ingenii fertilitate dictum est.” But Virgil is sufficiently justified by it's being an universally received opinion amongst the antient Roman husbandmen. We are told by Macrobius, that in a very old book of verses, which is said to be the most antient of all the Latin books, the following words are to be met with : “ Hyberno pulvere, verno luto, grandia farra Camille metes.” From this old saying Virgil no doubt derived his advice to the farmers, to pray for moist summers and fair winters.

Orate.] It is *optate* in one of the Arundelian manuscripts, and in La Cerda. Pliny seems also to have read *optate* ; for in the passage, which I just now quoted, he says : “ Qui dixit hyemes serenas *optandas*.”

102. *Nullo tantum se Mysia &c.*] It is Moesia in the Bodleian manuscript, in Servius, and in several old editions, some of the old editions have Mesia. The Cambridge manuscript has Messia. Fulvius Ursinus tells us that the old Colotian manuscript has Mysia, which reading is

Quid dicam, jacto qui femine cominus arva
 Insequitur, cumulosque ruit male pinguis arenae?
 Deinde satis fluvium inducit, rivosque sequentes?
 Et cum exustus ager morientibus aestuat herbis,
 Ecce supercilio clivosi tramitis undam

105

Elicit:

is admitted also by Macrobius. Pierius says it is Mysia in the Roman manuscript, and in another very antient one. Heinsius and several of the best editors have Mysia. According to Pliny, Moesia is the name of a province joining to Pannonia, and running down with the Danube to the Euxine sea. But Mysia is a part of Asia minor joining to the Hellespont. In this province were both a mountain and a town called Gargarus, famous for great plenty of corn. Thus we find in Ovid:

"Gargara quot segetes, quot habet Methymna
 "racemos:
 "Aequora quot pisces, fronde teguntur aves;
 "Quot caelum stellas, tot habet tua Roma
 "puellas."

104. *Quid dicam, &c.*] In this beautiful passage, the Poet advises to break the barren clods immediately after the seed is sown; and then to overflow the ground. He recommends also the feeding down of the young corn, to prevent it's too great luxuriance: and mentions the draining of a marshy soil.

"Why should I speak of him, who, as soon
 "as he has sown the seed, immediately falls
 "upon the field, and levels the ridges of the
 "barren sand? and then brings down rills of
 "water over it? And when the parched field
 "lies gasping with dying herbs, behold he draws
 "down the water from the brow of a hill by
 "descending channels: the water, as it falls,
 "makes a hoarse murmur along the smooth
 "stones, and refreshes the thirsty fields with
 "it's bubbling streams. Why should I speak
 "of him, who, least the heavy ears should
 "weigh down the stem, feeds down the luxu-
 "riant corn in the tender blade, as soon as it

"is even with the furrow? or of him who
 "drains the collected moisture of the marsh
 "from the soaking sand? especially in doubtful
 "months, when the river has overflowed it's
 "banks, and covered all the country round
 "with mud, whence the hollow ditches sweat
 "with warm moisture."

105. *Male pinguis arenae.*] Ruæus says, that *male pinguis* is not put for *sterilis* in this place, but that it signifies *male, intempestive, et frustra compacta et conglobata*. He observes that *arena* is often put for any sort of earth, as in the fourth Georgick it is used for the mud of the Nile, which is fat:

"Et viridem Aegyptum nigra foecundat arena.

But however it is certain that *male* joined with an adjective has the same signification with *non*. Thus in the second Aeneid, *statio male fida carinis* is the same as *non fida*; and in the fourth Aeneid, *alloquitur male sana sororem* is the same as *insana* or *non sana*: therefore *male pinguis* in this passage may well be interpreted *non pinguis*, notwithstanding what Ruæus has said to the contrary.

106. *Deinde satis fluvium &c.*] Virgil is thought in these lines to have imitated the following passage of Homer, in the 21 Iliad:

ὧς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 Ἀμφύτῃ καὶ κήπῃς ὕδατος ῥέον ἡγεμονεύει,
 Χερσὶ μάκελλαν ἔχων, ἀμάρης δ' ἐξ ἔχματα
 βάλλων.

Τῷ μὲν τε προρέοντος, ὑπὸ ψιφίδος ἅπασαι
 Ὀχλεῦνται, τὸ δὲ τ' ὅκα κατειβόμενον κελαρύζει
 Χάρῃ ἐνὶ προαλεί, φθάνει δὲ τε καὶ τὸν ἄγοντα.

E

" So

Elicit : illa cadens raucum per laevia murmur

Saxa ciet, scatebrisque arentia temperat arva.

110

Quid, qui, ne gravidis procumbat culmus aristis,

Luxuriem segetum tenera depascit in herba ;

Cum primum fulcos aequant fata ? quique paludis

Collectum humorem bibula deducit arena ?

Praefertim incertis si mensibus amnis abundans

115

Exit, et obducto late tenet omnia limo,

Unde cavae tepido fudant humore lacunae.

Nec tamen, haec cum sint hominumque boumque labores

Verfando

- " So when a peasant to his garden brings
 " Soft rills of water from the bubbling springs,
 " And calls the floods from high, to bless his
 " bow'rs,
 " And feed with pregnant streams the plants
 " and flow'rs ;
 " Soon as he clears whate'er their passage staid,
 " And marks their future current with his spade,
 " Swift o'er the rolling pebbles, down the hills
 " Louder and louder purl the falling rills,
 " Before him scatt'ring, they prevent his pains,
 " And shine in mazy wand'rings o'er the plains."

Mr P O P E.

Rivosque sequentes.] It is *rivosque fluentes*, in the Roman manuscript, according to Pierius.

109. *Elicit.*] Pierius says it is *eligit*, in the Roman manuscript.

112. *Luxuriem segetum tenera depascit in herba.*] The former precept, of breaking the clods, and watering them, related to a barren soil. Here he speaks of an inconvenience attending a rich soil, the too great luxuriance of the corn ; and advises to feed it down, while it is young. He seems to have taken this from Theophrastus, who says, that in a rich soil the husbandmen both mow the young corn, and feed it down, to keep it from running too much to leaf. 'Ev

2

δὲ ταῖς ἀγαθαῖς χώραις πρὸς τὸ μὴ φυλλομα-
 νεῖν, ἐπινέμει καὶ ἐπικείρουσι τὸν σῖτον. Pliny
 says the same thing : " Luxuria segetum casti-
 " gatur dente pecoris in herba duntaxat."

113. *Quique paludis &c.*] He now speaks of draining a marshy land.

115. *Si.*] In the King's manuscript it is *cum*.
Incertis mensibus.] Months wherein the wea-
 ther is uncertain ; as in spring and autumn.

118. *Nec tamen &c.*] Having spoken of these labours which attend the culture of the earth, the Poet adds that these are not all ; for birds that infest the corn are to be scared away, weeds are to be rooted up, and trees to be lopped, that overshadow the field. Hence he takes occasion to make a beautiful digression concerning the golden and silver ages.

" Tho' all these constant labours of men
 " and oxen attend the culture of the earth,
 " yet these are not all, for the wicked goose,
 " and Strymonian cranes, and succory with
 " bitter roots, are injurious, and shade is hurt-
 " ful to the corn. Jupiter himself would have
 " the method of tillage not to be easy, and
 " first of all commanded the fields to be culti-
 " vated with art, to whet the minds of mor-
 " tals with care : and would not suffer his
 " reign

Verfando terram experti, nihil improbus anser,

Strymoniaeque grues, et amaris intuba fibris

120

Officiunt,

“ reign to rust in sloth. Before the reign of
 “ Jupiter, no husbandmen subdued the fields:
 “ nor was it lawful to mark out lands, or di-
 “ stinguish them with bounds: all things were
 “ in common: and the earth of her own ac-
 “ cord produced every thing more freely, with-
 “ out compulsion. He gave a noxious power
 “ to horrid serpents, and commanded the wolves
 “ to proul, and the sea to swell: and shook the
 “ honey from the leaves of trees, and concealed
 “ the fire, and with-held the wine which ran
 “ commonly before in rivulets: that experience
 “ might gradually strike out various arts by
 “ frequent thinking, and seek the blades of
 “ corn in furrows: that it might strike the
 “ hidden fire out of the veins of flints. Then
 “ did the rivers first feel the hollowed alder:
 “ then did the sailor first give numbers and
 “ names to the stars, the Pleiades, the Hyades,
 “ and the bright bear of Lycaon. Then was
 “ the taking of wild beasts in toyls, and the
 “ deceiving with bird-lime, and the encom-
 “ passing of great forests with dogs discovered.
 “ And now one seeking the deep places lashes
 “ the broad river with a casting net, and ano-
 “ ther drags his wet lines in the sea. Then
 “ the tempering of steel was invented, and the
 “ blade of the grating saw; for in the first age
 “ they clave the splitting wood with wedges.
 “ Then various arts were discovered. Incessant
 “ labour and necessity pressing in difficult affairs
 “ overcame all things. Ceres first taught man-
 “ kind to plow the ground, when mast and
 “ arbuties began to fail in the sacred wood,
 “ and Dodona denied them sustenance. Soon
 “ was labour added to the corn: that noxious
 “ blights should eat the stalks, and that the
 “ lazy thistle should be dreadful in the corn
 “ fields: the corn is lost: in its room arises a
 “ prickly wood of burrs and caltrops: and
 “ amongst the shining corn the unhappy darnel,
 “ and the wild oats prevail. But unless you
 “ pursue the ground diligently with harrows,
 “ and make a noise to scare the birds, and re-
 “ strain the overshading boughs with your sickle,
 “ and call down the showers with prayers:
 “ alas, you shall behold another's large heap in

“ vain, and relieve your hunger in the woods
 “ with shaking an oak.”

Boum.] One of Dr Meads manuscripts has
bovum throughout the book.

119. *Anser.*] The goose is injurious where-
 soever it comes by plucking every thing up by
 the roots. Columella quotes the following words
 to this purpose from Celsus: “ *Anser neque sine*
 “ *aqua, nec sine multa herba facile sustinetur,*
 “ *neque utilis est locis confitis, quia quicquid*
 “ *tenerum contingere potest carpit.*” Palladius
 has almost the same words, and adds that the
 dung of geese is hurtful: “ *Anser sane nec sine*
 “ *herba, nec sine aqua facile sustinetur: locis*
 “ *confitis inimicus est, quia sata et morfu laedit*
 “ *et stercore.*” This notion, of the dung of
 geese burning up the grass where they feed,
 still prevails amongst our country people. But I
 have observed that grass will grow as well
 under their dung, as under that of other ani-
 mals. The many bare places, which are found
 where geese frequent are occasioned by their
 drawing up the grass by the roots.

120. *Strymoniae grues.*] The cranes are said
 to come from Strymon, a river of Macedon,
 on the borders of Thrace.

Amaris intuba fibris.] *Intybum*, or *Intybus*, is
 commonly translated Endive: but the plant
 which Virgil means is Succory. Columella,
 when he recommends *intubum* to be sown for
 geese, tells us, it must be that sort which the
 Greeks call *σέπρις*: “ *Sed praecipue genus intubi,*
 “ *quod σέπρις Graeci appellant.*” Dioscorides
 tells us there are two sorts of *σέπρις*, one wild,
 and the other cultivated: the wild sort is called
σίπρις and succory: *Σέπρις ἀγρία καὶ ἡμέρος*
ὅν ἡ μὲν ἀγρία σίπρις, ἡ καὶ κικάριον καλε-
μένη. It is called *σίπρις* no doubt from its
 bitterness: whence Virgil describes it to be
amaris fibris. It is a very common weed about
 the borders of our corn fields; and may be
 two ways injurious. The spreading of its
 roots may destroy the corn: and, as it is a pro-
 per food for geese, it may invite those destructive
 animals into the fields where it grows. La
 Cerda, in his note on this passage, takes occa-
 sion to correct an error which has crept into
 the

Officiunt, aut umbra nocet. Pater ipse colendi
 Haud facilem esse viam voluit, primusque per artem
 Movit agros, curis acuens mortalia corda :
 Nec torpere gravi passus sua regna veterno.
 Ante Jovem nulli subigebant arva coloni :
 Nec signare quidem, aut partiri limite campum
 Fas erat. In medium quaerebant : ipsaque tellus
 Omnia liberius nullo poscente ferebat.

125

Ille

the editions of Pliny. In *lib. 8. cap. 27.* he says, "Fastidium purgant—*anates, anseres, caeteraeque aquaticae herba fiderite.*" That judicious commentator observes that we ought to read *seride* instead of *fiderite*.

121. *Umbra nocet.*] That trees overshadowing the corn are injurious to it, is known to every body. The Poet has said the same thing in his tenth Eclogue :

"Nocent et frugibus umbrae."

Pater ipse colendi haud facilem esse viam voluit.] That the husbandman may not repine at so many obstacles thrown in his way, after all his labour, the Poet in a beautiful manner informs him, that Jupiter himself, when he took the government of the world upon him, was pleased to ordain, that men should meet with many difficulties, to excite their industry, and prevent their minds from rusting with indolence and sloth.

122. *Primus per artem movit agros.*] Mr B. has justly observed that this does not mean, that Jupiter invented tillage, but that "he made it necessary to stir the ground, because he filled it with weeds, and obliged men to find out ways to destroy them." Servius seems to think that *movit* may be interpreted *jussit coli*. The Poet tells us presently afterwards, that Ceres was the inventor of husbandry. Dryden was not aware of this, when he wrote

"Himself invented first the shining share,
 "And whetted human industry by care :
 "Himself did handicrafts and arts ordain."

Ovid also ascribes the invention of agriculture to Ceres, in the fifth book of his metamorphosis :

"Prima Ceres unco glebam dimovit aratro :
 "Prima dedit fruges, alimentaque mitia terris :
 "Prima dedit leges : Cereris sumus omnia
 "munus.

125. *Ante Jovem nulli subigebant arva coloni.*] Thus Ovid :

"Ipsa quoque immunis rastrisque intacta, nec ullis
 "Saucia vomeribus, per se dabat omnia tellus."

126. *Nec.*] It is *ne* in the Roman manuscript, according to Pierius, which is no unelegant reading.

127. *In medium quaerebant.*] *In medium* signifies *in common*. Thus Seneca speaking of the golden age, says "Cum in medio jacerent beneficia naturae promiscue utenda:" and after having quoted this passage from Virgil, he adds : "Quid hominum illo genere felicius? In commune rerum natura fruebantur : sufficiebat illa, ut parens, in tutelam omnium."

Ipsaque tellus omnia liberius nullo poscente ferebat.] Thus Hesiod :

Ille malum virus serpentibus addidit atris,
 Praedarique lupos jussit, pontumque moveri :
 Mellaque decussit foliis, ignemque removit,
 Et passim rivis currentia vina repressit :
 Ut varias usus meditando extunderet artes
 Paulatim, et fulcis frumenti quaereret herbam :
 Ut filicis venis abstrusum excuderet ignem.
 Tunc alnos primum fluvii sensere cavatas :
 Navita tum stellis numeros et nomina fecit,

130

135

Pleiadas,

--- Καρπὸν δ' ἔφερε ζείδωρος ἄρουρα
 ἄυτομάτη, πολλὸν τε καὶ ἄφθονον.

129. *Malum virus.*] *Malum* is not a superfluous epithet: for *virus* is used in a good as well as a bad sense. The Greeks used φάρμακον in the same manner: thus we find in Homer

φάρμακα, πολλὰ μὲν ἐσθλα μεμιγμένα, πολλὰ δὲ λυγρὰ.

See the note on *virosa Castorea*, ver. 58.

131. *Mellaque decussit foliis.*] The Poets feign, that, in the golden age, the honey dropped from leaves of trees. Thus Ovid:

“Flavaque de viridi stillabant ilice mella.”

Our Poet, speaking, in the fifth Eclogue, of the restoration of the golden age, says that the oaks shall sweat honey:

“Et duræ quercus sudabunt roscida mella.”

It is no uncommon thing to find a sweet, glutinous liquor on oak leaves, which might give the Poets room to imagine, that, in the golden age, the leaves abounded with honey.

Ignemque removit.] He did not totally take the fire away, but only concealed it in the veins of flints. Thus Hesiod: Κρύψε δὲ πῦρ.

132. *Et passim rivis currentia vina repressit.*] It is feigned that there were rivers of milk and wine in the golden age. Thus Ovid:

“Flumina jam lactis, jam flumina nectaris ibant.”

133. *Ut.*] It is *et* in the Bodleian, and in one of Dr Mead's manuscripts. *Ut* is certainly right.

Extunderet. Pierius says it is *excuderet* in several antient manuscripts: but in the Roman, the Medicean, and other good copies, it is *extunderet*. The King's, one of the Arundelian, and one of Dr Mead's manuscripts have *excuderet*: in the Bodleian it is *exfoderet*. *Extunderet* is admitted by most of the editors.

135. *Ut.*] So I find it in the Cambridge, and one of Dr Mead's manuscripts. Pierius says it is *ut* in all the antient copies he had seen. Servius, Heinsius, some of the old printed editions, and Masvicius read *ut*. In most of the modern editions it is *et*.

136. *Alnos.*] The alder-tree delights in moist places, and on the banks of rivers. One of these trees that was grown hollow with age, falling into a river, may be imagined to have given the first hint towards navigation.

137. *Tum.*] In the old Nuremberg edition, it is *dum*.

138. *Pleiadas,*

Pleïadas, Hyadas, claramque Lycaonis Arcton.

Tum laqueis captare feras, et fallere visco

Inventum, et magnos canibus circumdare saltus.

140

Atque alius latum funda jam verberat amnem,

Alta petens ; pelagoque alius trahit humida lina.

Tum ferri rigor, atque argutae lamina ferrae ;

Nam

138. *Pleïadas, Hyadas, claramque Lycaonis Arcton.*] This line seems to be an imitation of Hesiod :

Πληϊάδες δ' ὕαδες τε, τὸ τε σθένος Ὀρίωνος.

Or of Homer

Πληϊάδας δ' ὕαδας τε, τὸ τε σθένος Ὀρίωνος.
Ἄρκτον δ', ἣν καὶ ἄμαξαν ἐπὶ κλησὶν καλέουσιν.

The Pleiades are seven stars in the neck of the Bull, not in the tail, as we find in Pliny, *lib. 2. cap. 41.* "In cauda tauri septem, quas appellare vergilias." They are fabled to have been the seven daughters of Atlas, king of Mauritania, whence they are called also by Virgil *Atlantides*. The Latin writers generally call them Vergiliae, from their rising about the vernal equinox. *Pleiades* is generally thought to be derived from πλέω, *to sail*, because their rising pointed out the time in those days proper to adventure to sea. Others derive this name from πλείονες, *many*, because they appear in a cluster ; thus we find Manilius calls them *fidus glomerabile*. The Hyades are seven stars in the head of the bull. This name is derived from ὕω, *to rain*, because they are thought to bring rain, at their rising and setting. The old Romans, thinking *hyades* to be derived from ὕς, *a sow*, called these stars *fuculae* ; as we are informed by Cicero : "Ejus (Tauri) caput stellis " conspersum est frequentibus :

" Haec Graeci stellas : Hyadas vocitare fuerunt :

" A pluendo : ὕειν enim est pluere. Nostri " imperite fuculas ; quasi a suis essent, non ab " imbris nominatae." Pliny makes the same

observation : " Quod nostri a similitudine cognominis Graeci propter sues impositum ar- " bitrantes, imperitia appellavere fuculas." Servius mentions another etymology, that these stars represent the form of the Greek letter γ, and are therefore called γάδες. It is certain that the five principal stand in the shape of that letter. Callisto, the daughter of Lycaon, was violated by Jupiter, and turned into a bear by Juno. Jupiter afterwards translated her into the constellation called by the Greeks Ἄρκτος, by the Romans *Ursa major*, and by us the *Great Bear*. See the whole fable in the second book of Ovid's *Metamorphosis*.

139. *Laqueis.*] It is *laqueo* in one of Dr Mead's manuscripts.

140. *Inventum, et magnos.*] In one of the Arundelian manuscripts, it is *inventum : magnos*. In one of Dr Mead's, it is *inventum est : magnos*. *Canibus circumdare saltus.*] Thus we have in the tenth Eclogue :

" — — — Non me ulla vetabunt
" Frigora parthenios canibus circumdare saltus."

141. *Verberat amnem.* This *lashing the river* is a beautiful description of the manner of throwing the casting net.

142. *Alta petens.*] Servius tells us that some make the point after *amnem* ; and make *alta petens* to belong to the sea-fishing. But in this case, I believe, Virgil would hardly have put the *que* after *pelago* : I believe the line would rather have run thus :

" *Alta petens alius pelago trahit humida lina.*

Humida lina.] La Cerda observes that *linum* is often used for a *net*. Mr B - - says " The " sea-

Nam primi cuneis scindebant fissile lignum.

Tum variae venere artes: labor omnia vicit

145

Improbis, et duris urgens in rebus egestas.

Prima Ceres ferro mortales vertere terram

Instituit: cum jam glandes atque arbuta sacrae

Deficerent sylvae, et victum Dodona negaret.

Mox et frumentis labor additus: ut mala culmos

150

Efflet

“ sea-fishing is finely painted; for in this business the lines are so long, by reason of the depth of the water, that the Fisherman’s employment seems to be nothing else but *trahit humida linea*.” Whether Virgil intends, by these Words, to express the drag-net, or fishing with the hook, I shall not venture to determine.

144. *Primi*.] The King’s, the Cambridge, and one of the Arundelian manuscripts have *primum*: but *primi* seems more poetical. Thus

“ — — — Tuque O cui *prima* frementem
“ Fudit equum tellus.”

And

“ *Prima* Ceres ferro mortales vertere terram
“ Instituit.”

Scindebant.] It is *findebant* in the Cambridge manuscript: but this must be a mistake; for *findebant fissile lignum* is by no means worthy of Virgil.

145. *Vicit*.] In most of the manuscripts and printed editions it is *vincit*. Pierius says it is *vicit* in the Roman manuscript; and adds, that it is *vincit* in the Medicean copy; but that there is a mark under the *n*, which shews it is to be expunged. It is *vicit* in one of the Arundelian manuscripts: all the rest which I have collated, have *vincit*. Heinsius, who made use of one of the best copies, reads *vicit*.

148. *Arbuta*.] Virgil uses *arbutum* for the fruit, and *arbutus* for the tree. The Greek writers call the tree *κόμπος*, and the fruit

μεμαίκυλον. Pliny calls the fruit *unedo*. The commentators observe that Horace uses *arbutus* for the fruit:

“ Impune tutum per nemus *arbutos*
“ Quaerunt latentes, et thyma.”

But as Horace joins *arbutos* with *thyma*, which cannot mean fruit, I rather believe we are to understand that he meant the trees themselves. Lucretius uses *arbuta* for the fruit in two places; in one of which we find *glandes atque arbuta*, as in this passage of Virgil. The arbuté or strawberry-tree is common enough in our gardens. The fruit has very much the appearance of a strawberry, but is larger, and has not the seeds on the outside of the pulp, like that fruit. It grows plentifully in Italy, where the meaner sort of people frequently eat the fruit, which is but a very sorry diet. Hence the Poets have supposed the people of the first age to have lived on acorns and arbutés in the woods, before the discovery of corn. Thus Lucretius:

“ Quod sol, atque imbres dederant, quod terra
“ creat
“ Sponte sua, satis id placabat pectora donum;
“ Glandiferas inter curabant pectora quercus
“ Plerumque, et quae nunc hyberno tempore cernis
“ *Arbuta* phoeniceo fieri matura colore.”

And Ovid:

“ *Arbuteos* foetus montanaeque fraga legebant.”

149. *Deficerent*.] Pierius says, that in several very antient manuscripts it is *defuerant*; but he thinks,

Effet robigo, fegnifque horreret in arvis

Carduus: intereunt fegetes: fubit aspera fylva,

Lappaeque

thinks, not without reason, that *deficerent* is better.

[*Dodona.*] See the note on *Chaoniam glandem*, ver. 8.

151. *Robigo.*] The blight is a disease, to which corn is very subject: Theophrastus calls it *ἰσχυρίσιν*. Many modern writers take *robigo* to signify *smut*, which is a putrefaction of the ear, and converts it into a black powder. But Virgil mentions it as a disease of the stalk: *ut mala culmos effret rubigo*; and Pliny tells us it is a disease, not only of corn, but of vines: "Caeleste frugum vinearumque malum, nullo minus noxium est robigo:" and the title of a chapter in Columella is, *Ne robigo vineam vexet*. Varro also invokes the god *Robigus*, to keep the *robigo* from corrupting the corn and trees: "Robigum ac Floram, quibus pro-pitiis, neque robigo frumenta, atque arbores corrumpit, neque non tempestive florent." But smut is a disease to which vines are not subject. Pliny informs us farther that *robigo* and *carbunculus* are the same: and his description of the *carbunculus* seems plainly enough to belong to blights. He says the vines are burnt thereby to a coal; no storm does so much damage, for that affects only some particular spots; but they lay waste whole countries: "In hoc temporis intervallo res summa vitium agitur, decretorio uvis fidere illo, quod caniculam appellavimus. Unde carbunculare dicuntur, ut quodam uredinis carbone exustae. Non comparantur huic malo, grandines, procellae, quaeque nunquam annonae intulere caritatem. Agrorum quippe mala sunt illa: carbunculus autem regionum late patentium."

[*Segnisque horreret in arvis carduus.*] Thistles are well known to be very injurious to the corn. Our common thistle not only sends forth creeping roots, which spread every way, and send up suckers on all sides: but is propagated also by a vast number of seeds, which, by means of their winged down, are carried to a considerable distance. Dr Woodward has calculated, that one thistle seed will produce at the first crop twenty-four thousand, and consequently five hundred and seventy-six millions of seeds at the second crop. What particular

species of thistle Virgil meant is not certain: perhaps it was the *Carduus folstitialis*, or *Saint Barnaby's thistle*, which, according to Ray, is very frequent and troublesome in the corn fields in Italy. "Monspelii in satis nihil abundantius, nec minus frequens in Italia, unde incremento segetum aliquando officit, et messorum manus pedesque vulnerat." The epithet *segnis* is generally interpreted *inutilis*, *infocundus*: I have ventured to translate it *lazy*, with Mr B-. I believe Virgil called the thistle lazy, because none but a lazy husbandman would suffer so pernicious a weed to infest his corn. Servius interprets *horreret*, *abundaret*, *ut totum agrum impleret*: I take it in this place to signify to appear terrible or horrid. Virgil uses it, in the eleventh Aeneid, to express a serpent's erecting his scales:

"Saucius at serpens sinuosa volumina versat,
"Arrectisque horret squamis, et sibilat ore
"Arduus insurgens."

In the same book he applies it to the scales of a breast-plate:

"Jamque adeo Rutulum thoraca indutus ahenis
"Horrebat squamis."

In the seventh Aeneid he applies it to rocks:

"— — — Tetricae horrentes rupes."

In the ninth, to the spoils of a lion:

"— — — Horrentisque leonis
"Exuvias."

In many places, he uses it to express the terrible appearance of the spears of an army. In the seventh Aeneid we find,

"— — — Atraque late
"Horrescit strictis seges ensibus."

In the tenth,

"Mille rapit densos acie atque horrentibus hastis."

And

Lappaeque tribulique: interque nitentia culta

Infelix

and

“ — — — *Horrentes marte Latinos.*”

and in the twelfth,

“ — — *Strictisque seges mucronibus horret*
“ *Ferrea.*”

Thus it may be used with great propriety to express a thistle, which is so horribly armed all over with strong prickles.

152. *Intereunt segetes.*] This transition to the present tense is very beautiful.

153. *Lappae.*] *Lappa* seems to have been a general word, to express such things as stick to the garments of those that pass by. We use the word *burr* in the same manner: tho' what is properly so called is the head of the *Bardana major*, or Burdock. The *Lappa* of Pliny is certainly the *ἀπαρίνη* of Theophrastus; for he has translated the very words of this author. The passage of Theophrastus is at the beginning of the fourteenth chapter of the seventh book of his History of Plants: Ἰδίον δὲ καὶ τὸ περὶ τὴν ἀπαρίνην ἢ καὶ τῶν ἱματίων ἀντέχεται διὰ τὴν τραχύτητα καὶ ἔστι δυσφαίρετον, ἐν τῷ γὰρ ἐγγίνεται τῷ τραχεῖ τὸ ἄνθος ἢ προῖον, ἢ δὲ ἐκφαῖνον, ἀλλ' ἐν αὐτῷ πεττόμενον καὶ σπερμογονόν. ὥς παρόμοιον εἶναι τὸ συμ- φαῖνον ὥσπερ ἐπὶ τῶν γαλέων καὶ ῥίνων. The words of Pliny are “ Notabile et in Lappa quae “ adhaerescit, quoniam in ipsa flos nascitur, non “ evidens, sed intus occultus, et intra se ger- “ minat, velut animalia quae in se pariunt.”

The *ἀπαρίνη* of the Greeks is not our *burdock*, but a little herb, with a burry seed, which is very common in our hedges, and is called *cleavers*, *clivers*, or *goose-grass*. Theophrastus in the eighth chapter of the same book, mentions *ἀπαρίνη* amongst those herbs, which lie on the ground unless they are supported; which agrees with the *cleavers*, but not with the *burdock*: Ἐνία δὲ περιαλλόκαυλα, καθάπερ ἡ πιτύνη, καὶ ἡ ἀπαρίνη, καὶ ἀπλῶς ὃν ὁ καυλὸς λεπτὸς, καὶ μαλακὸς, καὶ μακρὸς· διὸ καὶ φύονται ταῦτα ὡς ἐπὶ τὸ πᾶν ἐν ἄλλοις. Dioscorides is so particular in his description of the *ἀπαρίνη*, that he leaves no room to doubt of its

being the *cleavers*. He says it has many small, square, rough branches, and leaves placed in whorls at the joints, as in madder. The flowers are white: the seeds hard, white, round, hollow in the middle, like a navel. The herb sticks to one's cloaths, and the shepherds make use of it to get hairs out of their milk:

Ἀπαρίνη, οἱ δὲ ἀμπελόκαρπον, οἱ δὲ ὀμφαλό- καρπον, οἱ δὲ φιλάνθρωπον καλεῖσιν, οἱ δὲ ἰξόν. κλώνες πολλοὶ, μικροὶ, τετράγωνοι, τραχεῖς. φύλλα δὲ ἐκ διαστήματος κυκλωτερῶς περικείμενα, ὥσπερ τὰ τῷ ἐρυθροδάκτυλῳ. ἄνθη λευκά, σπέρμα σκληρόν, λευκόν, στρογγύλον, ὑπόκοilon, ἐκ μέσων ὡς ὀμφαλός. προσερχεται δὲ καὶ ἱματίοις ἢ πύλαις. χεῖνται δὲ αὐτῇ καὶ οἱ ποί- μένες ἀντὶ ἡθμῆς ἐπὶ τῷ γάλακτος, πρὸς ἐκ- ληψιν τῶν ἐν αὐτῇ τριχῶν. Pliny says almost the same words concerning the *aparine*: “ Apa- “ rinen aliqui omphalocarpon, alii philanthronon “ vocant, ramosam, hirsutam, quinis senisve “ in orbem circa ramos foliis per intervalla: “ semen rotundum, durum, concavum, sub- “ dulce. Nascitur in frumentario agro, aut “ hortis pratense, asperitate etiam vestium te- “ naci.” Hence it appears, either that Pliny has treated of the same plant, under the different names of *Lappa* and *Aparine*; or else that he misunderstood Theophrastus, and applied what he had said of the *aparine* to the *lappa*. We find in the last quotation from Pliny, that the *Aparine* was a weed amongst their corn, so that perhaps the *Lappa* of Virgil was our *Cleavers*.

Tribuli.] The *Tribulus* or *land Caltrop* is an herb with a prickly fruit, which grows commonly in Italy, and other warm countries. It is the name also of an instrument used in war, to annoy the horse. This instrument has τρεῖς βολαίς, three spikes, whence the Greek name τριβόλος is derived.

This fiction of the Poets, that Jupiter caused the earth to produce these prickly weeds, seems to have been borrowed from Moses. We are told, in the third chapter of Genesis, that when God cursed the earth, he said it should bring forth *thorns and thistles*, as it is in our translation. The LXX have ἀκάνθας καὶ τριβόλους. The Hebrew words seem to signify any prickly, troublesome weeds: for *וְיָבֵשׁ*, which is ren-

Infelix lolium, et steriles dominantur avenae.

Quod nisi et assiduis terram insectabere rastris,

155

Et sonitu terrebis aves, et ruris opaci

Falce premes umbras, votisque vocaveris imbrem :

Heu magnum alterius frustra spectabis acervum ;

Concussaue famem in sylvis solabere quercu.

Dicendum et quae sint duris agrestibus arma :

160

Queis sine nec potuere feri nec surgere messes.

Vomis,

dred a thorn, is derived from the verb קרץ, which signifies *to make uneasy*; and דרר, which is rendred a thistle, or τρίςσολος, is derived from דרר, *freedom*, because it grows freely in uncultivated places.

154. *Infelix lolium, et steriles dominantur avenae.*] Virgil has this very line in his fifth Eclogue :

“Grandia saepe quibus mandavimus hordea fulcis
“Infelix lolium, et steriles dominantur avenae.”

Lolium or *Darnel* is a common weed in our corn fields. The *wild oats* are no less frequent in many places. They are not the common oats degenerated by growing wild; but a quite different species: the chaff of them is hairy, and the seed is small, like that of grass. It was the general opinion of the antients that wheat and barley degenerated into these weeds: but they are specifically different, and rise from their own seeds. The word *dominantur* is very proper; for these weeds grow so tall, that they overtop the corn.

155. *Quod nisi et assiduis &c.*] Here the Poet concludes with a particular injunction to avoid the plagues which he mentioned about the beginning of this article. He mentions the diligent harrowing, to destroy the weeds, because succory is injurious, *amaris intuba fibris efficiunt*. Pierius says that in the Medicean manuscript, instead of *terram insectabere rastris*, it is *herbam insectabere rastris*: the same reading is in the Bodleian manuscript. He says the

birds are to be scared away, because geese and cranes are troublesome: *improbis anser Strymoniaeque grues efficiunt*. He advises to restrain the overshading boughs, because shade is hurtful to the corn, *umbra nocet*. He puts the husbandman in mind of praying for showers, because they depend on the will of the gods. He had spoken before of praying for seasonable weather.

“Humida solstitia atque hyemes orate serenas
“Agricolae.”

158. *Spectabis.*] It is *expectabis* in the Medicean manuscript, according to Pierius. It is the same in the Bodleian manuscript.

159. *Concussa.* It is *excussa* in one of Dr Mead's manuscripts.

160. *Dicendum &c.*] Here the Poet begins to describe the various instruments, with which a husbandman ought to be provided.

“I must also mention the arms which belong
“to the laborious husbandmen: without which
“the corn can neither be sown, nor spring up.
“In the first place the share, and the heavy
“timber of the crooked plough, and the slow
“rolling carts of Eleusinian Ceres, and thresh-
“ing instruments, and sleds and harrows of un-
“weildy weight: add to these the mean osier
“furniture of Celeus, arbutue hurdles, and the
“mystic fan of Bacchus: all which you must
“carefully provide long beforehand, if you
“have a due regard for divine husbandry.”

162. *Robur.*]

Vomis, et inflexi primum grave robur aratri,
 Tardaque Eleusinae matris volventia plaustra,
 Tribulaque, traheaeque, et iniquo pondere rastroi :
 Virgea praeterea Celei, vilisque supellex,
 Arbuteae crates, et mystica vannus Iacchi :

165

Omnia

162. *Robur.*] *Robur* is the name of a particular sort of oak: but it is used also for any solid timber. Thus we find it, in the twelfth Aeneid, applied to the wood of a wild olive-tree :

“ Forte sacer Fauni foliis *oleaster* amaris
 “ Hic steterat. — — —
 “ Viribus haud ullis valuit discludere morfus
 “ *Roboris* Aeneas.”

In this place I take it to mean the beam, or solid body of the plough.

163. *Tardaque Eleusinae matris volventia plaustra.*] This line beautifully describes the slow motion of the cart. Ceres is called *Eleusina mater* from *Eleusis*, an Athenian town, where Ceres was hospitably received by Celeus, and in return, taught his people the art of husbandry. The Eleusinians, in honour of this goddess, instituted the Eleusinian feasts, which were very famous. It was death to disclose any of their mysteries. In the feasts of Ceres at Rome, her statue was carried about in a cart or waggon.

164. *Tribula.*] The *tribulum* or *tribula* was an instrument used by the ancients to thresh their corn. It was a plank set with stones, or pieces of iron, with a weight laid upon it, and so was drawn over the corn by oxen. Varro has given us the description of it: “ Id fit e
 “ tabula lapidibus, aut ferro asperata, quo im-
 “ posito auriga, aut pondere grandi, trahitur
 “ jumentis junctis, ut discutiat e spica grana.” *Tribulum* is derived from *τρίβω*, to thresh. Hence we may see why the first syllable of *tribulum* is long; but that of *tribulus* short. I mentioned, in the note on *tribuli* ver. 153, that

tribulus, the name of a plant, and of an instrument used in war, is so called from its having *τρεῖς βολαίς*, three spikes. Now the compounds of *τρεῖς* have the first syllable short; as *τρίπυς*, of which we have frequent instances in Homer. I shall mention only one, in the twenty-first Iliad :

Τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριζήτην.

But the first syllable of *τρίβω* is long; of which we have an instance a few lines after, in the same Iliad :

Μηκέτ' ἐρείδεσθον, μηδὲ τρίβουσθε κακοῖσι.

Traheae.] The *trabea* or *traha* is a carriage without wheels. It was used to beat out the corn, as well as the *tribulum*. This appears from Columella: “ At si competit, ut in area
 “ teratur frumentum, nihil dubium est, quin
 “ equis melius, quam bubus ea res conficiatur,
 “ et si pauca juga sunt, adjicere tribulam et
 “ traham possis, quae res utraque culmos facil-
 “ lime comminuit.”

Iniquo pondere rastroi.] See the note on ver. 95.

165. *Celei.*] Celeus was the father of Triptolemus, whom Ceres instructed in husbandry.

166. *Arbuteae crates.*] See the notes on ver. 95 and 148.

Mystica vannus Iacchi.] The fan is an instrument used to cleanse the corn: thus Columella; “ Ipsae autem spicae melius fustibus
 “ tunduntur, vannisque expurgantur.” It is called *mystica*, because it was used in the mysteries of Bacchus. *Iacchus* was a name of Bacchus seldom made use of, but on solemn and sacred occasions.

Omnia quae multo ante memor provisa repones,
Si te digna manet divini gloria ruris.

Continuo in sylvis magna vi flexa domatur

In burim, et curvi formam accipit ulmus aratri.

170

Huic a stirpe pedes temo protentus in octo,

Binae aures, duplici aptantur dentalia dorso.

Caeditur

169. *Continuo in sylvis &c.*] Here the Poet gives us a description of the plough, in which we find that the custom was to bend an elm, as it grew, into the crooked form of the *buris*, or plough-tail, to which the beam, the earth-boards, and the share-beam were fastned.

"In the first place the elm is forcibly bent in the woods into a plough-tail, and receives the form of the crooked plough. To the end of this are joined a beam eight feet in length, two earth-boards, and share-beams with a double back. The light lime-tree also is cut down beforehand for the yoke, and the tall beech, and the staff, to turn the bottom of the carriage behind: and the wood is hung up in chimnies, to be seasoned by the smoak."

171. *Temo.*] This is the beam, or pole, which goes between the oxen, and to which they are yoked. Hesiod calls it *ισοβοῦς*, which is derived from *ἰσός*, a *mast*, and *βούς*, an *ox*. He says it is made either of bay or elm:

Δάφνης δ' ἢ πελένης ἀκνῶταλοι ἰσοβοῦς.

172. *Aures.*] These must be the earth-boards, which being placed on each side of the share-beam, serve to make the furrows wider, and the ridges higher. Palladius tells us that some ploughs had earth-boards, and others not. "Aratra simplicia, vel si plana regio permittit, aurita, quibus possint contra stationes humoris hyberni, fata celsiore sulco attolli."

Duplici dentalia dorso.] *Dentale* is the share-beam, a piece of wood to which the share is fixed. But why they are said to have a double back seems not to be very clear. The com-

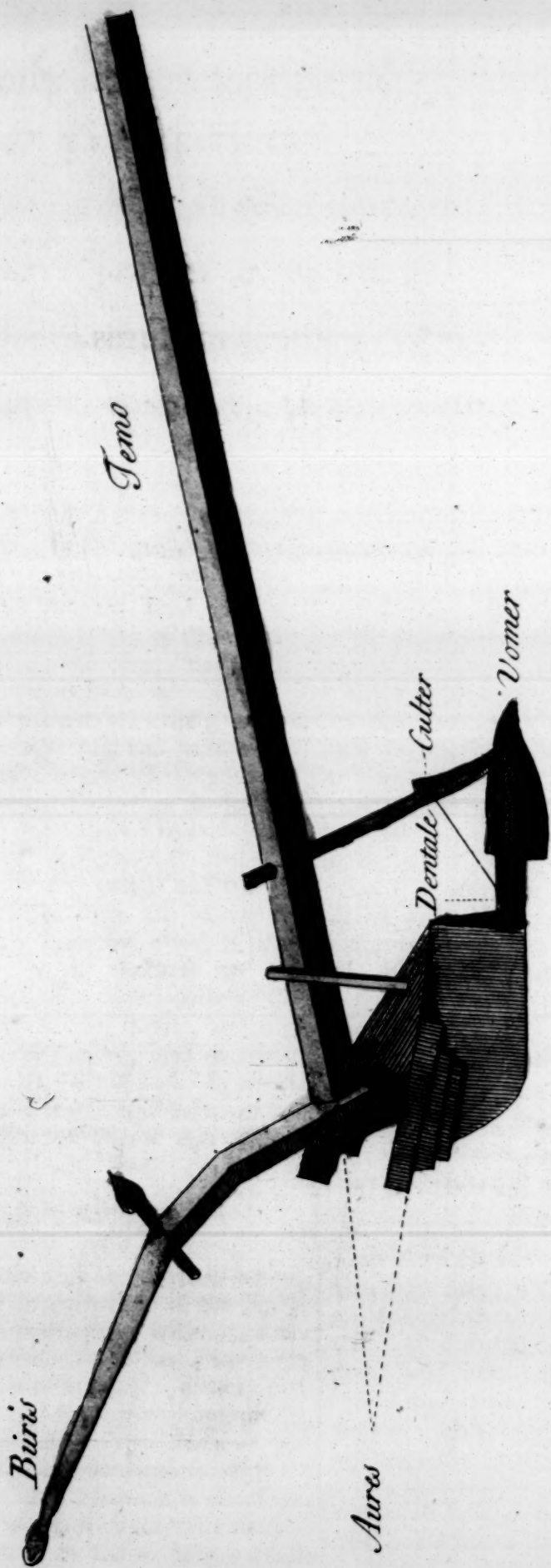
mentators generally agree that by *double* is meant *broad*, and quote some authorities for this interpretation. Servius indeed tells us, that most of the plough-shares in Italy have a wing on each side; "cujus utrumque eminet latus: nam fere hujusmodi sunt omnes vomeres in Italia."

On this account Virgil might have called the share double, but why the board should be said to have a double back, I do not readily comprehend. A passage in Hesiod seems to be of some use in removing this difficulty. It is agreed on all hands, that Virgil had Hesiod's plough before him when he made this description. The Greek Poet speaking of the *γῶνς*, which all interpret *dentale*, says it is fastened to the plough-tail, and at the same time nailed to the pole:

- - - Φέρειν δὲ γῶν, ὅτ' ἂν ἔυρης,
Εἰς δίχον, κατ' ὅρος διζήμενος ἢ κατ' ἀκρὰν,
Πρίνινον, ὅς γὰρ βυσὶν ἀροῦν ὀχυρώταίς ἐσιν·
Εὐτ' ἂν Αθηναίης δμῶς ἐν ἐλύματι πῆξας,
Γόμφοισιν πελάσας προσαρήρεται ἰσοβοῦι.

Now if we suppose the *dentale* or share-beam to have been made with two legs, one of which was fastened to the bottom of the tail, and the other nailed to the beam, which would make all three hold faster together: it will easily appear, that Virgil means these two legs by his *duplici dorso*. Hesiod speaks of two sorts of ploughs, one with the plough-tail and share-beam of one piece, and another, where they are joined. He advises to have both these in readiness, that if one should break the other may be at hand.

Δοιδ



Caeditur et tilia ante jugo levis, altaque fagus,
 Stivaque, quae currus a tergo torqueat imos :
 Et fuspensa focis explorat robora fumus.
 Possum multa tibi veterum praecepta referre ;
 Ni refugis, tenuesque piget cognoscere curas.

175

Area

Δοιὰ δὲ θέσθαι ἄροτρα, πονησάμενος κατὰ ὄικον,
 Αὐτογύον, καὶ πηκτόν. ἐπεὶ πολὺ λώϊον ἔτως.
 Ἐἴχ' ἕτερον γ' ἄξαις, ἕτερον γ' ἐπὶ βυσὶ βάλοιο.

173. *Altaque fagus, stivaque.*] *Stiva* is the plough-staff, which with us is generally fixed to the share-beam, in the same manner as the *buris*, or tail, so that we have two tails or handles to our ploughs: but sometimes it is a loose staff, with a hook at the end, with which the ploughman takes hold of the back part of the plough, to turn it.

The grammatical construction of this passage does not seem very clear. *Caeditur* is made to agree with *tilia*, *fagus*, and *stiva*. We may say *tilia caeditur*, and *fagus caeditur*; but to say at the same time *stiva caeditur* seems to be absurd: for this makes the staff a tree, by coupling it with lime and beech. Besides *que* and *quae*, coming close together offend the ear, and I believe there is not another instance of their coming thus together, any where in Virgil. I believe instead of *stivaque* we ought to read *stivae*; which will make the sense clearer, and the verse better:

“Caeditur et tilia ante jugo levis, altaque fagus
 “Stivae, quae currus a tergo torqueat imos.”

“The light lime-tree also is cut down before-hand for the yoke, and the tall beech for the staff, to turn the bottom of the carriage behind.”
 The Bodleian manuscript has *stiva que currus*.

Currus.] “I do not know whether any edition justifies the alteration I have made in this line, of *currus* to *curfus*. The reason of my doing it is because *curfus* is intelligible, and explains the use of the handle, or plough-staff; *curfus torqueat imos*, the handle serves to keep the plough up, which otherwise

would run down too deep in the ground. “Mr Dryden finding this passage difficult to explain, has left it quite out of his translation. “All that the commentators have said concerning *currus*, in this place, is very perplex.” Mr B - - -

The Poet is thought by some to mean a wheel plough, by the word *currus*, which is derived from *curro*, to run; and Servius informs us, that, in Virgil's country, the ploughs run upon wheels, we have wheel-ploughs in many parts of England.

175. *Explorat.*] The King's, the Bodleian, and one of the Arundelian manuscripts, have *exploret*. Servius, La Cerda, Schrevelius, and several printed editions have the same reading. Pierius seems willing to admit *exploret*: tho' at the same time he says it is *explorat* in the Roman manuscript, and in the very antient oblong one. Heinsius and Ruæus read *explorat*. It is the same in the other Arundelian, the Cambridge, and both Dr Mead's manuscripts.

I have here inserted the figure of a modern Italian plough, which seems to differ but little from that which Virgil has described. It seems to have no *stiva*, distinct from the *buris*; and it has a coulter, which Virgil does not mention. And indeed Pliny, who describes the coulter, seems to speak as if it was not in all ploughs. “Vomerum plura genera. Culter vocatur, praedensam, prius quam proscindatur, terram secans, futurisque fulcis vestigia praescribens incisuris, quas resupinus in arando mordeat vomer.”

176. *Possum multa tibi &c.*] After the mention of the instruments of agriculture, he gives instructions concerning the making of the floor. “I can recite to you many precepts of the antients, unless you decline them, and are

Area cum primis ingenti aequanda cylindro,
Et vertenda manu, et creta solidanda tenaci :
Ne fubeant herbae, neu pulvere victa fatiscat.

180

Tum variae illudunt pestes : saepe exiguus mus
Sub terris posuitque domos, atque horrea fecit :

Aut

“ are loth to be informed of small things. In
“ the first place, the floor is to be smoothed
“ with a huge rolling stone, and to be wrought
“ with the hand, and consolidated with binding
“ chalk : to keep weeds from growing up, and
“ to preserve it from growing dusty and chap-
“ ping. Then various plagues mock your
“ hopes : the little mouse often has built it’s
“ house under the ground, and made it’s grana-
“ ries : or the blind moles have digged their
“ chambers : the toad also is found in hollow
“ places, and other vermin, which the earth
“ produces in abundance : and the weavel de-
“ stroys the great heap of corn, and the ant
“ also, which is afraid of a needy old age.”

Veterum praecepta.] He means Cato and Varro, who wrote before him ; and from whom he has taken the directions relating to the floor.

178. *Area.* Cato directs the floor to be made in the following manner : dig the earth small, and sprinkle it well with lees of oil, that it may be well soaked. Beat it to powder, and smooth it with a rolling stone or a rammer. When it is smooth, the ants will not be troublesome, and when it rains it will not grow muddy : “ *Areā ubi frumentum teratur sic facito :* “ *Confodiatur minute terra, amurca bene con-* “ *spargatur, ut combibat quam plurimum.* “ *Comminuito terram, et cylindro aut pavicula* “ *coaequato. Ubi coaequata erit, neque for-* “ *micae molestae erunt, et cum pluerit lutum* “ *non erit.*” Varro is more large in his de- scription of the floor ; and mentions not only the ants, but mice and moles : “ *Areā esse* “ *oportet— solida terra pavitam, maxime* “ *si est argilla, ne aestu paeminosa, in rimis ejus* “ *grana oblitescant, et recipiant aquam, et ostia* “ *aperiant muribus ac formicis. Itaque amurca* “ *solent perfundere : ea enim herbarum est ini-* “ *mica et formicarum : et talparum venenum.*”

Cum primis ingenti aequanda.] Some copies have *cum primum*, others *tum primum*. Aulus Gellius observes that *cum primis* is the same with *in primis*. “ *Apprime crebrius est : cum* “ *prime rarius : traductumque ex eo est, quod cum* “ *primis dicebant, pro eo quod est in primis.*” Those, who read *primum*, insert *est* either after *primum* or *ingenti*. Pierius says that in the Medicean, and most of the antient copies it is *cum primis ingenti aequanda* without *est*.

Cylindro.] The Cylinder seems to have been a stone, not unlike that with which we roll our gardens. Palladius speaks of a fragment of a pillar being used for a roller. “ *Junio mense* “ *area paranda est ad tritūram, cujus primo* “ *terra radatur, deinde effossa leviter mistis* “ *paleis, et amurca aequatur insulsa. Quae res* “ *a muribus et formicis frumenta defendit.* “ *Tunc premenda est rotundo lapide, vel co-* “ *lunnae quocunque fragmento, cujus volutatio* “ *possit ejus spatia solidare.*”

181. *Illudunt.*] Pierius says it is *illudant* in the Roman and several other antient manu- scripts. One of Dr Mead’s manuscripts has *illudant* : it is the same in the editions of Hein- sius and Paul Stephens. Servius and most of the editors admit *illudunt*.

Exiguus mus.] Quintilian justly observes that not only the diminishing epithet, but the ending of the verse with one syllable, beauti- fully expresses the littleness of the animal :

“ *Risimus, et merito, nuper poëtam qui dixerat.*

“ *Praetextam in cista mures rosere Camilli.*

“ *At Virgilii miramur illud,*

“ *Saepe exiguus mus,*

“ *Nam epitheton exiguus, aptum proprium* “ *effecit ne plus expectaremus, et casus lingu-* “ *laris*

Aut oculis capti fodere cubilia talpae :
 Inventusque cavis bufo, et quae plurima terrae
 Monstra ferunt : populatque ingentem farris acervum
 Curculio, atque inopi metuens formica fenectae.
 Contemplator item, cum se nux plurima sylvis

185

Induct

“laris magis decuit, et clausula ipsa unius syl-
 labae non usitata, addit gratiam.”

183. *Oculis capti talpae.*] The Poet speaks according to the vulgar opinion, when he says the moles are blind: but it is certain that they have eyes, tho’ they are small ones.

186. *Curculio.*] Some read *Curculio*: others *Gurgulio*.

187. *Contemplator item &c.*] In this passage he shews the husbandman how he may form a judgment of his future harvest.

“Observe also when the walnut-tree shall put on it’s bloom plentifully in the woods, and bend down it’s strong smelling branches: if it abounds in fruit, you will have a like quantity of corn, and a great threshing with much heat. But if it abounds with a luxuriant shade of leaves, in vain shall your floor thresh the corn, which abounds with nothing but chaff.”

Nux.] The commentators seem to be unanimous in rendring *nux* the *almond-tree*: but I cannot discover upon what grounds. I believe *nux* has never been used, without some epithet, to express an *almond-tree*. That it is used for a *walnut-tree*, is plain from Ovid’s poem *de Nuce*. Virgil says, in the second Georgick, that the *nux* is ingrafted on the *arbutus*:

“Inferitur vero ex foetu nucis arbutis horrida.”

That this is to be understood of the *walnut*, appears from Palladius:

“Arbuteas frondes vastae nucis occupat umbra
 “Pomaque sub duplici cortice tuta refert.”

Palladius could not mean the almond, when he spoke of a *great shade*, which is very applicable

to the walnut. In another place he has a chapter *de Nuce Juglande*, where he says expressly, that the walnut is ingrafted on the arbute: “Inferitur, ut plerique asserunt, mense Februario, in Arbuto.” We have *nux* but once more in all Virgil: it is in the eighth Eclogue:

“Mopse, novas incide faces: tibi ducitur uxor.
 “Spargite marite nuges; tibi deferit Hesperus
 “Oetam.

“— — — — Prepare the lights,
 “O Mopsus, and perform the bridal rites.
 “Scatter thy *nuts* among the scrambling boys:
 “Thine is the night: and thine the nuptial joys.”

DRYDEN.

The antient custom of throwing nuts amongst the boys, at weddings, is well known. We learn from Pliny that these nuts were walnuts: and that they were used in the nuptial ceremonies, because the fruit is so well defended with a thick rind, and a woody shell: “Ab his locum amplitudine vindicaverunt, quae cessere auctoritati, nuges juglandes, quanquam et ipsae nuptialium Fescenniorum comites, multum pineis minores universitate, eademque portione ampliores nucleo. Necnon et honoris naturae peculiaris, gemino pro fectis operimento, pulvinati primum calycis, mox lignei putaminis. Quae causa eas nuptiis fecit religiosas, tot modis foetu munito, quod est verisimilius, quam quia cadendo tripudium sonumve faciant.”

Plurima.] Servius interprets this word *longa*, and thinks it is designed to express the long shape of the almond. Dr Trapp understands it to mean the tallness of the tree:

“Observe,

Induet in florem, et ramos curvabit olentes :

Si superant foetus, pariter frumenta sequentur,

Magnaue cum magno veniet tritura calore.

190

At si luxuria foliorum exuberat umbra,

Nequicquam pingues palea teret area culmos.

Semin avidi equidem multos medicare ferentes,

Et

“ Observe too, when in woods the almond tall
“ Blossoms with flow’rs, and bends it’s smelling
“ boughs.”

I take it to signify *very much*, or plentifully :
in which sense it is to be understood in the
following passage of the second Georgick :

“ Haec eadem argenti rivos, aerisque metalla
“ Ostendit venis, atque auro *plurima* fluxit.”

Here Ruæus interprets the three last words
auro multum abundavit : and Dr Trapp trans-
lates these lines ;

“ The same blest region veins of silver shews,
“ Rivers of brass ; and flows in *copious* gold.”

A few lines after we find

“ Indicio est, tractu surgens oleaster eodem
“ Plurimus.”

Dr Trapp does not translate *oleaster plurimus*
the wild olive *tall*, but

“ This the wild olives shew, when *thick* they rise
“ On the same mould.”

I believe May is the only translator, who has
given *plurima* the true sense, in the passage
under our consideration :

“ Consider thou when nut-trees *fully* bloom.”

188. *Ramos olentes*.] The strong smell of the
branches is more applicable to the walnut than to
the almond. The very shade of the walnut was
thought by the antients to be injurious to the
head. Pliny says in *lib. 17. cap. 12.* “ Jam
“ quaedam umbrarum proprietas, Juglandium
“ gravis et noxia, etiam capiti humano, omni-
“ busque juxta satis.” And in *lib. 23. cap. 8.*
“ he says, Arborum ipsarum foliorumque vires
“ in cerebrum penetrant.”

191. *Exuberat*.] In one of the Arundelian
and one of Dr Mead’s manuscripts, it is *exsu-*
perat. But this must be an error of the tran-
scribers ; for the second syllable in *exuperat* is
short ; as in the second Aeneid :

“ Sanguineae exuperant undas.”

192. *Nequicquam*.] Servius, and after him
La Cerda, interprets *nequicquam pingues* to be
the same as *non pingues* : which I believe is not
the sense in this place. *Nequicquam* frequently
occurs in Virgil : but seldom is used for *not*.

Palea.] Some copies have *paleae* : but *palea*
is generally received.

193. *Semina vidi equidem &c.*] In this place
he adds a precept relating to beans : that they
should be picked every year, and only the largest
sown ; without which care all the artful prepa-
rations made by some husbandmen is in vain.

“ I have seen some medicate their seeds before
“ they sow ; and steep them in nitre and black
“ lees of oil, to cause a fuller produce in the
“ deceitful pods. And tho’ they have been
moistened

Et nitro prius, et nigra perfundere amurca,
 Grandior ut foetus filiquis fallacibus esset.
 Et quamvis igni exiguo properata maderent,
 Vidi lecta diu, et multo spectata labore
 Degenerare tamen; ni vis humana quotannis
 Maxima quaeque manu legeret. Sic omnia fatis
 In pejus ruere, ac retro sublapsa referri:
 Non aliter, quam qui adverso vix flumine lembum
 Remigiis subigit; si brachia forte remisit,
 Atque illum in praeceps pronò rapit alveus amni.
 Praeterea tam sunt Arcturi sidera nobis,

195

200

Hoedorumque

“moistened over a gentle fire to quicken them,
 “and long tried, and examined with much labour, yet have I seen them degenerate,
 “unless a man picked out the largest of them
 “one by one every year. Thus every thing
 “by fate degenerates and runs backwards: just
 “as when any one is rowing with difficulty
 “against a stream, if he happens to slacken his
 “arms, immediately the tide drives him head-
 “long down the river.”

I have interpreted this passage to relate to
 beans, on the authority of Pliny, who says,
 “Virgilius nitro et amurca perfundi jubet *fa-*
 “*bam*: sic etiam grandescere promittit.”

194. *Perfundere*.] Schrevelius reads *pro-*
fundere.

195. *Siliquis fallacibus*.] The mention of
 pods shews that the Poet speaks of pulse. The
 pods are called *deceitful*, because they often grow
 to a sufficient size, when upon examination
 they prove almost empty.

197. *Vidi lecta diu*.] Columella reads *vidi*
ego lecta diu. One of Dr Mead's manuscripts
 has *vidi lecta manu*.

200. *Retro sublapsa referri*.] Thus in the
 second Aeneid:

“Ex illo fluere ac retro sublapsa referri
 “Spes Danaum.”

203. *Atque*.] Aulus Gellius observes that
atque is to be rendered *statim* in this passage:
 “Et praeterea pro alio quoque adverbio dicitur,
 “id est *statim*, quod in his Virgilii versibus exi-
 “stimatur obscure et insequenter particula ista
 “posita esse.”

204. *Praeterea &c.*] In this passage the
 Poet inculcates the necessity of understanding
 Astronomy: which he says is as useful to the
 farmer, as to the sailor.

“Besides we ought as much to observe the
 “stars of Arcturus, and the days of the kids,
 “and the shining dragon; as those, who re-
 “turning homewards through the stormy main,
 “venture in the Euxine sea, and the streights
 “of oyster-breeding Abydos.”

204. *Arcturi*.] Arcturus is a star of the first
 magnitude in the sign Bootes, near the tail of
 the Great Bear. It's name is derived from
 ἄρκτος, a bear, and οὐρά, a tail. The weather
 is said to be tempestuous about the time of it's
 rising: “vehementissimo significatu, says Pliny,
 “terra marique per dies quinque:” and in ano-
 “ther place; “Arcturi vero sidus non serme sine
 “procellosa grandine emergit.”

G

205. *Hoedorum*

Hoedorumque dies fervandi, et lucidus anguis;

205

Quam quibus in patriam ventosa per aequora vectis

Pontus, et ostriferi fauces tentantur Abydi.

Libra dies somnique pares ubi fecerit horas,

Et

205. *Hoedorum.*] The kids are two stars on the arm of Auriga. They also predict storms, according to Aratus:

Ἐὶ δὲ τοὶ ἡνίοχον τὲ καὶ ἀσέρας ἡνίοχοιο
Σκίπτεσθαι δοκίοι καί τοι φάτις ἡλυθεν αἰγὸς
Ἀυτῆς ἢ δ' ἐρίφων, οἷτ' εἰν ἀλὶ πορφυρέουσι
Πολλάκις ἐσκέψαντο κεδαιόμενος ἀνδρῶπις :

And Pliny: "Ante omnia autem duo genera esse
"caelestis injuriae meminisse debemus. Unum
"quod tempestates vocamus, in quibus gran-
"dines, procellae, caeteraque similia intelligen-
"tur: quae cum acciderint vis major appel-
"latur. Haec ab horridis sideribus exeunt, ut
"saepius diximus, veluti Arcturo, Orione,
"Hoedis."

Anguis.] The dragon is a northern constellation. See the note on ver. 244.

207. *Pontus.*] This is commonly taken to mean the Hellespont: but that is to be understood by the straits of Abydos *fauces Abydi*. I take it to mean the black or Euxine sea, which has the character of being very tempestuous.

Ostriferi Abydi.] Abydos is situated on the Asiatic side of the Hellespont. It was famous for oysters: thus Ennius:

"Mures sunt Aeni, aspera ostrea plurima Abydi."

And Catullus:

"Hunc lucum tibi dedico, confecroque, Priape,
"Qua domus tua Lampfasci est, quaque sylva
"Priape.

"Nam te praecipue in suis urbibus colit ora
"Hellepontia, caeteris ostreosior oris."

208. *Libra dies &c.*] Here he exemplifies his precept relating to Astronomy.

"When Libra has made the hours of the day
"and sleep equal, and now divides the world
"between light and darkness, then work your
"bullocks, ye plowmen, and sow barley in

"the fields, till about the last shower of the
"impracticable winter solstice. It is also time
"to cover flax in the ground, and the poppy
"of Ceres, and immediately to begin your
"harrowing, whilst the dry ground gives you
"leave, and the clouds yet hang over. Spring is
"the time for sowing beans: and thee also, O
"Medick, the rotten clods receive, and millet
"requires an annual care, when the bright
"Bull opens the year with his golden horns,
"and the Dog sets, giving way to the back-
"ward sign. But if you work the ground
"for a wheat harvest, and for strong spelt,
"and labour only for the bearded ears, let the
"morning Pleiades first be hidden, and let the
"Gnosian star of the blazing crown emerge,
"before you commit the due seeds to the fur-
"rows, and before you hasten to trust the
"hope of the year to the unwilling earth.
"Many have begun before the setting of Maia:
"but the expected crop has deceived them with
"empty ears. But if you would sow either
"tares, or mean kidney-beans, and do not
"despise the care of the Egyptian lentil: the
"setting of Bootes will give you no obscure
"direction. Begin, and extend your sowing
"time to the middle of the frosts."

The time, which Virgil mentions for sowing barley, is from the autumnal equinox to the winter solstice. This perhaps may seem strange to an English reader: it being our custom to sow it in the spring. But it is certain that in warmer climates they sow it at the latter end of the year: whence it happens that their barley harvest is considerably sooner than their wheat harvest. Thus we find, in the book of Exodus, that the flax and the barley were destroyed by the hail, because the barley was in the ear, and the flax was in seed, but the wheat and the rye escaped, because they were not yet come up.

Dies.] Amongst the antient Romans the genitive case of the fifth declension ended in *es*: thus

Et medium luci, atque umbris jam dividit orbem :

Exercete, viri, tauros ; ferite hordea campis,

210

Usque sub extremum brumae intraëtabilis imbrem.

Nec

thus *dies* was the same with what we now write *diei*. Sometimes it was written *die* : which all the editors receive in this place. I have restored *dies*, on the authority of A. Gellius, who says that those, who saw Virgil's own manuscript, affirmed, that it was written *dies*. " Q. Ennius in sexto decimo annali *dies* scripsit " pro *diei* in hoc versu :

" *Postrema longinqua dies confecerit aetas.*

" Ciceronem quoque affirmat Caesellius in oratione, quam pro P. Sestio fecit, *dies* scripsisse, " pro *diei*, quod ego impensa opera conquisitis " veteribus libris plusculis ita, ut Caesellius " ait scriptum inveni. Verba sunt haec " Marci Tullii : *Equites vero daturos illius dies " poenas. Quo circa factum hercle est, ut " facile iis credam, qui scripserunt idiographum " librum Virgilii se inspexisse ; in quo ita scriptum est :*

" *Libra dies somnique pares ubi fecerit horas :*

" id est, *Libra diei somnique.*"

209. *Dividit.*] So I find it in both the Arundelian manuscripts, and in Heinsius, and several of the old editions. Servius, and after him most of the editors read *dividet*.

210. *Hordea.*] Servius informs us that Bavius and Maeius were greatly offended at Virgil, for using *hordea* in the plural number : and expressed their resentment in the following verse :

" *Hordea qui dixit, superest ut tritica dicat*"

Hence it seems that the objections, which those antient Criticks made to Virgil were only grammatical cavils.

211. *Usque sub extremum brumae intraëtabilis imbrem.*] *Bruma* certainly means the winter solstice : but what Virgil means by the last shower of it I must acknowledge myself unable to explain. Pliny understands our Poet to mean that barley is to be sown between the autumnal equinox and the winter solstice. " Virgilius " triticum et far a vergiliarum occasu feri jubet, hordeum inter aequinoctium autumnum et " brumam." The same author tells us expressly that barley is to be sown only in dry weather : " Hordeum, nisi sit siccum, ne serito." Palladius speaks of sowing barley in September, October, and November ; but says it is full late to sow it in December : " Decembri mense " feruntur frumenta, triticum, far, hordeum, " quamvis hordei satio jam fera sit." These directions of Pliny and Palladius seem by no means to agree with Virgil's extending the sowing time to the last shower of the solstice. The autumnal equinox, in Virgil's time, was about the twenty-fourth of September ; and the winter solstice about the twenty-fifth of December Hipparchus, according to Columella places it on the seventeenth of December, and the Chaldeans on the twenty-fourth. According to Pliny it was on the twenty-fifth : " Bruma Capricorni ab VIII. Calend. Januarii fere."

The Poet calls the winter solstice *intraëtabilis*, because the cold, which comes at that season, begins to put a stop to the labours of the plowman. That the cold begins to be severe at that time, even in Italy, we have the testimony of Lucretius :

" Tandem bruma nives adfert, pigrumque rigorem
" Reddit, Hyems sequitur, crepitans ac dentibus Algas."

Nec non et lini segetem, et Cereale papaver

Tempus

212. *Lini.*] Columella and Palladius agree with Virgil about the time of sowing flax. Columella says it is from the first of October to the seventh of December: "Seritur a Calendis Octobris in ortum Aquilae, qui est VII. Idus Decembris." Palladius says the time for sowing of it is October: "Hoc mense lini semen feremus." And again, under December, he says, "Hoc etiam mense adhuc lini semen spargi poterit, usque ad VII. Idus Decembris." Pliny differs from all these writers, and says it is sown in the spring: "Vere linum, et avenam, et papaver." and in another place, "Vere solum aestate vellitur." The time of sowing flax with us is in March.

Cereale papaver.] I have spoken of poppies at large, in the note on ver. 78. Pliny speaks of sowing them in the spring, as we have seen in the preceding note. Columella agrees with Virgil: "Chaerephyllum, itemque olus atriplicis, quod Graeci vocant ἀτράραξις, circa calendas Octobris obrui oportet non frigidissimo loco. Nam si regio saevas hyemes habet, post Idus Februarias semine differenda sunt, suaeque de sede partienda. Papaver et anethum eandem habent conditionem sationis, quam chaerephyllum et ἀτράραξις." Palladius says the time of sowing poppies is in September: "Nunc papaver seritur locis siccis, et calidis: potest et cum aliis oleribus seminari."

Many are the reasons assigned by the commentators for the epithet *cereale* being added to *Papaver*. Servius assigns the following reasons: either because it is eaten like corn; or because Ceres made use of poppies to forget her grief, and was thrown thereby into a sleep, when she had watched a long time on account of the rape of Proserpine; or because Mycon the Athenian, who was beloved by Ceres, was transformed into a poppy; or because it was sprinkled upon bread. La Cerda quotes the authority of Eusebius, in his third book *de Praeparatione Evangelica*, that Ceres was accounted the inventress of poppies. Ruæus has the same quotation: but I fear he took it implicitly from La Cerda. I wish these commentators had given us the words of Eusebius: for I cannot find any passage in that author, which agrees with what they have said. I find, in the third

book of Eusebius, a quotation from Porphyry, where he says the statues of Ceres are adorned with ears of corn, and that poppies are added, as a symbol of fruitfulness: Διὸ καὶ κατέσπλαι τὸ βρέτας αὐτῆς τοῖς σάχυσσι, μήκωνές τε περὶ αὐτὴν τῆς πολυγονίας σύμβολον. La Cerda gives another reason: that Ceres relieved her hunger with poppies, as appears from the fourth book of Ovid's *Fasti*. We are there told, that, when Celeus invited Ceres to refresh herself in his cottage, his little boy was sick, and could get no rest; upon which Ceres gathered some poppies, to cure him, and tasted them herself unawares. She declined eating with Celeus, and gave the poppies to the boy with warm milk:

"Dux comiti narrat, quam sit sibi filius aeger;
"Nec capiat somnos, invigiletque malis.
"Illa soporiferum, parvos initura penates,
"Colligit agresti lene papaver humo.
"Dum legit; oblito fertur gustasse palato,
"Longamque imprudens exolvit famem.

— — — — —
"Mox epulas ponunt, liquefacta coagula lacte,
"Pomaque, et in teneris aurea mella favis.
"Abstinet alma Ceres, somnique papavera causas
"Dat tibi cum tepido lacte bibenda puer."

La Cerda quotes Brodaeus for another reason: that poppies were sown amongst the corn, for the sacrifices of Ceres. Again he quotes Brodaeus, and also Turnebus, who observe that the statues of that goddess are frequently adorned with poppies. Lastly, He quotes a reason assigned by Mancinellus, that there is a sort of poppy called *συλακίτις*, of which a wholesome sort of bread may be made. The reason assigned by Probus; because poppies are common amongst the corn which is under the protection of Ceres, cannot be right; because the poppy heads, which are so common on the statues of Ceres, plainly belong to the cultivated sort, not to that which grows amongst the corn. Ruæus thinks the best reason is because it appears from Pliny, that the seed of white poppies were frequently eaten by the ancients: "Vel potius, quia papaveris candidi semen tostum in secunda mensa cum melle apud antiquos dabatur, et panis rustici crusta eo inspergebatur, juxta Plin."

Tempus humo tegere, et jamdudum incumbere rastris,

Dum ficca tellure licet, dum nubila pendent.

Vere fabis satio: tum te quoque, Medica, putres

215

Accipiunt

“ Plin. lib. 19. 8. idque ad delicias et famem excitandam: unde *vescum papaver*, id est, *edule* dicitur G 4. 131.” This indeed shews why our Poet called the poppy *vescum papaver*: but I think it does not seem to explain the epithet *Cereale*. This is certain that poppies were consecrated by the antients to Ceres, and that most of her statues are adorned with them.

213. *Rastris*.] So I find it in the King’s, the Bodleian, and both the Arundelian manuscripts. Pierius found the same reading in the Medicean, and several other antient copies. Servius, Heinsius, and most of the editors read *arattris*. Virgil had already spoken of plowing the ground, and sowing barley, flax, and poppies. It is not probable therefore that he should conclude with a repetition of plowing. But the sense is very clear, if, according to these antient manuscripts, we understand him to speak of harrowing. Mr B — has translated him in this sense:

“ Nor should the *harrow*’s labour ever end,
“ Whilst dry the glebe, whilst clouds as yet
“ impend.”

Dr Trapp also in his note upon this passage, says *rastris* is much better than *arattris*.

214. *Dum ficca tellure licet, dum nubila pendent*.] Ruæus differs from the rest of the commentators, in his interpretation of this verse. He thinks that the Poet does not mean, that this is to be done, before the rainy season begins, but that those days are to be chosen, which prove dry and fair. “ Plerique post Ser-
“ vium interpretantur: antequam pluat, dum
“ imber imminet, necdum venit pluviosa tem-
“ pestas. Ego sic: quoties, in illa ipsa plu-
“ viosa tempestate, terra erit paulo sicciore, et
“ imber suspensus. Et vero poeta sationem
“ illam assignat Autumnio, cujus ultima pars
“ pluviosa est: eandemque sationem profert
“ usque sub extremum brumae imbrem: non
“ igitur jubet praeveniri tempestatem imbrife-
“ ram; sed illius tempestates eos eligi dies qui
“ sicci magis ac sereni erunt.”

Several of the old printed editions have *jacet* instead of *licet*.

215. *Vere fabis satio*.] I do not find any of the antient writers of agriculture to agree with Virgil, about the time of sowing beans. Varro says they are sown about the latter end of October: “ Fabam optime feri in vergiliarum
“ occasu.” Columella says it is not right to sow them after the winter solstice; but that the worst time of all is in the spring: “ Post
“ brumam parum recte feritur, pessime vere,
“ quamvis sit etiam trimestris faba, quae mense
“ Februario feratur; quinta parte amplius,
“ quam matura, sed exiguas paleas, nec multam
“ filiquam facit.” Palladius says beans are sown at the beginning of November: “ In
“ hujus principio fabam spargimus.” Pliny mentions their being sown in October: “ Se-
“ ritur ante vergiliarum occasum, leguminum
“ prima, ut antecedit hyemem.” But Pliny’s words, which follow immediately, shew that, in Virgil’s own country, beans were sown in the spring: “ Virgilius eam per ver feri jubet, cir-
“ cumpadanae Italiae ritu.” We find by this passage, that those, who lived near the Po, did not always sow at the same time with the rest of Italy. Hence it is no wonder, if we do not always find an exact agreement between our Poet, and the other Latin writers.

Medica.] This plant has its name from Media, because it was brought from that country into Greece, at the time of the Persian war, under Darius, according to Pliny: “ Me-
“ dica externa, etiam Graeciae, ut a Medis
“ advecta per bella Persarum, quae Darius in-
“ tulit.” It is of late years brought to us from France and Switzerland, and sown to good advantage under the name of *Lucern*. Ray affirms, that the *Lucern* or *Luzerne* of the French is the *Onobrychis*, known to us under the name of *Saint-foin*, or, as it is corruptly called, *Cinquefoil*: and that the *Medica* is called by the French *Saint-foin*, *Fain de Bourgogne*, and *grand Treffle*. Hence, he observes, appears the mistake of our seeds-men, and farmers,
who

Accipiunt fulci ; et milio venit annua cura ;

Candidus

who sow the *Onobrychis*, instead of the *Medica*, under the name of *Saint-foin*. But I suspect that learned author was misinformed, because Tournefort has given *Luferne* for the French name of *Medica*, and *Saint-foin* for that of *Onobrychis*. The names, by which our English Botanists have called the *Medica*, are *Burgundy Trefoil*, and *Medick fodder*. Pliny says it is sown in May: but Palladius says the season is in April: "Aprili mense in areis, quas ante, sicut diximus, praeparasti, *Medica* serenda est." The best manner of cultivating this useful plant in England is described at large by Mr Miller, in his *Gardener's Dictionary*, under the article of *Medica*.

Putres fulci.] *Putris* signifies rotten or crumbling. Thus we find, near the beginning of this Georgick, *putris* used to express the melting or crumbling of the earth upon a thaw:

"Vere novo, gelidus canis cum montibus humor
"Liquitur, et Zephyro *putris* se gleba resolvit."

In the second Georgick, it is used to express a loose crumbling soil, such as we render the earth by plowing:

"Et cui putre solum, namque hoc imitatur
"arando."

Perhaps, Virgil may mean, in this place, a soil that has been well dunged. Columella says the ground must first be plowed in October, and suffered to rot all the winter, and dunged in the spring: "Locum in quo *Medicam* proximo vere saturus es, proscindito circa calendas Octobris, et eum tota hyeme putrescere finito - - Postea circa Martium mensem ter tiato, et occato. - - Deinde vetus stercus injicito." In another place he says *pinguis* and *putris* are the same: "Idem *pinguis* ac *putris*." And we find the antients to agree, that the ground was to be dunged, for sowing Medick. Pliny says the ground must be well laboured in autumn and dunged: Solum, in quo seratur, elapidatum purgatumque subigitur autumnino: mox aratum et occatum integitur crate iterum et tertium, quin diebus interpositis, et fimo addito." Pal-

ladius agrees with Pliny, except with regard to the time of preparing the ground, which he says is in February: "Nunc ager, qui acceptus est *Medicam*, de cujus natura, cum erit serenda, dicemus, iterandus est, et, purgatis lapidibus, diligenter occandus. Et circa Martias Calendas, subacto sicut in hortis solo, formandae sunt areae latae pedibus decem, longae pedibus quinquaginta, ita ut eis aqua ministretur, et facile possint ex utraque parte runcari. Tunc injecto antiquo stercore in Aprilis mensem reserventur paratae." With us a loose sandy soil seems to agree very well with it.

216. *Milio venit annua cura.*] This expression of the annual care of millet is used by the Poet to shew that the Medick lasts many years. Pliny says it lasts thirty: "Tanta dos ejus est, cum uno satum amplius quam tricenis annis duret." Columella and Palladius say it lasts ten: "Eximia, says Columella, est herba medica, quod cum semel seritur, decem annis durat." The words of Palladius are, "Quae semel seritur, decem annis permanet." Seneca, in his eighty-sixth Epistle, reproves our Poet, for placing the time of sowing beans, medick, and millet in the same season, and says he saw the farmers gathering beans, and sowing millet about the latter end of June. Hence he takes occasion to observe, that Virgil does not confine himself to truth, but only endeavours to divert his readers: "Virgilius noster non quid verissime, sed quid decentissime diceretur, adspexit; nec agricolas docere voluit, sed legentes delectare. Nam, ut omnia alia transferam, hoc quod hodie mihi necesse fuit reprehendere, ascribam:

"Vere fabis satio est: tunc te quoque *Medica* putres
"Accipiunt fulci, et milio venit annua cura."

"An uno tempore ista ponenda sint: et an utriusque verna sit satio, hinc aestimes licet. Junius mensis est quo tibi scribo, jam proclivus in Julium. Eodem die vidi fabam metentes, milium serentes." But Virgil does not say that beans and millet are sown precisely at the same time. He says that beans are sown in the spring, that is in February or March: and that millet is sown when the sun

Candidus auratis aperit cum cornibus annum

Taurus, et averso cedens Canis occidit astro.

At

sun enters *Taurus*, that is, about the seventeenth of April, and when the Dog sets, that is, about the end of the same month. This agrees with what other authors have said. Pliny says, millet is sown before the rising of the Pleiades, that is, according to Columella, before the seventh of May: "Frumenti ipsius totidem genera per tempora satum divisa. Hyberna, quae circa vergiliarum occasum sata terra per hyemem nutriuntur, ut triticum, far, hordeum. Aestiva, quae aestate ante vergiliarum exortum feruntur, ut milium." Palladius says that in warm and dry countries, millet is sown in March: "Calidis et ficcis regionibus panicum seremus, et milium." but that, in cold and wet places, it is sown in May: "Maio mense, locis frigidis, et humectis, panicum seremus, et milium."

217. *Candidus auratis aperit cum cornibus annum Taurus.*] By the Bull's opening the year Virgil means the sun's entering into *Taurus*; which according to Columella, is on the seventeenth of April: "Decimo quinto calendas Maia sol in Taurum transitum facit." April is said to have its name *ab aperiendo*, whence the Poet uses the expression *aperire annum*. Servius thinks this passage is not to be rendered *the bull opens the year with his golden horns*, but *the bull with golden horns opens the year*; because the bull does not rise with his horns, but with his back. La Cerda adheres to the former interpretation, and supports it with the authority of Manilius, who uses an expression something like it, of the bull's bearing the sun upon his horns. This Poet speaks also of that sign's beginning the labours of the plowman: as this seems to have some relation to what Virgil has said, I shall set down the whole passage:

"Taurus simplicibus donavit rura colonis:
"Pacatisque labor veniet, patientia laudis,
"Sed terrae tribuet partus: summittit aratris
"Colla, jugumque suis poscit cervicibus ipse.
"Ille suis Phoebi portat cum cornibus orbem,
"Militiam indicit terris et segnia rura.

2

"In veteres revocat cultus dux ipse laboris,
"Nec jacet in fulcis solvitque in pulvere pectus.
"Seranos Curiosque tulit, facilesque per arva
"Tradidit, eque suo dictator venit aratro.
"Laudis amor, tacitae mentes, et corpora tarda
"Mole valent, habitatque puer sub fronte cupido."

218. *Averso cedens canis occidit astro.*] Servius says some read *averso*, others *adverso*. Pierius says it is *adverso* in the Roman and Lombard manuscripts: but *averso* in others. In the Medicean, he says, it is *averso incedens*. The King's, both Dr Mead's, and one of the Arundelian manuscripts have *adverso*. The other Arundelian, and the Cambridge manuscript have *averso*. The Bodleian has *verso*. La Cerda and several of the old editors read *adverso*. Heinsius, Ruæus, and many others prefer *averso*. The commentators are greatly divided about the meaning of this passage. Servius interprets it two different ways: if we admit *adverso*, it is to be rendered *the dog with the adverse constellation*, because with the dog arises Sirius, who is *adverse*, or injurious to mankind; if we admit *averso*, *cum* must be understood, and the sense will be, *when the dog giving place sets with the backward sign*, that is, the ship, which rises backwards. Grimoaldus seems to understand it to mean that the dog is obscured by the sun when he enters *Taurus*: "Cum canis in scorpione constitutus propter tauri solem tenentis vicinitatem occultitur et obscuratur." According to this interpretation, the sun must be the *adversum astrum*. La Cerda seems to adhere to the first interpretation of Servius: "Cum canis heliace occidit, qui habet astrum adversum contrariumque mortalibus." Ruæus, according to Servius's second interpretation, takes the ship to be the *aversum astrum*: but instead of understanding *cum*, with Servius, he takes *averso astro* to be the dative case, governed of *cedens*. Thus the sense will be *the dog sets, giving place to the backward sign, or ship*. I rather believe, that Virgil meant the bull by the *aversum astrum*: for that constellation is known to rise backwards. Thus Manilius:

"Aversus

At si triticeam in messē, robustaque farra

Exercebis humum, solisque instabis aristis:

220

Ante tibi Eoae Atlantides abscondantur,

Gnosiaque

“Aversus venit in caelum.”

It seems more natural to suppose that Virgil should mean the bull, which he had just mentioned, than the ship, which he has not once named in the whole poem. Dryden translates this passage:

“When with the golden horns, in full career,
“The bull beats down the barriers of the year;
“And Argos and the Dog forsake the northern sphere.”

Mr B - -'s translation is reconcilable with the sense which I have proposed:

“When with his horns the bull unbars the year;
“And frightn'd flies the dog, and shuns the adverse star.”

Dr Trapp has followed Ruæus:

“— — When now with golden horns
“The shining bull unlocks the opening year,
“And, setting, to the ship the dog gives way.”

The sun enters Taurus, according to Columella, on the seventeenth of April, as I observed, at the beginning of this note. According to the same author, the dog sets with the sun, on the last day of the same month: “Pridie calendas Maias canis se vespere celat.” Pliny says, that according to the Boeotians and Athenians, it is on the twenty-sixth of April, but, according to the Assyrians, on the twenty-ninth: “Sexto calendas Maii Boeotiae et Atticae canis vesperi occultatur, fidicula mane oritur: quinto calendas Assyriae Orion totus absconditur, tertio autem canis.”

219. *Triticeam in messē.*] The *triticum* of the ancients was not our common or lammas wheat, but a bearded sort. Hence *arista*, which signifies the *beard*, is often used by the Poets for *wheat*: but it would be too violent a figure to put the *beard* for *corn*, which has no beard at all.

Cicero, in his *Cato major*, speaking of the pleasures of husbandmen, gives a beautiful description of the growth of corn, and mentions the beard as a palisade, to defend the grain: “Me quidem non fructus modo, sed etiam ipsius terrae vis, ac natura delectat: quae cum gremio molli ac subacto semen sparsum accipit: primum occaecatum cohibet: ex quo occatio, quae hoc efficit, nominata est: deinde tepidum factum vapore, et complexu suo, diffundit, et elicit herbescens ex eo viriditatem: quae nixa fibris stirpium, sensim adolescit, culmoque erecta geniculato, vaginis jam quasi pubescens includitur, e quibus cum emerferit, fundit frugem, spicae ordine structam, et contra avium minorum morsum munitur vallo aristarum.” I shall add another proof, that the *triticum* was bearded: all the statues and medals of Ceres, that ever I saw, have no other corn represented on them, than that which is bearded:

Farra.] See the note on *Farra*, ver. 73.

220. *Aristis.*] *Arista* is the beard of corn:

“Spica ea, quae mutilata non est, in ordeo et tritico, tria habet continentia, granum, glumam, aristam: et etiam primitus cum spica oritur vaginam. Granum dictum quod est intimum solidum: gluma, qui est folliculus ejus: arista, quae, ut acus tenuis, longa eminet e gluma; proinde ut grani theca sit gluma, apex arista. — Arista dicta quod arescit prima.” *Varro de Re Rust. lib. 1. cap. 48.*

221. *Eoae Atlantides abscondantur.*] Atlas had seven daughters by Pleione. Their names, according to Aratus, are Alcyone, Merope, Celaeno, Electra, Sterope, Taygete, and Maia;

Ἀλκυόνη, Μερόπη, Κελαινώ, Ἴ, Ἠλεκτρη, καὶ Στεροπή, καὶ Τηϋγέτη, καὶ Πότνια Μαΐα.

See the note on ver. 138.

By the epithet *Eoae*, Virgil does not mean *setting in the east*, as some have imagined, but in the morning, at sun rising: that is, when the Pleiades go down below our western horizon,

at

Gnosiaque ardentis decedat stella coronae,
 Debita quam fulcis committas femina, quamque
 Invitae properes anni spem credere terrae.

Multi

at the same time, that the sun rises above our eastern horizon. Hesiod, according to Pliny, computed this to be at the autumnal equinox: Thales, twenty-five days after, Anaximander twenty-nine, and Euctemon forty-eight: "Ocasum matutinum Vergiliarum Hesiodus, nam hujus quoque nomine extat Astrologia, tradidit fieri, cum aequinoctium autumnum conficeretur, Thales xxv die ab aequinoctio, Anaximander xxix, Euctemon xlviii." Columella, in the second chapter of his eleventh book, says they begin to set at sun-rising, on the twenty-first of October: "Duodecimo Calendas Novembris solis exortu Vergiliae incipiunt occidere." In the eighth chapter of his second book, he comments on this very passage of Virgil. He there says the Pleiades set on the thirty-first day after the autumnal equinox, which happens on the twenty-third of September: wherefore the time of sowing wheat must be understood to be six and forty days from the setting of the Pleiades, which is before the twenty-fourth of October, to the time of the winter solstice. "Absconduntur autem altero et trigesimo die post autumnale aequinoctium, quod fere conficitur nono calendas Octobris, propter quod intelligi debet tritici satio dierum sex, et quadraginta ab occasu vergiliarum, qui fit ante diem nonam calendarum Novembris, ad brumae tempora." I believe instead of *ante diem nonam* we should read *ad diem nonam*; for the ninth of the calends of November, which is the twenty-fourth of October, is exactly one and thirty days after the time, which Columella fixes for the autumnal equinox: and from the twenty-fourth of October, there are just six and forty days to the twenty-fourth of December, which he reckons to be the winter solstice: "Nono calendas Januarii brumale solstitium, sicut Chaldaei observant." According to Pliny the winter solstice is December the twenty-fifth.

222. *Gnosiaque ardentis decedat stella coronae.*] *Gnosus* is a city of Crete, where Minos reigned, the father of Ariadne, who was carried away by Theseus, and afterwards deserted by him in the island of Naxos, where Bacchus fell in love with her and married her. At the celebration of their nuptials, all the gods made presents to the bride; and Venus gave her a crown, which Bacchus translated into the heavens and made a constellation. One of the stars of this constellation is brighter than the rest, and rises before the whole constellation appears. Thus Columella reckons the bright star to rise on the eighth of October, and the whole constellation on the thirteenth or fourteenth: "Octavo Idus Octobris coronae clara stella exoritur.—Tertio et pridie Idus Octobris corona tota mane exoritur." Pliny tells us, that, according to Caesar, the bright star rises on the eighth of October, and the whole constellation on the fifteenth; "Octavo Idus Octobris Caesari fulgens in corona stella oritur.—Idibus corona tota." Aratus mentions the crown of Ariadne being placed in the heavens by Bacchus:

Ἄντ' ἀλ' αἰὲν ἑφ' αὐτὸν, τὸν ἀγαθὸς ἔθηκε
 Σὴ μ' ἔμεναι Διόνυσος, ἀποιομένης Ἀριάδνης,
 Νῶτ' ὑποσέφεται κεκμηκός ἐς δ' ὅλοιον
 Νῶτ' μὲν ἑφ' αὐτὸν πελάει.

Manilius has mentioned the superior brightness of one of these stars.

"At parte ex alia claro volat orbe corona
 "Luce micans varia, nam stella vincitur una
 "Circulus in medio radians, quae proxima fronte
 "Candidaque ardenti distinguit lumina flamma
 "Gnosia desertae fulgent monumenta puellae."

I have translated *decedat*, *emerge*, because the commentators agree, that Virgil means by that word the heliacal rising of the crown, that is, when

H

Multi ante occasum Maiæ coepere : sed illos

225

Expectata seges vanis elusit aristis.

Si

when the constellation, which before had been obscured by the superior light of the sun, begins to depart from it, and to appear in the eastern horizon before sun rising. I must own I have some doubt about this interpretation ; because Virgil never uses *decedere*, when applied to the sun, but for the setting of it. In the first Eclogue we find :

“ Et sol crescentes *decedens* duplicat umbras : ”

in this Georgick :

“ — — Emenso cum jam *decedet* Olympo : ”

and in the fourth Georgick :

“ Te veniente die, te *decedente* canebat. ”

Therefore as *decedere* does signify to *set*, the Poet should rather seem to mean the heliacal setting of the constellation, than the heliacal rising of it. Pliny would have the heliacal rising to be called *emerfion*, and the heliacal setting to be called *occultation* : “ Aut enim adventu solis occultantur stellæ et conspici definunt, aut ejusdem abscessu proferunt se. Emerfum hoc melius quam exortum consuetudo dixisset : et illud occultationem potius quam occasum. ” One of Dr Mead’s manuscripts has *descendat* instead of *decedat*, which is manifestly wrong. Dryden however has translated it in that sense :

“ And the bright Gnsi an diadem downward
“ bend. ”

Mr B — has criticised on this line of Dryden, and seems to understand the Poet to mean the heliacal setting of the crown : “ Mr Dryden in this place, and in many others hereafter, discovers his little knowledge of the lowest degree of Astronomy.

“ Ariadne’s crown does not bend downward, at the time Virgil mentions, but rises with the sun ; and as the sun’s great light soon makes that star imperceptible, this Virgil very poetically describes by

“ *Gnosfiæque ardentis decedat stella coronæ.* ”

But this learned Gentleman, in his translation of this very passage, has represented the Poet as speaking of the heliacal rising :

“ First let the sisters in the morn go down.
“ And from the sun retire the Gnosfian crown. ”

225. *Ante occasum Maiæ.*] Maia is one of the Pleiades : the Poet puts a part for the whole. He speaks here against sowing too early : and we are informed by Columella, that it was an old proverb amongst the farmers, that an early sowing often deceives our expectation, but seldom a late one : “ Vetus est agricolarum proverbium, maturam sationem sæpe decipere solere, seram nunquam, quin mala sit. ”

226. *Aristis.*] See the notes on ver. 219 and 220. The King’s, the Bodleian, one of the Arundelian, and both Dr Mead’s manuscripts have *avenis*. The other Arundelian, and the Cambridge manuscript have *acervis*. Pierius says the Roman manuscript has *illusit aristis*, and some others *elusit aristis*. But he prefers *avenis*, as it is in the Medicean copy, because *avena* is a degeneracy of corn. Heinsius reads *aristis* : which I take to be the true reading ; because I do not find that any antient writer has ascribed the growth of wild oats to the early sowing of corn. Besides *vanis avenis*, sounds too like a jingle to agree with the style of Virgil. It must be confessed however, that there is a passage in Tibullus, something like this, which seems to countenance the reading of *avenis* :

“ Neu seges eludat messem fallacibus herbis. ”

227. *Vilem*

Si vero viciamque feres, vilemque faselum,
Nec Pelusiace curam aspernabere lentis;
Haud obscura cadens mittet tibi signa Bootes.

Incipe,

227. *Vilem faselum.*] The kidney beans are said to have been very common among the Romans: and therefore the Poet is thought to have given them the epithet of vile, mean, or common. He might use this epithet perhaps, because they might be sown in any sort of soil; as Pliny tells us. This author tells us also, that the Romans eat the seeds in the shells, as we do now: "Siliquae — faseolorum cum ipfis manduntur granis. Serere eos qua velis terra licet ab Idibus Octobris in calendas Novembris."

228. *Pelusiace lentis.*] *Pelusium* is a town of Egypt, which gives name to one of the seven mouths of the Nile. He calls the Lentil Pelusian, or Aegyptian, because the best are said to grow in that country.

Bootes.] This is a northern constellation, near the tail of the Great Bear. Arcturus, as has been already observed, is a part of this constellation. Thus Aratus:

Ἐξόπιθεν δ' ἐλίκης φέρεται ἐλάοντι ἰοικῶς
Ἀρκτοφύλαξ, τὸν ῥ' ἄνδρες ἐπικλείουσι βοῶτην,
οὐνεχ' ἀμαξαίης ἐπαφώμενος ἔιδεται ἄρκτον
καὶ μάλα πᾶς ἀρίστηλος ὑπὸ ζώνῃ δὲ οἱ αὐτός
Ἐξ ἄλλων ἀρκτοῦρος ἐλίσσεται ἀμφαδὸν ἀσῆρ.

The time of the setting of Arcturus, according to Columella, is on the twenty-ninth of October: "Quarto calendas Novembris Arcturus vespere occidit." Let us see now how far the other antient writers agree with our Poet. As for vetches or tares, Columella mentions two times of sowing them; the first for fodder, about the time of the autumnal equinox, the second for seed, about January: "Viciae autem duae sationes sunt. Prima quam pabuli causa circa aequinoctium autumnale serimus, septem modios ejus in unum jugerum. Secunda quae sex modios mense Januario, vel etiam serius jacimus, semini progenerando." The first of these times is about a month sooner

than the acronical setting of Arcturus: that is, when Arcturus sets with the sun. The second time Virgil has expressed, by advising the sowing time to be extended to the middle of the frost. The middle of winter, according to Columella, is on the fourth of January: "Præ die nonas Januarii media hyems." Pliny mentions three seasons: the first about the setting of Arcturus, when they are designed for seed: the second in January: the third in March, for fodder: "Sationis ejus tria tempora: circa occasum Arcturi, ut Decembri mense pascat, tunc optime seritur in semen. Secunda satio mense Januario est: novissima Martio, tum ad frondem utilissima." The first of these times is the same with that which Virgil mentions. The second agrees with Columella. The third seems not to have been mentioned by the Poet: unless we may suppose that by the setting of Bootes, he designed to express both the acronical and the cosmical setting of Arcturus. The cosmical setting, that is, the setting at sun-rising, of Arcturus then happened in March. Palladius follows Columella; for he mentions September as the first time of sowing: "nunc viciae prima satio est, & faeni graeci cum pabuli causa seruntur:" and January, as the other time: "Hoc mense ultimo, colligendi feminis causa, non pabuli secandi, vicia seritur." As for kidney beans, I think, Palladius alone has mentioned the time of sowing them, which he settles to be from the beginning to the middle of October, which is about a fortnight sooner than the time prescribed by Virgil: "Seremus fiamum usque ad Idus Octobres, et faselum." As for Lentils they all agree that November is the time; only Columella adds, that there is second season in February: "Sationes ejus duas servamus, alteram maturam per mediam sementim, ferio alteram mense Februario." Pliny's words are: "Ex leguminibus autem Novembri seruntur lens, et in Graecia pisum." Palladius, under the month of November, says: "Nunc seritur prima lenticula."

Incipe, et ad medias sementem extende pruinas.

230

Idcirco certis dimensum partibus orbem

Per duodena regit mundi Sol aureus astra.

Quinque

230.] After this line, in one of the Arundelian manuscripts is added,

"Tempus humo tegere, et jamdudum incumbere
"aratri."

which is a repetition of ver. 213. It is observable, that this very manuscript, in the proper place of this verse, has *rastris* instead of *aratri*.

231. *Idcirco &c.*] In these lines the Poet, having, in honour of agriculture, supposed the sun to make his annual journey, for the sake of that art, takes occasion to describe the five Zones, the Zodiack, the Northern Pole, and the Antipodes, in a most beautiful and poetical manner.

"For this purpose the golden sun governs the orb of the world divided into certain parts, thro' twelve constellations. Five zones go round the heavens, of which one is always red with the bright sun, and always glowing with fire: on each side of which to right and left two others are drawn, stiff with blue ice and dark showers. Between these and the middle zone two are granted to weak mortals by the bounty of the gods. A path is cut between them for the oblique course of the signs to turn in. As the world is elevated at Scythia and the Rhiphaean hills, so it is depressed at the south of Lybia. One pole always appears above our heads; but the other dark Styx, and the infernal ghosts see under their feet. At the north pole the vast Dragon twines with a winding course, and after the manner of a river, between the two Bears, the Bears that fear to be dipped in the waters of the ocean. At the south pole, either, as some report, still night dwells in eternal silence, and thickens the gloomy darkness; or else Aurora returns from us to them, and brings back the day: and when the sun first rising

"breathes on us with his panting horses, there bright Vesper lights up the late fires."

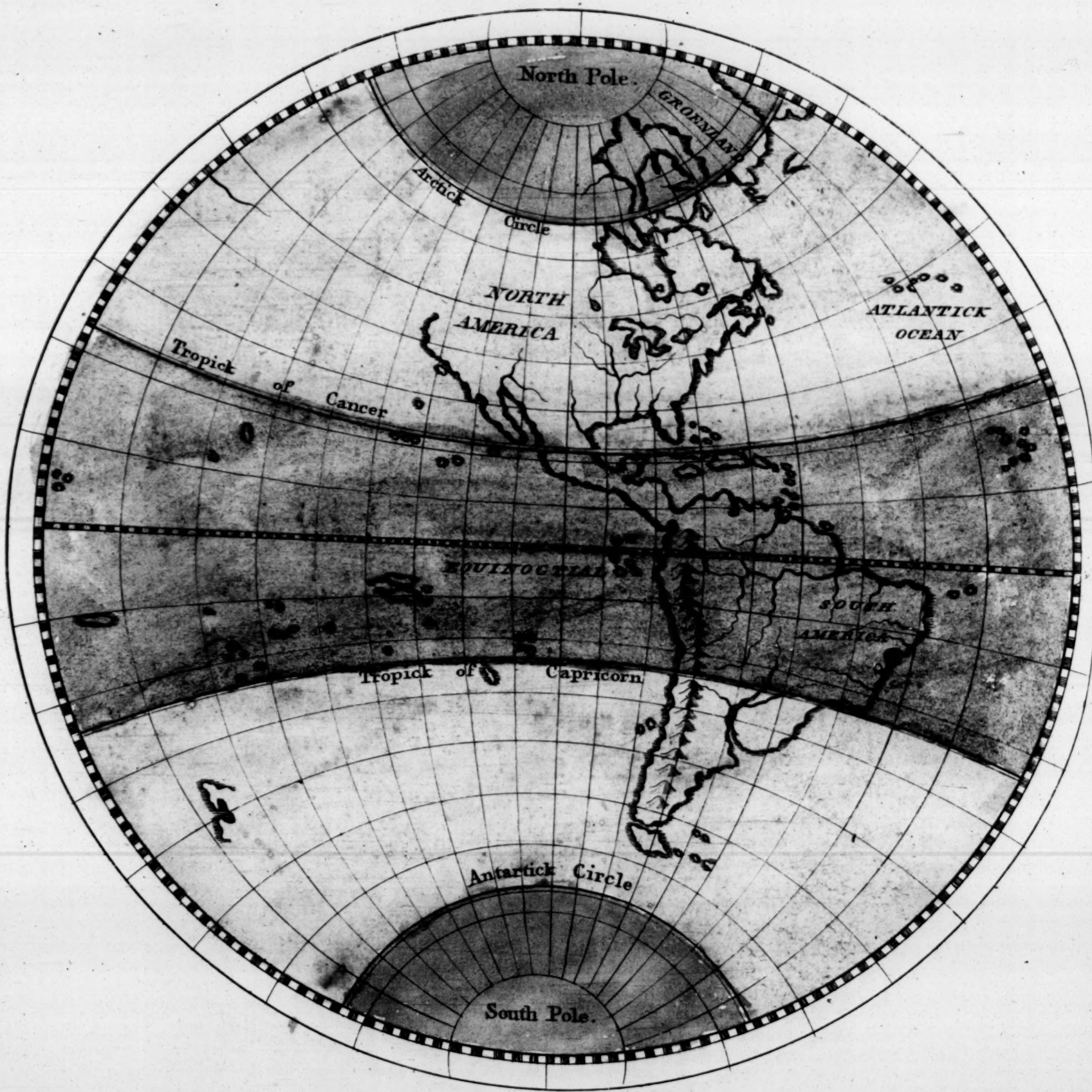
232. *Mundi.*] The commentators are much divided about the interpretation of this passage. The most general opinion is that *mundi* follows *astra*; which makes the sense to be this: *the sun governs the earth thro' twelve constellations of the world.* Mr B — contends that *mundi* should follow *Sol*; and so renders it *the golden Sun of the world.* "Idcirco, says he, sol aureus mundi (as in the beginning of this book, clarissima mundi lumina) regit orbem [suum] dimensum certis partibus, per duodena astra."

Thus, according to Mr B — *orbem* signifies the *course of the sun*; according to the general opinion, it is the globe of the earth. Ruæus places *mundi* after *astra*, in his interpretation: Dr Trapp says, "it may relate either to *orbem* or *astra*: rather to the latter." I believe we must read *orbem mundi*, and understand it of the turning round of the heavens. We have those words used in this sense in Manilius:

" — — — Nunc sidera ducit,
"Et rapit immensum mundi revolvibilis orbem."

According to the antient philosophy, the earth is placed in the centre of the world, and the heavens turn round it once in four and twenty hours. Thus Pliny: "Formam ejus in speciem orbis absoluti globatam esse, nomen in primis et consensus in eo mortalium, orbem appellantium, sed et argumenta, rerum decent. . . . Hanc ergo formam ejus, aeterno et irrequieto ambitu inenarrabili celeritate, vigintiquatuor horarum spatio circumagi solis exortus et occasus haud dubium reliquere. . . . Nec de elementis video dubitari, quatuor ea esse. Ignium summum, inde tot stellarum collucentium illos oculos. Proximum spiritus, quam Graeci nostrique eodem vocabulo aëra appellant. Vitalem hunc, et per cuncta rerum meabilem, totoque confertum: hujus vi suspensam, cum quarto aquaram elemento, librari medio spatio tellurem. . . . Inter hanc caelumque, eodem spiritu pendent, certis discreta

B  L





B L

Quinque tenent caelum Zonae: quarum una corusco
Semper sole rubens, et torrida semper ab igni:
Quam circum extremae dextra laevaue trahuntur,
Caerulea glacie concretæ atque imbribus atris.
Has inter mediamque duæ mortalibus aegris

235

Munere

“ discreta spatiis, septem sidera, quæ ab incessu
“ vocamus errantia, quum errent nulla minus
“ illis: eorum mediis Sol fertur amplissima
“ magnitudine ac potestate: nec temporum
“ modo terrarumque, sed siderum etiam ipso
“ rum caelique rector. Hunc mundi esse totius
“ animum, ac planius mentem, hunc principale
“ naturæ regimen ac numen credere decet opera
“ ejus aestimantes.”

233. *Quinque tenent caelum Zonæ.*] This description of the five Zones is thought to be taken from Eratosthenes. I shall set down his words, as I find them quoted by Fulvius Ursinus, and la Cerda.

Πέντε δὲ οἱ ζῶναι περιγυεῖς ἐστέίνονται,
Ἄι δύο μὲν γλαυκοῖο κελευντέραι κυάνοιο.
Ἡ δὲ μία φαφαρήτε, καὶ ἐκ πυρὸς εἶναι ἐρυθρῇ,
τυπτομένη φλογμοῖσιν, ἐπεὶ ῥα ἐμοῖραν ὑπ’
αὐτὴν

Κεκλιμένοι ἀκτίνες αἰεθερεῖς πυρώσιν.
Ἄι δὲ δύο ἐκάτερθε πόλοιο περιπεπηγῆαι
Αἰεὶ κρυμαλέαι, αἰεὶ δ’ ὕδατι μογέεσαι,
Οὐ μὲν ὕδωρ, ἀλλ’ αὐτὸς ἀπ’ οὐρανόθεν κρύ-
σαλλος

Κεῖται ἀναπέσχε περίφυκτος δὲ τέτυκται.
Ἀλλὰ τὰ μὲν χερσαῖα, καὶ ἀμβρατὰ ἀνθρώποισιν
Δοιαὶ δ’ ἄλλαι ἔσιν ἐναντία ἀλλήλαισιν
Μεσσηγὺς θέρους τε καὶ ὑετὶς κρυσαλλος.

Under the *torrid* or *burning* zone lies that part of the earth, which is contained between the two tropicks. This was thought by the antients to be uninhabitable, because of the excessive heat; but later discoveries have shewn it to be inhabited by many great nations. It contains a great part of Asia, Africa, and South America. Under the two *frigid* or cold zones lie those parts of the earth, which are included

within the two polar circles, which are so cold, being at a great distance from the sun, as to be scarce habitable. Within the arctic circle, near the north pole, are contained Nova Zembla, Lapland, Groenland, &c. Within the antartic circle near the south pole, no land has yet been discovered: tho’ the great quantities of ice found there make it probable that there is more land near the north, than the south pole. Under the two temperate zones are contained those parts of the globe, which lie between the tropicks, and polar circles. The temperate zone, between the arctic circle and the tropick of Cancer, contains the greatest part of Europe and Asia; part of Africa, and almost all north America. That between the antartic circle and the tropick of Capricorn contains part of south America, or the Antipodes.

234.] The old Nuremberg edition has *est* after *igni*.

236. *Caerulea*.] Pierius says it is *caeruleae*, in most of the antient copies: and that it was *cerulee* in the Medicean copy, but had been altered to *cerulea*. One of the Arundelian manuscripts has *caeruleae*. If this reading be admitted, we must alter the pointing thus:

“ Quam circum extremae, dextra laevaue tra-
“ huntur
“ Caeruleae: glacie concretæ atque imbribus
“ atris.”

So *glacie concretæ atque imbribus atris* must be understood as the cause, that these zones are blue. Pierius farther observes, that some manuscripts have *caeruleae et glacie*; which reading, tho’ he does not approve, yet he thinks it a confirmation of *caeruleae*. In the King’s manuscript it is *caerulea et glacie*.

238. *Munere*

Munere concessae divûm. Via secta per ambas,

Obliquus qua se signorum verteret ordo.

Mundus ut ad Scythiam Rhiphaeaeque arduus arces

240

Confurgit, premitur Lybiae devexus in austros,

Hic vertex semper nobis sublimis ; at illum

Sub pedibus Styx atra videt, Manesque profundi.

Maximus hic flexu sinuoso elabitur Anguis

Circum, perque duas in morem fluminis Arctos,

245

Arctos

238. *Munere concessae divûm. Via secta per ambas, obliquus qua se signorum verteret ordo.*

So I point this verse with Heinsius : most of the editors have a comma, or a semicolon after *divûm*. Here the Poet describes the Zodiack, which is a broad belt spreading about five or six degrees on each side of the Ecliptick line, and contains the twelve Constellations or Signs. They are *Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, Pisces*. The Ecliptick line cuts the Equinoctial obliquely in two opposite points, whence the Poet calls the Zodiack *obliquus signorum ordo*. It traverses the whole torrid Zone, but neither of the temperate Zones ; so that *per ambas* must mean *between*, not *thro'* them. Thus presently after, speaking of the Dragon, he says it twines *per duas Arctos* : now that constellation cannot be said to twine *thro'* the two Bears, but between them. The Zodiack is the annual path of the sun, through each sign of which he passes in about the space of a month. He is said to be in one of those signs, when he appears in that part of the heavens, where those stars are, of which the sign is composed.

240. *Mundus ut ad Scythiam &c.* He speaks here of the two poles of the world. He says the north pole is elevated, because that only is visible in these parts of the earth : and for the

same reason he speaks of the south pole, as being depressed. These lines seem to be an imitation of Aratus :

Καὶ μιν περαίνεσι δ' ὡς πόλοι ἀμφοτέρωθεν
Ἄλλ' ὃ μὲν οὐκ ἐπιόπτος, ὃ δ' ἀντίος ἐκβορέων,
Ἵψόθεν ὠκεανοῖο. δ' ὡς δὲ μιν ἀμφὶς ἔχουσιν
Ἀρκτοὶ ἅμα τροχῶσι, τὸ δὴ καλέονται ἀμαξαι.

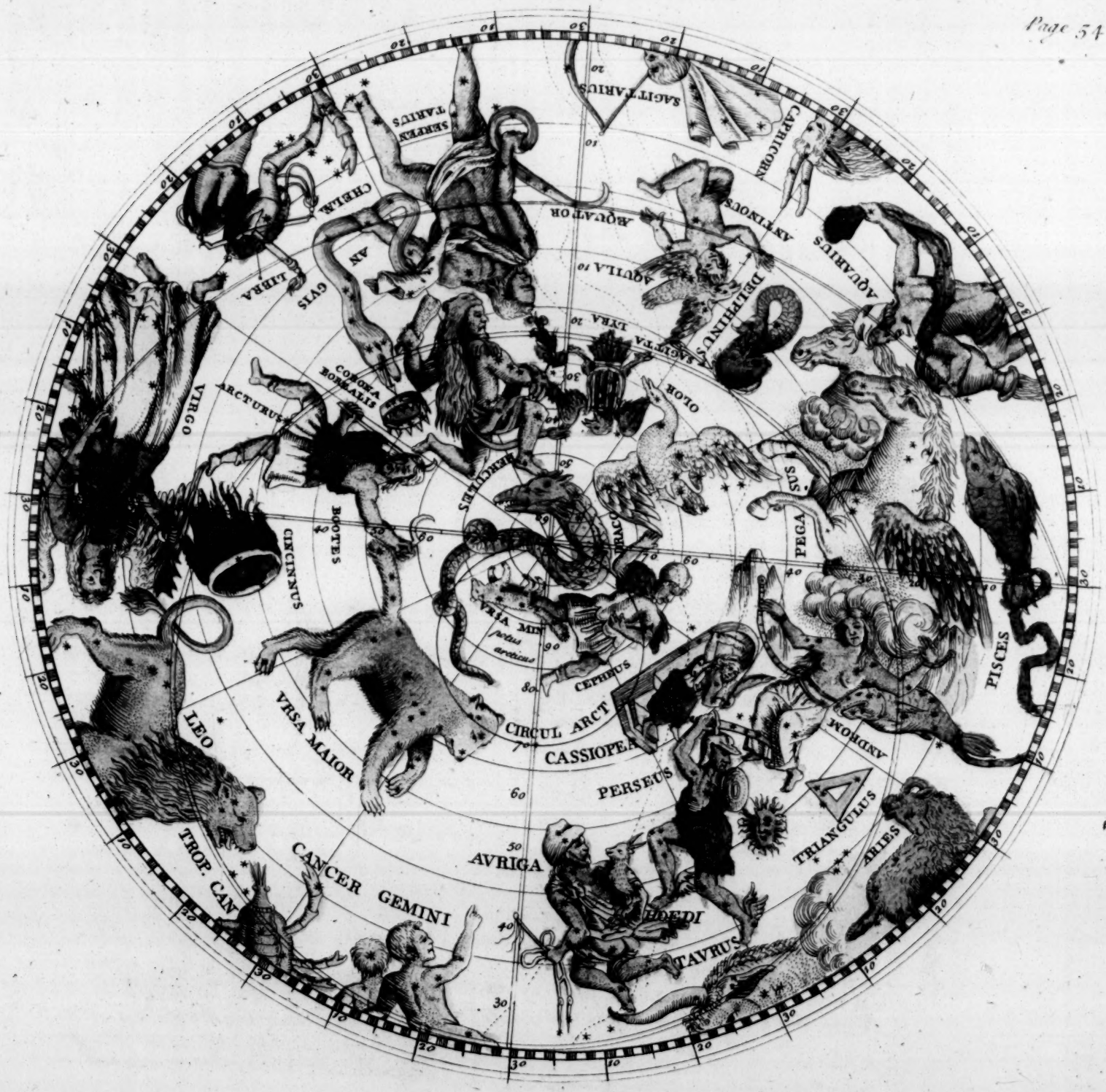
The antient Scythia was the most northern part of the known world ; being what we now call Muscovy, and the Muscovite Tartary. Lybia is an antient name for Africa, the southern part of which reaches to the tropick of Capricorn.

244. *Maximus hic flexu &c.* These lines also are in imitation of Aratus :

Τὰς δὲ δι' ἀμφοτέρας, ὅν ποταμοῖο ἀπορρῶξ,
Εἰλεῖται μέγα θαῦμα, δράκων, περὶ τ' ἀμφὶ τ'
ἱαγῶς
Μυρίος· αἱ δ' ἄρα οἱ σπείρης ἐκτέρθε φέρονται
Ἀρκτοὶ, κυανέκ πεφυλαγμέναι ὠκεανοῖο.

This description of the Dragon winding, like a river, at the north pole, between the two Bears, is no less just than beautiful. One of the Arundelian manuscripts has *labitur*.

246. *Arctos*



B  L

Arctos Oceani metuentes aequore tingi.
 Illic, ut perhibent, aut intempesta filet nox
 Semper, et obtenta densantur nocte tenebrae;
 Aut redit a nobis Aurora, diemque reducit :

Nosque

246. *Arctos Oceani metuentes aequore tingi.*] “ I beg leave, says Mr B —, to suppose, that this line cannot be of Virgil’s writing, but that it is slid into the text from the marginal note of some Grammarian or other. “ There is such a jingle betwixt *oceani* and *tingui*, and the sense, if any sense at all can be affixt to it, is so forced, that it seems to me not in any wise to belong to the author of the Georgicks.” For my part, I see no reason to question the authority of this verse: nor is it left out in any manuscript, or printed edition, that I have seen. Virgil, no doubt, had in his view Homer’s description of the northern constellations on the shield of Achilles; to which he has more than once alluded :

Πλειάδας δ', υάδας τε, τὸ τε σθένος Ὀρίωνος,
 Ἄρκτον δ', ἣν καὶ ἄμαξαν ἐπὶ κλησὶν καλέουσιν,
 ἥ τ' αὖτε σρέφεται, καὶ τ' Ὀρίωνα δοκεύει.
 Οἷη δ' ἀμμόρος ἐστὶ λοετρῶν ὠκεανοῖο.

“ The Pleiads, Hyads, with the northern team;
 “ And great Orion’s more refulgent beam;
 “ To which, around the axle of the sky,
 “ The Bear revolving, points his golden eye,
 “ Still shines exalted on th’ aethereal plain,
 “ Nor bathes his blazing forehead in the main.”

Mr P O P E.

One of the Arundelian manuscripts has *mergi* for *tingi*.

247. *Illic, ut perhibent, aut intempesta filet nox.*] Virgil alludes, in this passage, to that doctrine of Epicurus, that the sun might possibly revive and perish every day, if which opinion be admitted, there can be no Antipodes, nor can the sun go to light another hemisphere.

This opinion of Epicurus is to be found in his epistle to Pythocles, preserved by Diogenes Laërtius: Ἐν τοῖς περὶ φύσεως βιβλίοις δεῖκνυμεν, ἀνατολὰς καὶ δύσεις ἡλίου καὶ σελήνης καὶ τῶν λοιπῶν ἀστρῶν, καὶ κατὰ ἀναψιν γενέσθαι δύνασθαι καὶ κατὰ σέβειν. The reader cannot but observe how justly this verse expresses the still silence of the night. Mr B — has been more careful to preserve this beauty, than any other of the translators:

“ There, as they say, or rests the soft, still night.”

249. *Aut redit a nobis Aurora.*] Here he proposes the contrary doctrine: that the sun goes to light another hemisphere, when he leaves our horizon. This is not inconsistent with the Epicurean philosophy: for we see, in the preceding note, that Epicurus proposes the other opinion, only as a possibility; and Lucretius mentions both opinions:

“ At nox obruit ingenti caligine terras,
 “ Aut ubi de longo cursu Sol extima caeli
 “ Impulit, atque suos efflavit languidus ignes.
 “ Concussos itere, et labefactos aëre multo:
 “ Aut quia sub terras cursum convertere cogit
 “ Vis eadem, supra terras quae pertulit orbem.

And day may end, and tumble down the west,
 And sleepy night fly slowly up the east;
 Because the sun having now perform'd his round,
 And reach'd with weary flames the utmost bound
 Of finite heav'n, he there puts out the ray,
 Weary'd and blunted all the tedious day
 By hindring air, and thus the flames decay.
 Or else that constant force might make it move
 Below the earth, which whirl'd it round above.

C R E E C H.

250. *Primus*

Nosque ubi primus equis oriens afflavit anhelis,

250

Illic fera rubens accendit lumina Vesper.

Hinc tempestates dubio praediscere caelo

Possumus: hinc messisque diem, tempusque ferendi;

Et quando infidum remis impellere marmor

Conveniat; quando armatas deducere classes,

255

Aut tempestivam sylvis evertere pinum.

Nec

250. *Primus equis oriens afflavit anhelis.*] Some interpret this of the morning; as if it referred to *Aurora*, just mentioned: but the gender of *primus* is a sufficient argument against this interpretation. I take *Sol* to be understood; as it must in the fifth Aeneid: where we have the same words, without any mention of *Aurora*:

“ Jamque vale: torquet medios nox humida
“ cursus,
“ Et me saevus equis oriens afflavit anhelis.”

251. *Accendit lumina Vesper.*] Virgil is commonly understood to speak here of *lighting candles*: because *Vesper*, or the evening star, is the forerunner of the night. This is so low an idea, that I cannot think it ever entered into the mind of our Poet. To conclude so sublime a piece of poetry with the mention of lighting candles, would be a wretched anticlimax. Surely Virgil still keeps amongst the heavenly bodies, and as *Vesper* is the first star that appears, he describes him poetically, as lighting up the rest. In other places this star is called *Hesperus*.

252. *Hinc tempestates &c.*] After this beautiful description of the heavens, the Poet adds an account of the usefulness of this knowledge to Husbandmen:

“ Hence we are able to foresee storms in
“ doubtful weather; hence we know the time
“ of harvest and the season of sowing; and
“ when it is proper to cut the faithless sea
“ with oars; when to draw out the armed
“ fleets, or to fell the pine-tree in the woods
“ in a proper season:”

Hinc.] One of Dr Mead's manuscripts has *hic*.
Tempestates.] See the note on ver. 27.

Praediscere.] Pierius says it is *praedicere* in the Roman manuscript, but he does not approve of it. La Cerda however has admitted this reading.

253. *Messisque diem.*] In some copies it is *mensisque diem*; but the best authority seems to be for *messis*.

256. *Tempestivam sylvis evertere pinum.*] In several of the old manuscripts and printed editions we find *in sylvis*; but the leaving out of the preposition is more conformable to the style of our Poet.

Dryden has translated these words; *or when to fell the furrzes*. He must certainly have meant *firrs*: for the *furze*, otherwise called *gorse*, and *whin*, is a prickly shrub, which grows commonly on our heathy grounds, and bears no sort of resemblance to a Firr or Pine. There is some pretence for translating *Pinus* a *Firr*, as Mr B — has done: because that tree which we commonly know under the name of the *Scotch Firr* is really a species of *Pine*.

By *tempestivam* the Poet means the proper season for felling timber. This season we are told by Cato is when the seed is ripe: “ Robus, materies item pro ridica, ubi solstitium fuerit ad brumam semper tempestiva est. Caetera materies quae semen habet, cum semen maturum habet, tum tempestiva est.” Dr Trapp has translated *tempestivam*, *seasoned*.

“ Or when in woods to fell the *seasoned Pine*.” But I believe we never use that epithet for timber, which is not yet cut down.

Nec frustra signorum obitus speculamur et ortus,
 Temporibusque parem diversis quatuor annum.
 Frigidus agricolam siquando continet imber,
 Multa, forent quae mox caelo properanda sereno,
 Maturare datur. Durum procudit arator
 Vomeris obtusi dentem: cavat arbore lintres:

260

Aut

257. *Nec frustra &c.*] Here the Poet urges still farther the usefulness of astronomical knowledge. He observes, that many works are to be performed by the husbandman; the proper season for doing which depends upon a knowledge of the seasons.

"Nor is it in vain that we observe the setting and rising of the signs, and the year divided equally into four different seasons. Whenever the winter rains confine the husbandman at home, many things may be done at leisure, which afterwards, when the weather is fair, would be done in a hurry. Then the plowman sharpens the hard point of the blunt share: scoops troughs out of trees: or marks his cattle, or numbers his sacks. Some sharpen stakes, and two-horned forks, and prepare willow twigs to bind the bending vine. Now the light basket is woven with bramble twigs. Now parch your corn with fire, now grind it with stones."

259. *Frigidus imber.*] The Poet does not seem to mean that these works are to be done, when any sudden shower happens: but when the winter season comes on, which he had before expressed by *brumae intraetabilis imbrem*.

261. *Maturare.*] It is here opposed to *properare*: *maturare* signifies to do a thing at leisure, in a proper season; but *properare* signifies to do it in a hurry. Virgil's sense therefore in this place is, that the farmer has time to prepare these things in winter; but that if he should neglect this opportunity till the season of the year calls him out to work in the field, he will then be so busy, that he cannot have time to do them as he ought. Aulus Gellius observes that in his time the signification of

mature was corruptly used for *hastily*: "*Mature nunc significat propere et cito, contra ipsius verbi sententiam. Aliud enim est mature quam quod dicitur propere. Propterea P. Nigidius homo in omnium bonarum artium disciplinis egregius, Mature, inquit, est quod neque citius est neque serius: sed medium quiddam et temperatum est. Bene atque proprie Nigidius. Nam et in frugibus et in pomis matura dicuntur quae neque cruda et immitia sunt, neque caduca et decocta, sed tempore suo adulta maturaque. Quoniam autem id, quod non segniter fiebat, mature fieri dicebatur, progressa plurimum verbi significatio est, et non jam quod non segnius, sed quod festinatus sit id fieri mature dicitur, quando ea, quae praeter sui temporis modum properata sunt, immatura verius dicantur. Illud vero Nigidianum rei atque verbi temperamentum divus Augustus duobus Graecis verbis elegantissime exprimebat. Namque et dicere in sermonibus et scribere in epistolis solitum esse aiunt, σπεῦδε βεγδῆως. Per quod monebat ut ad rem agendam simul adhiberetur et industriae celeritas et diligentiae tarditas, ex quibus duobus contrariis fit maturitas. Virgilius quoque, siquis animum attendat, duo ista verba properare et maturare tanquam plane contraria scitissime separavit in hisce versibus: Frigidus agricolam, &c. elegantissime ista duo verba divisit. Namque in praeparatu rei rusticae per tempestates pluvias, quoniam otium est, maturari potest: per serenas, quoniam tempus instat, properari necessum est."*

261. *Cavat arbore lintres.*] Most of the commentators think *lintres* means boats in this place;

Aut pecori signum, aut numeros impressit acervis.

Exacuunt alii vallos, furcasque bicornes,

Atque Amerina parant lentae retinacula viti.

265

Nunc facilis rubea texatur fiscina virga:

Nunc

place; which were anciently scooped out of trees. Thus Virgil speaks of hollowed alders, when he mentions the beginning of navigation:

“Tunc *alnos* primum fluvii sensere cavatas.”

But I believe navigation was so far improved in Virgil's time, that the Romans made no use of hollow trees for boats. Therefore I rather think he meant troughs, which seem more immediately to concern the farmer than boats.

263. *Pecori signum.*] The way of marking the cattle was by burning them; as we find in the third Georgick:

“Post partum cura in vitulos traducitur omnis:
“Continuoque notas, et nomina gentis inurunt.”

Numeros impressit acervis.] I take the Poet to mean numbring the sacks of corn; perhaps in order to signify the quantity contained in each. For I cannot understand how the heaps of corn can be said to be imprinted with numbers. Dr Trapp, in his note on this passage says: “Sacks, or if you please Stacks. *Acervis.*” ‘Tis uncertain whether he speaks of corn “*thresh'd* or “*unthresh'd*: of *Barns*, or of *Granaries.*”

264. *Exacuunt alii vallos.*] Servius interprets *vallos* the banks and ditches which are made round vineyards: “*Fossas et muros de terra factos, et glebis, qui fiunt in circuitu cohortium et vinearum.*” He takes *exacuunt* to mean the cleaning of the ditches, and repairing of the banks. But this interpretation seems to be greatly forced: and besides it is no work for wet weather: nor is it possible to be done within doors, which Virgil plainly expresses:

“Frigidus agricolam si quando continet imber.”

Valli certainly mean the stakes or poles, which serve to prop the vines.

265. *Amerina retinacula.*] Ameria is the name of a city in Italy where the best willows were said to grow in abundance. It is a sort of willow with slender, red twigs, according to Columella: “Nec refert cujus generis vimen feras, dum sit lentissimum: putant tamen tria esse genera praecipue salicis, Graecae, Gallicae, Sabinae, quam plurimi vocant Amerinam. Graeca flavi coloris est, Gallica obsoleti purpurei, et tenuissimi viminis. Amerina salix gracilem virgam, et rutilam gerit.”

266. *Rubea virga.*] *Rubi* was the name of a city of Apulia. It is mentioned by Horace:

“Inde Rubos fessi pervenimus.”

Servius thinks that by *Rubea virga* is meant such twigs as grow about *Rubi*. Indeed it seems natural for the Poet to mention these two cities of Italy, *Ameria* and *Rubi* just together. But at the same time it must be confessed, that *Rubi* is not any where, that I can find, celebrated for willows or osiers. I rather believe the Poet meant twigs of *brambles*, because the *bramble*, *rubus*, is mentioned by Pliny amongst the bending twigs, which are fit for such purposes as Virgil is here speaking of. “Siquidem et genistae, et populi, et ulmi, et sanguinei frutices, et betulae, et harundo fissa, et harundinum folia, ut in Liguria, et vitis ipsa, recisisque aculeis *Rubi* alligant, et intorta corylus.” Mr B — is the only translator, who has followed this last interpretation:

“Now with the *bramble* weave the basket's
“round.”

267. Nunc

Nunc torrete igni fruges, nunc frangite saxo.
 Quippe etiam festis quaedam exercere diebus
 Fas et jura finunt. Rivos deducere nulla
 Relligio vetuit, segeti praetendere sepem,
 Infidias avibus moliri, incendere vepres,
 Balantumque gregem fluvio mersare salubri.

270

Saepe

267. *Nunc torrete igni fruges.*] He speaks here not of baking, but of parching the corn, in order to grind it. We have the same expression in the first Aeneid:

" — — — — Frugesque receptas
 " Et torrere parant flammis, et frangere saxo."

267. *Quippe etiam &c.*] Here the Poet enumerates those works which are lawful to be done on festival days.

" Nay even on sacred days divine and human laws permit some works to be done.
 " No strictness ever forbid to drain the fields,
 " to defend the corn with a hedge, to lay
 " snares for birds, to fire the thorns, and to
 " dip the bleating flock in the wholesome
 " river. The driver also of the slow-paced
 " ass often loads his ribs with oil or common
 " fruit; and when he returns from the city,
 " brings back with him an indented milstone,
 " or a mass of black pitch."

269. *Rivos deducere.*] Most of the translators have erred about this passage. May translates it, *To dig a dike*: Dryden, *to float the meadows*: Mr B —

" To lead the torrent o'er the thirsty plain."

To dig ditches or to float the ground was not allowed by the High-Priests to be done on holy days. But to drain and cleanse ditches was lawful, as we find in Columella: "Feriis autem ritus majorum etiam illa permittit."

" Piscinas, lacus, fossas veteres tergere, et purgare." And indeed the true meaning of *rivos deducere* is to drain:

" — — — Quique paludis
 " Collectu humorem bibula deducit arena."

For floating is called *inducere*:

" Deinde satis fluvium inducit rivosque fequentes."

See verse 106, and 113, of this Georgick. Dr Trapp has justly translated these words; *To drain the fields.*

270. *Segeti praetendere sepem.*] Columella differs from Virgil, in this particular: "Quam Pontifices negent segetem feriis sepi debere."

272. *Balantumque gregem fluvio mersare salubri.*] Columella observes, upon this passage, that it was unlawful to wash the sheep on holy days, for the sake of the wool: but that it was allowed to wash them, to cure them of their diseases. Hence Virgil mentions the *wholesome river*, to shew that he meant it by way of medicine: "Vetant quoque lanarum causa lavari oves, nisi propter medicinam. Virgilius, quod liceat feriis flumine abluere gregem, praecepit, et idcirco adjecit, *fluvio mersare salubri*. Sunt enim vitia, quorum causa pecus utile sit lavare." *Balantum gregem* is here used for *sheep*, with great propriety: for it is observable that sheep make a great bleating, when they are washed.

I 2

274. *Vilibus*

Saepe oleo tardi costas agitator aselli

Vilibus aut onerat pomis; lapidemque revertens

Incusum, aut atrae massam picis urbe reportat.

275

Ipsa dies alios alio dedit ordine Luna

Felices operum. Quintam fuge: pallidus Orcus,

Eumenidesque fatae: tum partu terra nefando

Coeumque Iapetumque creat, saevumque Typhoëa,

Et conjuratos caelum rescindere fratres.

280

Ter sunt conati imponere Pelio Ossam

Scilicet,

274. *Vilibus pomis.*] *Vilis* signifies *common*, *mean*, or *cheap*. *Pomum* is used by the Ancients not only for *apples*, but for all esculent fruits. *Fruit* is used by Botanists to signify the seeds of any plant, with their covering: but in common acceptation it agrees exactly with what the ancients meant by *Pomum*. See my *first Lecture of a Course of Botany*, page 19, 20, 21.

Lapidem incusum.] This Servius interprets a stone cut with teeth, for a hand-mill to grind corn. The King's and the Bodleian manuscript, and some of the old printed editions have *incussum*.

276. *Ipsa dies &c.*] Now the Poet gives an account of those days, which were reckoned lucky and unlucky by the Ancients.

"The very Moon has given some days in different degrees lucky for work. Avoid the fifth: pale Orcus and the Furies were born on that day: then did the earth with a horrid labour bring forth Coeus and Iapetus, and fierce Typhoeus, and the brethren who conspired to destroy heaven. Thrice truly did they endeavour to lay Ossā upon Pelion, and to roll the shady Olympus upon Ossā: thrice did Jupiter scatter asunder the heaped mountains with his thunder-bolt. The seventeenth is lucky to plant the

"vine, and to tame oxen, and to begin to weave. The ninth is better for flight, but adverse to theft."

277. *Quintam fuge.*] The fifth day is set down as unlucky, by Hesiod:

Πέμπτας δ' ἐξαλείσθαι, ἐπεὶ χαλεπαὶ τε καὶ αἰνὰί.

Ἐν πέμπτῃ γὰρ φάσιν Ἑρινύας ἀμφιπολεύειν,
Ὀρκὸν τιννυμένας, τὸν Ἑρὶς τέκε πῆμ' ἐπιόρκους.

278. *Tum.*] One of Dr Mead's manuscripts has *cum*.

279. *Coeumque, Iapetumque creat, saevumque Typhoëa.*] These are said also by Hesiod, to be the sons of the Earth. Virgil imitates the Greek Poet in mentioning Coeus and Iapetus without any epithet.

Κοῖόν τε, Κρέϊόν δ', Ὑπερίονά τ', Ἰαπετόν τε.

But he bestows the epithet of *saevus* on Typhoeus: and indeed Hesiod gives a terrible description of this giant.

281. *Ter sunt conati imponere Pelio Ossam.*] The fable of the war of the giants against the gods is well known. Homer mentions this heaping up of mountains on mountains, but he differs from Virgil in placing them:

Ὀσσα

Scilicet, atque Offae frondosum involvere Olympum:

Ter pater extructos disjecit fulmine montes.

Septima post decimam felix et ponere vitem,

Et

Ὅσσαν ἐπ' Ὀλύμπῳ μέμασαν θέμεν, αὐτάς
ἐπ' Ὅσσῃ
Πήλιον εἰνοσίφυλλον, ἵν' ἔρανός ἀμβατὸς εἴη.

“Heav'd on Olympus tott'ring Offa stood;
“On Offa Pelion nods with all his wood.”

Mr P O R E.

Olympus seems the fittest for the foundation, being the biggest of the three mountains. Longinus brings these verses of Homer, as an instance of the Sublime, and observes, that the Poet, not content with barely mentioning this attempt of the giants immediately adds that they had almost effected what they designed: καὶ νῦν κεν ἐξετέλεσσαν. But, with all due submission to that excellent Critick, I think the sublimity of this passage is rather diminished than augmented by the following line:

καὶ νῦν κεν ἐξετέλεσσαν εἰ ἥβης μέτρον ἴκοντο.

“They would have brought to pass what they designed, if they had arrived to their full strength.” Surely what idea soever this gives of the strength of the giants, it diminishes the power of Jupiter and the rest of the gods, who with so much difficulty subdued a few boys, who had not yet arrived to their full strength. Virgil has enlarged the idea of Homer, by saying that the giants made this attempt three times before they could be subdued. The labour of the giants in heaping mountain upon mountain is very beautifully expressed in the numbers of this verse:

“Ter sunt conati imponere Pelio Offam.”

It is impossible to read it without a pause.

283. *Disjecit.*] Pierius says it is *dejecit* in the Roman manuscript. The same reading is in the Cambridge, the Arundelian, and one of Dr Mead's manuscripts. Virgil has used *dejecit* in this Georgick:

“ — — — — Ille flagranti

“Aut Atho, aut Rhodopem, aut alta Cerau-

“nia telo

“Dejicit.”

But there he is speaking of single mountains. *Disjecit* seems more proper in this place, to express the scattering asunder of these mountains. And we find, in Strabo, that Offa was really thought to have been torn from Olympus: Ὑπὸ μὲ σεισμῶν ῥήγματος γενομένου (τὰ νῦν καλούμενα Τέμπη) καὶ τὴν Ὅσσαν ἀποσχίζοντος ἀπὸ τοῦ Ὀλύμπου. This might give the Poets room to feign that this violence was committed at the time of the war between the gods and the giants.

284. *Septima post decimam.*] Servius mentions three different interpretations of these words: 1. the seventeenth is lucky: 2. the seventh is lucky, but not so lucky as the tenth: 3. the fourteenth is lucky, that is the seventh doubled, which comes after the tenth. This last is so forced an interpretation, that I cannot be persuaded that Virgil could mean any thing so obscure. It must however be confessed that Hesiod has set down the fourteenth day as lucky for taming cattle:

— — — — Κούρη δὲ τε τετράς
Μέσση· τῇ δὲ τε μῆλα, καὶ εἰλίποδας ἑλικας βοῦς
καὶ κύνα καρχαρόδοντα, καὶ οὐρήας ταλαεργούς
Πρηνέειν, ἐπὶ χεῖρα τιθεῖς.

The last words agree with *prensos domitare*. The second interpretation is generally received; and indeed Hesiod says the seventh and the tenth days are both lucky:

Πρῶτον ἔνη, τετράς τε, καὶ ἐβδόμη, ἱερὸν ἥμαρ.

and

Ἑσθλὴ δ' ἀνδρογόνος δεκάτη.

But

Et prenfos domitare boves, et licia telae

285

Addere: nona fugae melior, contraria furtis.

Multa adeo gelida melius se nocte dedere,

Aut cum sole novo terras irrorat Eous.

Nocte leves melius stipulae, nocte arida prata

Tondentur: noctes lentus non deficit humor.

290

Et

But he no where says that the seventh is inferior to the tenth; nor does he mention either of them as fortunate for any part of husbandry. I prefer the first interpretation, because it seems the most plain. Hesiod allows it also to be one of the lucky days:

Μέσση δ' ἐβδομάτῃ Δημήτερος ἱερὸν ἀκτὴν
Εὖ μάλ' ὀπιπτεύοντα εὐτροχάλῳ ἐν ἀλώῃ
βάλλειν. ὑλοτόμον τε ταμῆν θαλαμήϊα δοῦρα,
Νῆϊα τε ξύλα πολλά, τὰ τ' ἀρμενα νηυσὶ πεί-
λονται.

Et.] One of the Arundelian manuscripts has *est*. Pierius says it is *est* in the Lombard manuscript, but it is altered from *et* with a different hand.

Vitem.] Pierius says it is *vites* in the Lombard manuscript. It is the same in the King's and both Dr Mead's manuscripts, and in several printed editions.

287. *Multa adeo &c.*] The Poet proceeds to mention what sort of works are to be done in the night, both in winter and summer.

"Many things also may be done better in the cool night, or when the morning be-dews the earth at sun-rising. By night the light stubble, by night the parched meadows are better cut: the clammy dew is never known to fail in the night. Some sit up late by the light of a winter fire, and point torches with a sharp knife: whilst their wives, easing their long labour with singing, run thro' the loom with the rattling reed, or boil away the moisture of the sweet must over the fire, and scum with leaves the wave of the trembling kettle."

Gelida melius.] Thus it is in the Medicean and other ancient manuscripts, according to Pierius: and in all the manuscripts, which I have collated, except one of Dr Mead's. Hein-sius, La Cerda, Ruæus, and most of the editors have *gelida melius*. In some few editions it is *melius gelida*.

288. *Aut.*] Pierius says it is *vel* in some ancient manuscripts: but that most copies have *aut*. One of Dr Mead's manuscripts also has *vel*.

Irrorat.] In one of the Arundelian manuscripts it is *irrigat*.

Eous.] Servius, and most of the commentators interpret this the *Morning Star*. Some take it to mean one of the horses of the sun of that name. He is mentioned by Ovid:

"Interea volucres Pyroëis, et Eous, et Aethon,
"Solis equi, quartusque Phlegon."

289. *Nocte leves melius stipulae.*] Hein-sius is almost singular, in printing the words in this order. Pierius however observes that the same disposition is in all the ancient manuscripts which he had seen: and that it is more elegant than the common reading.

Nocte arida prata tondentur.] Pliny also observes that a dewy night is fittest for mowing: "Noctibus roscidis fecari melius."

290. *Noctes.*] In some manuscripts it is *noctis*: which may be either the genitive case singular, or the accusative plural. Pierius proves it is the accusative plural, from a passage in Arufianus Messius, *de Elocutionibus Virgilii*: where, observing that *deficit illam rem* is an elegant expression, he quotes the authority of Virgil, who wrote *Noctes lentus non deficit humor*.

292. *Facis*

Et quidam feros hyberni ad luminis ignes

Pervigilat, ferroque faces inspicat acuto.

Interea longum cantu solata laborem

Arguto conjux percurrit pectine telas:

Aut dulcis musti Vulcano decoquit humorem,

295

Et foliis undam trepidi despumat aheni.

At rubicunda Ceres medio succiditur aestu,

Et

292. *Faces inspicat.*] The torches of the Ancients were sticks, cut to a point.

295. *Dulcis musti Vulcano decoquit humorem.*] Must is the new wine before it is fermented. We find in Columella, that it was usual to boil some of the must till a fourth part, or a third, or even sometimes half was evaporated. This Virgil expresses by *decoquit humorem*. The use of this boiled must is to put into some sorts of wine to make them keep. Columella is very copious on this subject, in *Lib. 12. cap. 19, 20, 21*. He recommends the sweetest must for this purpose: thus *dulcis* is no idle epithet to *musti* in this passage.

La Cerda observes that *Vulcan* is never used by Virgil for *fire*; but when he would express a large fire. This is certain, that Columella directs the fire to be gradually increased to a considerable heat.

296. *Undam trepidi aheni.*] The wave of the trembling kettle is a poetical expression; the boiling of a pot resembling the waves of the sea. Pierius says it is *trepidus despumat aënis* in the Roman manuscript, and *trepidi* in the Medicean and some other manuscripts. The Cambridge manuscript has *trepidi*: in the other manuscripts which I have consulted it is *tepidi*. Servius, Heinsius, La Cerda, Mafvicius, and several good editors read *trepidi*. Ruæus and many others prefer *tepidi*.

297. *At rubicunda Ceres &c.*] From the mention of works to be done in the night, he passes to those which are to be done in the day time,

both in summer and winter: and enlarges upon the enjoyments of husbandmen in the winter season:

" But reddened Ceres is cut down in the heat of noon, and the rosted corn is threshed in the heat of noon. Plow naked, and sow naked: winter is a time of leisure for the husbandman. In cold weather the farmers generally enjoy what they have gotten: and rejoicing one with another make mutual feasts. The genial winter invites them, and dissolves their cares. As when the laden ships have just reached the port, and the joyful mariners have crowned their sterns. But yet then is the season to gather acorns, and bay berries, and bloody-myrtle berries. Then is the season to lay snares for cranes, and nets for stags, and to pursue the long eared hares: then is the season for the Balaric sling to pierce the does, when the snow lies deep, when the rivers roll down the ice."

By *rubicunda Ceres* the Poet means the standing corn, which is of a reddish yellow, or golden colour, when ripe.

Succiditur.] Mr B — would fain read *succingitur*. " Several copies, says he, have *succinditur*, but it is a very improper expression to say corn is hewed down: but Ceres represented by a sheaf of corn is very poetically said to be girt or bound." In consequence of this criticism, he translates this line thus:

" But bound is Ceres at the noon of heat."

I do

Et medio tostas aestu terit area fruges.

Nudus ara, fere nudus: hyems ignava colono.

Frigoribus parto agricolae plerumque fruuntur,

300

Mutuaque inter se laeti convivia curant.

Invitat genialis hyems, curasque resolvit:

Ceu pressae cum jam portum tetigere carinae,

Puppibus et laeti nautae imposuere coronas.

Sed

I do not find any other authority than this gentleman's conjecture, for reading *succingitur*. All the manuscripts and printed copies which I have seen have *succiditur*, which signifies *is cut down*. The participle of this verb is applied by Virgil, in the ninth Aeneid to a flower cut down by a plow:

"Purpureus veluti cum flos *succifus* aratro
"Languescit moriens."

Caedo and it's compounds are frequently applied by Columella to the cutting down of hay and corn. The title of the nineteenth chapter of his second book is, *Quemadmodum succisum foenum tractari et condi debeat*. In that chapter we find *cum foenum cecidimus*. In the twenty-first chapter, which treats of harvest, we find *si tempestive decisa sint*: and *sin autem spicae tantummodo recisae sunt*.

298. *Et medio tostas aestu terit area fruges.*] Thus Columella: "Quod si falcibus seges cum
"parte culmi demessa sit, protinus in acervum,
"vel in nubilium congeritur, et subinde op-
"portunis solibus torrefacta proteritur."

I make use of the word *thresh* in my translation, as being most familiar to the English reader: tho' it is certain that the Romans seldom made use of a flail or stick to beat out their corn. I have already described the *tribulum* in the note on ver. 164. Sometimes they performed it by turning cattle into the floor, to tread the corn out with their feet. Varro, immediately after his description of the *tribulum*, adds: "Apud alios exteritur grege jumentorum

"inacto, et ibi agitato perticis, quod ungulis
"e spica exteruntur grana." Columella mentions all these ways, of threshing, treading, and rubbing with the *tribulum*. "Sin autem
"spicae tantummodo recisae sunt, possunt in
"horreum conferri, et deinde per hyemem,
"vel baculis excuti, vel exteri pecudibus. At
"si competit, ut in area teratur frumentum,
"nihil dubium est, quin equis melius, quam
"bubus ea res conficiatur, et si pauca juga
"sunt, adjicere tribulam et traham possis, quae
"res utraque culmos facillime comminuit."

299. *Nudus ara, fere nudus.*] Thus Hesiod:

" - - Γυμνὸν στείφειν, γυμνὸν δὲ βοῶτῃν,
"Γυμνὸν δ' ἀμᾶσθαι."

By saying these works should be performed naked, the Poets mean that they ought to be done, when the weather is exceeding hot. According to Pliny, Cincinnatus was found plowing naked, when the dictatorship was brought to him: "Aranti quatuor sua jugera in Vaticano, quae prata Quintia appellantur, Cincinnato viator attulit dictaturam, et quidem, ut traditur, *nudo*, plenoque pulveris etiamnum ore. Cui viator, vela corpus, inquit, ut proferam Senatus Populique Romani mandata."

Colono.] Pierius says that in the Medicean copy it is *colono est*.

304. *Puppibus et laeti nautae imposuere coronas.*] This whole line is repeated in the fourth Aeneid, ver. 418.

305. *Quernas*

Sed tamen et quernas glandes tum stringere tempus,

305

Et lauri baccas, oleamque, cruentaque myrta.

Tum gruibus pedicas et retia ponere cervis,

Auritosque sequi lepores; tum figere damas,

Stuppea torquentem Balearis verbera fundae,

Cum

305. *Quernas glandes.*] *Glans* seems to have been used by the Romans in the same sense that we use *Maſt*. Thus the fruit of the Beech is called *glans*: “Fagi *glans* nuclei similis,” says Pliny. But strictly speaking it means only such fruits as contain only one seed, which is covered at the lower part with a husk, and is naked at the upper part: thus the fruit of an oak, which we commonly call an *acorn*, is properly a *glans*. “Glandem, says Pliny, quae proprie intelligitur, ferunt robur, quercus, esculus, cerrus, ilex, suber.”

Stringere.] This word signifies to gather with the hand: thus we find in the ninth Eclogue:

“ - - - Hic ubi densas
Agricolae stringunt frondes.”

306. *Lauri baccas.*] Translators frequently confound the Laurel and the Bay; as if they were the same tree, and what the Romans called *Laurus*. Our Laurel was hardly known in Europe, till the latter end of the sixteenth century; about which time it seems to have been brought from Trebizond to Constantinople, and from thence into most parts of Europe. The Laurel has no fine smell, which is a property ascribed to the *Laurus*, by our Poet in the second Eclogue:

“Et vos, o Lauri, carpam, et te proxime, myrte,
Sic positae, quoniam suaves miscetis odores:

and in the sixth Aeneid:

“Odoratum Lauri nemus.”

Nor is the Laurel remarkable for crackling in

the fire; of which there is abundant mention with regard to the *Laurus*. Thus Lucretius:

“Aridior porro si nubes accipit ignem,
“Uritur ingenti sonitu succensa repente:
“Lauricomos ut si per montes flamma vagetur,
“Turbine ventorum comburens impete magno.
“Nec res ulla magis, quam Phoebi Delphica
Laurus
“Terribili sonitu flamma crepitante crematur.”

But if the cloud be dry, and thunder fall,
Rises a crackling blaze, and spreads o'er all;
As when fierce fires, press'd on by winds, do seize
Our laurel groves, and waste the virgin trees;
The leaves all crackle; she that fled the chace
Of Phoebus love, still flies the flames embrace.

CREECH.

These characters agree very well with the Bay-tree, which seems to be most certainly the *Laurus* of the Ancients; and is at this time frequent in the woods and hedges in Italy. The first discoverers of the Laurel gave it the name of *Laurocerasus*, because it has a leaf something like a Bay, and a fruit like a Cherry.

Cruentaque myrta.] The myrtle berries are here called *cruenta*, from their vinous juice. There are several species of myrtle; but Ray informs us that he observed no other sort in Italy, than the common myrtle, or *myrtus communis Italica C. B.*

309. *Balearis.*] The Balearides are two islands near Spain, now known by the names of Majorca and Minorca. The inhabitants of these islands are said to have been famous for flinging: their name being derived from *βαλ-λειν*.

Cum nix alta jacet, glaciem cum flumina trudunt.

310

Quid tempestates autumni, et sidera dicam?

Atque ubi jam breviorque dies, et mollior aestas,

Quae

311. *Quid tempestates autumni, &c.*] The Poet having barely mentioned the stormy seasons: the latter end of spring, and the beginning of autumn, proceeds to an elegant description of a storm in the time of harvest.

"Why should I speak of the storms and constellations of Autumn, and what vigilance is necessary in men, when the days grow shorter, and the heat more moderate? Or when the showery Spring concludes, when the spiky harvest now bristles in the fields, and when the milky corn swells on the green stem? Often have I seen, when the husbandman had brought the reaper into the yellow fields, and was reaping the barley with brittle stems, all the fury of the winds engage, and tear up the heavy corn by the very roots far and near, and toss it on high, just as a black whirlwind would carry away the light straw, and flying stubble. Often also an immense flood of waters falls from the heavens, and clouds gathered out of the deep thicken the tempest with black showers: the lofty sky pours down, and with a vast quantity of rain washes away the joyful crops, and labours of the oxen: the ditches are filled, and the hollow rivers sounding swell, and the sea boils with tossing waves. Jupiter himself in the midst of the thickest darkness lances the thunders with his fiery right hand: with the violence of which the whole earth trembles: the beasts are fled: the hearts of men in all nations are sunk with humble fear: he casts down Athos, or Rhodope, or the high Ceraunia with his burning bolt: the south winds redouble; and the shower thickens exceedingly: now the woods, and now the shores resound with the vast wind."

Tempestates autumni, et sidera.] The Autumn was reckoned to begin about the twelfth of August, at the cosmical setting of Fidicula and the Dolphin: which was accounted a stormy season, according to Columella: "Pridie Idus

Augusti fidis occidit mane, et autumnus incipit. . . . Idibus Augusti delphini occasus tempestatem significat. Decimo nono Calendas Septembris ejusdem fideris matutinus occasus tempestatem significat. Decimo tertio Calendas Septembris sol in virginem transitum facit. Hoc et sequenti die tempestatem significat, interdum et tonat. Hoc eodem die fidis occidit. Decimo Calendas Septembris ex eodem fidere tempestas plerumque oritur et pluvia." Homer mentions the Autumn as a stormy season:

"Ὡς δ' ὑπὸ λαίλαπι πάντα κελαινὴ βίβει θεῶν
Ἡματ' ὀπωρεῶν, ὅτε λαβρότατον χέει ὕδωρ
Ζεὺς.

"—— When in Autumn Jove his fury pours
And earth is loaden with incessant show'rs."

Mr P O P E.

One of the Arundelian manuscripts has *frigora* instead of *sidera*.

312. *Atque ubi jam breviorque dies, et mollior aestas.*] One of Dr Mead's manuscripts has

"Atque ubi jam breviorque dies, jam mollior
aestas,

which is not amiss. Servius thinks the latter end of Autumn is meant: but that interpretation will not agree with *mollior aestas*, unless we suppose *aestas* to be put poetically for warm weather, as it seems to be in the second Georgick:

"Prima vel autumnus sub frigore, cum rapidus
sol

"Nondum hyemem contingit equis, jam praeterit aestas."

313. *Vel*

Quae vigilanda viris? vel cum ruit imbriferum ver:

Spicea jam campis cum messis inhorruit, et cum

Frumenta in viridi stipula lactentia turgent?

315

Saepe ego cum flavis messorem induceret arvis

Agricola,

313. *Vel cum ruit imbriferum ver.*] One of Dr Mead's manuscripts has *et* instead of *vel*. Servius interprets *ruit*, *praecipitatur*, *in fine est*. The latter end of the spring is about the end of April, and beginning of May, which is a rainy season, according to Columella: "Decimo quinto Calendas Maias sol in taurum transitum facit, pluviam significat. Decimo quarto Calendas Maias fuculae se vesperi celant, pluviam significat. Undecimo Calendas Maias ver bipartitur, pluvia et nonnunquam grando. Decimo Calendas Maias vergiliae cum sole oriuntur, africanus vel auster, dies humidus. Nono Calendas Maias prima nocte fidicula apparet, tempestatem significat. Quarto Calendas Maias auster fere cum pluvia. Tertio Calendas Maias mane capra exoritur, austrius dies, interdum pluviae. . . . Quinto Nonas Maias centaurus totus apparet, tempestatem significat. Tertio Nonas Maias idem fidus pluviam significat. . . . Septimo Idus Maias Aestatis initium, favonius, aut corus, interdum etiam pluvia." Lucretius mentions both Autumn and Spring, as stormy seasons:

"Autumnoque magis stellis fulgentibus alta
"Concutitur caeli domus undique, totaque tellus;
"Et cum tempora se Veris florentia pandunt."

"Now spring and autumn frequent thunders
"hear;

"They shake the rising and the dying year."

CREECH.

314. *Spicea jam campis, &c.*] Some understand the Poet to speak of the ripe corn in this passage. But he plainly means the first appearance of the ear: this agrees with the time mentioned by him, which is May: and the next line, where he speaks of the *milky corn*, and the *green stems*, puts it out of all question.

Inhorruit.] Servius interprets this *intremiscit*, in which he is followed by Ruacus. Dr Trapp adheres to this interpretation:

"— When the *trembling* ears
"Wave with the wind."

He observes upon this passage, that "*Trembling*" in animals being the effect of *fear*; the word "*inhorruit*" is elegantly transferred to corn, &c. "*trembling* with the wind." See the note on *segnisque horreret in arvis carduus*, ver. 151. Virgil has used *inhorruit*, only in three other places in all his works: in neither of which he puts it for *fear* or *trembling*. In the third and fifth Aeneids, he uses it to express a horrid darkness overspreading the sea in a storm:

"— Caeruleus supra caput astitit imber
"Noctem hyememque ferens: et *inhorruit* unda tenebris."

In the tenth Aeneid he uses it to describe a wild boar erecting his bristles:

"— Postquam inter retia ventum est,
"Substitit, intremuitque ferox, et *inhorruit* armos."

Thus I take it in this place to signify the *bristling* of the bearded ears of corn; as Mr B — has translated it:

"Or when the harvest *bristles* into ears."

315. *Lactentia.*] The Bodleian and one of Dr Mead's manuscripts have *lactantia*. Servius observes that *lactans* signifies that which yields milk, *lactens* that which receives milky nourishment.

316. *Saepe ego cum flavis, &c.*] The meaning of the Poet seems to be that the storms of

K 2

Autumn

Agricola, et fragili jam stringeret hordea culmo,

Omnia ventorum concurrere proelia vidi,

Quae gravidam late segetem ab radicibus imis

Sublime expulsam eruerent : ita turbine nigro

320

Ferret hyems culmumque levem, stipulasque volantes.

Saepe etiam immensum caelo venit agmen aquarum ;

Et

Autumn and Spring have nothing extraordinary in them, being usually expected in those seasons. Therefore he chooses to enlarge upon those storms which he has often seen even in the time of harvest : and describes the terrible effects of them in a very poetical manner.

317. *Fragili jam stringeret hordea culmo.*] *Stringere* signifies to gather with the hand, as is observed in the note on that word, *ver.* 305. Servius seems to take it in this sense. But Ruæus interprets it to *bind* : “ Et jam ligaret hordea paleis fragilibus.” Most of our translators implicitly follow this interpretation. Dryden translates this verse :

“ Ev’n while the reaper fills his greedy hands,
“ And binds the golden sheaves in brittle bands.”

Thus he takes *fragili culmo* to mean the *band of the sheaf*. I rather believe the Poet means the stem or straw of the growing barley by *culmus*, and uses the epithet *fragilis* to express its ripeness ; as he adds *flavis* to *arvis* in the foregoing verse, for the same reason. Mr B — leaves out the brittle straw, and says only,

“ — — And now bound the grain.”

Dr Trapp follows Dryden :

“ — — — And bound
“ His sheaves with brittle straw.”

May understood it in the same sense which I have given it :

“ — — When corn was ripe to mow,
“ And now in dry, and brittle straw did grow.”

318. *Concurrere.*] It is *confergere* in one of Dr Mead’s manuscripts, and in the Roman manuscript, according to Pierius. But *concurrere* is a better word ; and we have the authority of Pliny that it is the word which Virgil used in this place : “ Etenim praedicta ratione ventorum, ne saepius eadem dicantur, transire conuenit ad reliqua tempestatum praefagia, quoniam et hoc placuisse Virgilio magnopere video. Siquidem in ipsa messe saepe concurrere praelia ventorum damnosa imperitis refert.”

320. *Ita turbine nigro, &c.*] This no doubt is to be understood as a simile. The Poet, to magnify the storm he is describing, represents it as whirling aloft the heavy corn with its ears and roots, just as an ordinary whirlwind would toss some light empty straw. Ruæus seems to take the whirling up of the light straw to be a part of Virgil’s storm : “ Quae dissipant in auras plenam segetem extirpatam radicitus tam denso nimbo jactabat procella calamos leves, et stipulas volantes.” Dryden follows Ruæus :

“ The heavy harvest from the root is torn,
“ And whirl’d aloft the lighter stubble born.”

The two following lines are hardly intelligible, and have nothing but the word *hyems* in Virgil, to give them any sort of countenance :

“ With such a force the flying rack is driv’n,
“ And such a winter wears the face of heav’n.”

Dr Trapp translates it as if by *ita turbine* was meant *tali turbine* :

“ With

Et foedam glomerant tempestatem imbribus atris
 Collectae ex alto nubes: ruit arduus aether,
 Et pluvia ingenti fata laeta, boumque labores
 Diluit: implentur fossae, et cava flumina crescunt
 Cum sonitu, fervetque fretis spirantibus aequor.

325

Ipse

"With such a gust a hurricane would drive
 "Light, flying stubble."

324. *Collectae ex alto nubes.*] Servius thinks that by *ex alto* is meant from the north; because that pole appears elevated to us. But, as Ru-aeus justly observes, storms generally come from the south; and the Poet a few lines afterwards says *ingeminant austri*. Some take *ex alto* to mean the upper regions of the air; of which opinion Dr Trapp seems to be:

" — — — Gather'd clouds
 "Brew the black storm aloft."

But it seems most probable that Virgil means the sea; out of which the clouds may properly be said to be gathered. In this sense Dryden has translated it:

"And oft whole sheets descend of flucy rain,
 "Suck'd by the spongy clouds from off the
 "main."

and Mr B — —

"Oft gather from the deep the thick'ning
 "clouds."

Ruit arduus aether.] Servius takes this to signify thunder: *Tonitribus percrepat*. I take it rather to be a poetical description of the greatness of the shower, as if the very sky descended. Virgil uses *ruit*, in the third Aeneid for the going down of the sun:

"Sol ruit interea, et montes umbrantur opaci."

In the fifth Aeneid, he uses it for the falling of a great shower in a tempest:

" — — — Effusis imbribus atra
 "Tempestat sine more furit: tonitruque tre-
 "miscunt
 "Ardua terrarum, et campi: ruit aethere toto
 "Turbidus imber aqua, densisque nigerrimus
 "austri."

Martial uses *caelum ruebat*, when he is speaking of a very great shower of rain:

"Imbribus immodicis caelum nam forte ruebat."

Virgil is thought, in this description of a flood, to have had in his mind a passage in the sixteenth Iliad:

Τῶν δὲ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
 Πολλὰς δὲ κλιτύς τοτ' ἀποτμήγουσι χαράδραι,
 Ἴς δ' ἄλα πορφυρέην μέγ' ἄλ' ἀνέχουσι ῥέουσ' αἰ
 Ἐξ ὀρέων ἐπὶ κας· μινύθει δὲ τ' ἔργ' ἀνδράπων.

"From their deep beds he bids the rivers rise,
 "And opens all the floodgates of the skies:
 "Th' impetuous torrents from their hills obey,
 "Whole fields are drown'd and mountains
 "swept away;
 "Loud roars the deluge till it meets the main;
 "And trembling man sees all his labours vain."

Mr POPE.

In both Poets are mentioned the destruction of the fields, and labours of husbandry, and at last the deluge spending its force upon the sea.

325. *Sata laeta, boumque labores.*] We find the same words in the second Aeneid, where he alludes to a torrent rushing down from the mountains:

" — — Rapidus montano flumine torrens
 "Sternit agros, sternit sata laeta boumque labores."

328. *Ipse*

Ipsē pater, media nimbōrum in nocte, corusca

Fulmina molitur dextra : quo maxima motu

Terra tremit : fugere ferae : mortalia corda

330

Per

328. *Ipsē pater &c.*] The Poet has already given us the whirlwind, the rain and the deluge, which make as terrible description of a storm, as perhaps is to be met with in any other Poet. But to increase the horror of his description, he introduces Jupiter himself lancing his thunders, and striking down the mountains; the earth trembling, the beasts flying, and men struck with horror: then the south wind redoubles its violence, the rain increases, and the woods and the shores groan with the violence of the tempest.

Nimbōrum in nocte.] Thus Lucretius:

“ *Usque adeo tetra nimbōrum nocte coorta.*”

In is wanting in one of the Arundelian manuscripts. Pierius observed the same in some ancient manuscripts: but he says it is *nimbōrum in nocte* in the Medicean and most other copies; and prefers that reading as much more numerous and elegant.

Corusca fulmina molitur dextra.] Servius, and after him some other commentators make *corusca* agree with *fulmina*. Thus we find in Horace:

“ *Igni corusco nubila dividens.*”

Ruaeus joins it with *dextra*. This also has a parallel in Horace:

“ — — — Rubente
“ *Dextera sacras jaculatus arces.*”

It appears to me more poetical to say that *Jupiter lances the thunders with his fiery right hand*, than that he *lances the fiery thunders with his right hand*. May has translated it in this sense:

“ In midst of that tempestuous night great Jove
“ From a *bright hand* his winged thunder
“ throws.”

2

and Dr Trapp:

“ Great Jove himself, amidst the night of clouds,
“ Hurls with his *red right hand* the forked fire.”

Dryden seems to follow the other interpretation:

The father of the Gods his glory throws,
“ Involv'd in tempests and a night of clouds,
“ And from the middle darkness flashing out
“ By fits he deals his *fiery bolts* about.”

and Mr B — —

“ Amidst a night of clouds his *glitt'ring fire*,
“ And rattling thunder hurls th' eternal fire.”

330. *Fugere ferae, mortalia corda &c.*] So I venture to read it with the Cambridge and one of the Arundelian manuscripts. The common reading is *fugere ferae, et mortalia corda &c.* But the making a pause at *ferae*, and leaving out the conjunction, seems to me more poetical:

Dr Trapp justly observes that *fugere* being put in the preter-perfect tense has a wonderful force: “ *We see*, says he, the beasts *scudding away*; and they are *gone*, and *out of sight* in *a moment*.” It is pity that learned gentleman did not preserve the force of this tense in his translation. He has not only used the present tense, but has diminished the strength and quickness of the expression, which Virgil has made to consist only of two words *fugere ferae*, by adding an epithet to beasts, and mentioning the place they fly to:

“ — — *Savage beasts to coverts fly.*”

Dryden has been guilty of the same oversight:

“ And flying *beasts in forests seek abode.*”

“ The Latin, says Mr B — — is as quick and
“ sudden as their flight. *Fugere ferae*, they
“ are

Per gentes humilis stravit pavor : ille flagranti
Aut Atho, aut Rhodopen, aut alta Ceraunia telo
Dejicit : ingeminant austri, et densissimus imber :
Nunc nemora ingenti vento, nunc littora plangunt.
Hoc metuens, caeli menses et sydera ferva :

335

Frigida

“ are all vanished in an instant. But in Mr
“ Dryden’s translation, one would imagine
“ these creatures were drove out of some in-
“ closed country, and were searching for en-
“ tertainment in the next forest.” But Mr
B — — did not observe the beauty of the tense :

“ Far shakes the earth : beasts fly : and mortal
“ hearts
“ Pale fear dejects.”

332. *Atho.*] The Kings, the Cambridge, the Bodleian, one of the Arundelian, and both Dr Mead’s manuscripts have *Athon*, the other Arundelian manuscript has *Aton*. Pierius observes that it is *Athon* in the Roman, the Medicean, and some other ancient manuscripts. Servius, Heinſius, la Cerda, Ruæus, and most of the good editors have *Atho*. It is certain that the accusative case of ἄθος is generally ἄθω, tho’ sometimes it is ἄθων. Theocritus has ἄθω, in a verse of the seventh Idyllium, which Virgil is thought in this place to have imitated :

Ἦ Ἀθῶ, ἢ Ῥοδόπαν, ἢ Καύκασον ἐσχατόντα.

Athos is a mountain of Macedonia, making a sort of Peninsula in the Aegean sea, or Archipelago.

Rhodopen.] Rhodope is a mountain of Thrace.

Alta Ceraunia.] The *Ceraunia* are some high mountains in Epirus, so called because they are frequently stricken with thunder : for κεραυνός signifies a thunder-bolt.

333. *Densissimus imber.*] One of Dr Mead’s manuscripts has *densissimus aether*.

334. *Plangunt.*] Servius reads *plangit*, and interprets it *resonare facit* : but he acknowledges

that others read *plangunt*. Pierius says it is *plangit* in the Roman and some other very ancient manuscripts ; and seems to suppose *densissimus imber* to be the nominative case to *plangit*. If this interpretation be admitted, we must render the passage now under consideration thus : “ The south winds redouble ; and the exceeding thick shower now makes the woods, and now the shores resound.” He adds “ that in the Medicean copy *plangunt* is paraphrased “ *ſcindunt* : thus the verb must agree both with “ *auster* and *imber*.” But to say either that the *shower*, or the *south wind* and the *shower* make the woods and shores resound with a *great wind*, seems to me to be a tautology. If we were to admit *plangit*, I should rather with Mr B — —, understand Jupiter : tho’ I think he is mistaken in ascribing this interpretation to Pierius. Masvicius also has admitted *plangit* : but as *plangunt* seems to be full as good as the other reading, and as it is generally received, I have chosen to adhere to it.

335. *Hoc metuens.*] After this description of a tempest, the Poet proposes two methods of avoiding such misfortunes : one by a diligent observation of the heavens ; the other by a religious worship of the gods, especially of Ceres.

“ In fear of this, observe the monthly signs,
“ and the constellations : observe whither the
“ cold planet of Saturn retires : into what circles of heaven Mercury wanders. First of
“ all worship the gods, and repeat the annual
“ sacrifices to great Ceres, offering upon the
“ joyful turf, when Winter is ended, and Spring
“ grows mild. Then the lambs are fat, and
“ then the wines are mellow ; then sleep is
“ sweet, and the shades are thick on the hills.
“ Let all thy rural youths adore Ceres : for
“ her

Frigida Saturni sese quo stella receptet :

Quos ignis caeli Cyllenius erret in orbes.

In primis venerare Deos, atque annua magnae

Sacra refer Cereri, laetis operatus in herbis,

Extremae sub casum hyemis, jam vere sereno.

340

Tum pingues agni, et tum mollissima vina :

Tum somni dulces, densaeque in montibus umbrae.

Cuncta tibi Cererem pubes agrestis adoret :

Cui

“ her do thou mix the honey-comb with milk,
“ and soft wine ; and let the happy victim be
“ led thrice round the new fruits, accompanied
“ by the whole crowd of shouting compani-
“ ons ; and let them loudly invite Ceres under
“ their roofs : nor let any one put the sickle to
“ the ripe corn, before he has crowned his
“ head with wreaths of oak, and danced in un-
“ couth measures, and sung songs to Ceres.”

Caeli menses.] By the *months of heaven*. I take the Poet to mean the twelve signs of the Zodiac, thro’ each of which the sun is about a month in passing.

336. *Frigida.]* Thus Pliny, “ Saturni autem sidus gelidae ac rigentis esse naturae.” Saturn may well deserve the epithet of cold, its orb being at a greater distance from the sun than that of any of the other planets.

Receptet.] Servius commends the skill of Virgil in making choice of this verb, which he thinks is designed to express Saturn’s returning twice to each sign : “ Sane perite ait receptet, “ ut ex frequentativo verbo nobis ostenderet “ Saturnum bis ad unum quodque signum re- “ verti, quod alii planetae minime faciunt. “ Solus enim est qui et longius a sole discedat, “ et bis ad unumquodque signum revertat.” Pliny has quoted this passage of our Poet : “ Ideo Virgilius errantium quoque siderum rationem ediscendam praecipit, admonens ob- “ servandum frigidae Saturni stellae transitum.”

I cannot think Virgil is to be understood to mean, that we are to observe what part of the

Zodiac Saturn is in, and thereby to predict a storm. That planet is almost two years and a half in passing thro’ each sign : therefore surely we are not to expect a continuance of the same weather for so long a time. I rather think he means that we should observe the aspects of the planets in general ; and mentions Saturn and Mercury for the whole number. Thus in a former verse he mentions Maia, one of the Pleiades, for that whole constellation :

“ Multi ante occasum Maiae coepere.”

337. *Ignis Cyllenius.]* By the *Cyllenian fire* he means Mercury, who was said to be born in Cyllene, a mountain of Arcadia.

Erret.]—The *wandering* of a Planet is a very proper expression ; the word being derived from πλανν, *wandering*.

338. *Annua magnae sacra refer Cereri.]* The Poet here gives a beautiful description of the *Ambarvalia* ; so called because the victim was led round the fields : *quod victima ambiret arva*. In ver. 345, Virgil mentions its being led three times round.

340. *Casum.]* All the ancient manuscripts which Pierius had seen, except the Medicean, have *casu*. It is *casu* also in the King’s, the Bodleian, and in both Dr Mead’s manuscripts.

341. *Tum pingues agni, et tum mollissima vina.]* Pierius says that all the ancient manuscripts he had seen agree in reading *pingues agni et*, without a Synaloepha, and that some have

tunc

Cui tu lacte favos, et miti dilue Baccho ;
 Terque novas circum felix eat hostia fruges,
 Omnis quam chorus, et focii comitentur ovantes ;
 Et Cererem clamore vocent in tecta : neque ante
 Falcem maturis quisquam supponat aristis,
 Quam Cereri torta redimitus tempora quercu,
 Det motus incompósitos, et carmina dicat.

345

350

Atque

tunc and others *tum*. He observes also that in the Medicean copy it is *tunc* in this verse, but in the next it is *Tum somni dulces*. In one of the Arundelian manuscripts it is *Tunc pingues agni tum sunt*. In one of Dr Mead's it is *Tum pingues agni sunt, tum*. In the other it is *Tum pingues agni, et tum* : which reading is admitted by Heinſius, from whom I ſeldom deviate. The other manuſcripts, which I have collated, and moſt of the common editions have *Tunc agni pingues, et tunc*.

344. *Miti dilue Baccho*.] Montſaucon quotes this paſſage, to ſhew that Ceres and Bacchus were worſhipped jointly. “ Virgile marque “ auſſi le culte des deux dans les Georgiques, “ où il parle des trois tours qu'on faiſoit faire “ à la victime autour des moisſons avant que “ de l'immolier. Cette cérémonie des trois “ tours étoit encore obſervée en d'autres ſacri- “ fices, comme nous verrons plus bas : il met “ Cérès et Bacchus enſemble, et dit que dans “ la cérémonie on invoquoit Cérès à haute “ voix.” This learned author ſeems to have viewed the paſſage under our conſideration too haſtily, and to have taken *Baccho* to be put for the name of the god, and to be the dative caſe, coupled with *cui*. All the commentators agree, and I think it cannot be doubted that *Baccho* is here put figuratively for wine, and that it is the ablative caſe, coupled with *lacte*. Nor could that famous antiquary be eaſily led into this miſtake, if he took *Bacchus* in this place to ſignify wine, by concluding that the ſacrifice muſt be to Bacchus, as well as to Ceres, to

whom wine did not uſe to be offered, as ſome have imagined. For it is plain, from the account which Cato gives of the ſacrifices before harveſt, not only that wine was offered to Ceres ; but alſo that Bacchus was not one of the deities, to whom they ſacrificed on that occaſion.

“ Priuſquam meſſim facies, porcam præcida-
 “ neam hoc modo fieri oportet. Cereri porca
 “ præcidanea, porco foemina, priuſquam hæſce
 “ fruges condantur, far, triticum, ordeum,
 “ fabam, ſemen rapicium, thure, vino, Jano,
 “ Jovi, Junoni præfato. . . . Poſtea porcam
 “ præcidaneam immolato. Ubi exta proſecta
 “ erunt, Jano ſtruem commorato, maſtatoque
 “ item uti prius obmoveris. Jovi ferctum
 “ obmoveto, maſtatoque item uti prius fece-
 “ ras. Item Jano vinum dato, et Jovi vinum
 “ dato, ita uti prius datum ob ſtruem obmo-
 “ vendam, et ferctum libandum. Poſtea Ce-
 “ reri exta, et vinum dato.” It is very cer-
 tain that Ceres and Bacchus were frequently joined together in the ſame ſacrifice : but it is no leſs certain, that this paſſage of Virgil is no proof of it.

349. *Torta redimitus tempora quercu*.] They wore wreaths of oak in honour of Ceres, be-
 cauſe ſhe firſt taught mankind the uſe of corn inſtead of acorns : thus our Poet :

“ — Veſtro ſi munere tellus
 “ Chaoniam pingui glandem mutavit ariſta.”

Atque haec ut certis possimus discere signis,
 Aestusque, pluviasque, et agentes frigora ventos;
 Ipse pater statuit, quid menstrua Luna moneret,
 Quo signo caderent austri: quid saepe videntes
 Agricolae, propius stabulis armenta tenerent.
 Continuo ventis surgentibus aut freta ponti

355

Incipiunt

351. *Atque haec &c.*] La Cerda, and after him Ruæus, and several other commentators, understand the Poet in this passage to say, there are two ways of predicting the weather, one by Astrology, to which purpose he mentions the moon; the other by common observation. But he has already insisted sufficiently on the use of the astrological science, and now intends only to shew the husbandman, how without science he may be able in a good measure to foresee the changes of the weather, and prevent the misfortunes that may attend them. Grimoaldus has justly paraphrased the passage under our consideration to this purpose: "Sed quoniam rustici homines, et operarii ex Saturni caeterorumque syderum conversionibus parum aut nihil possunt colligere, ea de tempestatum indicibus, ac praenotionibus dicam, quae sunt pene ad vulgarem popularemque sensum accommodata, &c." The literal meaning of Virgil's words is this:

"And that we may know these things by manifest tokens, both heat and rain, and cold winds; Jupiter himself has appointed what the monthly moon should advise, what should be a sign of the south-winds falling, what the husbandmen often observing, should keep their herds nearer the stall."

352. *Pluviasque.*] It is *pluvias* without *que*, in one of Dr Mead's manuscripts, and in the old Nuremberg edition: Grimoaldus also has the same reading.

353. *Moneret.*] It is *moveret* in one of Dr Mead's manuscripts, and in some of the old printed editions.

354. *Quo signo.*] "Vel quo sub fidere; vel melius quo indicio intelligi posset ventos de-
 ficere," says Ruæus. I have already observed

that Virgil has no astrological meaning in this passage: whence we must prefer with Ruæus, this latter interpretation. Dr Trapp adheres to the former:

" — — — Beneath what star,
 "Auster's rough blasts should fall."

Caderent.] La Cerda observes, that from the context of Virgil it appears, that *caderent* must signify not the ceasing or falling of the wind, but its rushing down to occasion storms. He quotes a passage of Terentius Varro in *Sesqui-ubysse*, to confirm this interpretation: *Adversi venti ceciderunt. quod si pergunt diutius mare volvere, vereor. &c.* I cannot find that Virgil has ever used *cado* in this sense: but he has used it for the ceasing of the wind in the ninth Eclogue:

"Et nunc omne tibi stratum filet aequor, et omnes,
 "Aspice, ventosi ceciderunt murmuris aerae."

Mr B——'s translation agrees with La Cerda:

" — — — When southern tempests rise."

Quid.] Both the Arundelian and one of Dr Mead's manuscripts have *quod*. Servius has the same reading, and it is in some of the old printed editions. Pierius says it is *quid* in the Roman and Medicean manuscripts.

356. *Continuo ventis &c.*] Here the Poet gives us the signs of the winds rising.

"When

Incipiunt agitata tumescere, et aridus altis
Montibus audiri fragor; aut resonantia longe
Littora misceri, et nemorum increbrescere murmur.

Jam sibi tum a curvis male temperat unda carinis, 360
Cum medio celeres revolant ex aequore mergi,

Clamoremque

“ When the winds are rising, either the
“ fraits of the sea work and begin to swell,
“ and a dry crackling is heard in the moun-
“ tains; or the far resounding shores begin to
“ eccho, and the murmur of the groves to
“ thicken. Now can the wave hardly for-
“ bear the bending ships, when the cormo-
“ rants fly swiftly from the middle of the sea,
“ and come crying to the shore: and when
“ the sea-coots play on the dry land: and the
“ heron forsakes the well known fens and flies
“ above the lofty cloud. When wind im-
“ pends, you shall also often see the stars fall
“ headlong from heaven, and long tracts of
“ flame whiten after them thro’ the shade of
“ night. Often shall you see the light chaff
“ and falling leaves fly about, or floating fea-
“ thers dance on the surface of the water.”

It is more easy to admire than describe the beauty of these lines of our Poet. The very motion of the swelling sea is expressed in these words, which seem to rise gradually with the waves:

“ — — — Freta ponti
“ Incipiunt agitata tumescere.

We hear the crackling of the mountains in

“ — — — Aridus altis
“ Montibus audiri fragor:”

and the rustling of the woods in

“ — — — Nemorum increbrescere murmur.”

These beauties are too frequent in Virgil, to escape the observation of most readers; but it would be unpardonable in a commentator not to take notice of them.

The swelling of the sea, the resounding of the coasts, and the roaring of the mountains are mentioned as prognosticks of wind by Aratus, whom Virgil has imitated in his predictions of the weather:

Σῆμα δὲ τοῖς ἀνέμοιο καὶ οἰθαίνουσα θάλασσα
Γιγνέσθω· καὶ μακρὸν ἐπ’ αἰγιαλοὶ βοῶντες,
Ἀκταὶ τ’ εἰνάλιοι, ὅπου τ’ ἐυδαῖοι ἠχέσσαι
Γίγνονται, κορυφαί τε βοῶμεναι ὕψους ἀκρεῖ.

357. *Aridus fragor.*] Pierius says it is *ardus* in the Roman manuscript. *Aridus fragor* means a dry crackling sound, like that of trees, when they break.

360. *Jam sibi tum a curvis.*] In all the manuscripts I have consulted the preposition *a* is omitted; as also in many printed editions. Pierius says it is *a curvis* in the Roman manuscript. Heinsius retains the preposition: and in the only passage, beside this, where Virgil uses *tempero* in the same sense, we find *a* before the ablative case:

“ — — — Quis talia fando,
“ Myrmidonum Dolopumve aut duri miles
“ Ulyssæi
“ Temperet a lachrymis.”

361. *Mergi.*] What Virgil says of the cormorant, Aratus ascribes to the ἐρωδίδς.

Καὶ δ’ ἂν ἐπὶ ξηρὴν ὅτ’ ἐρωδίδς ἔκατ’ ἔσσυτον
Ἐξ ἁλὸς ἔρχηται, φωνὴ περὶ πολλὰ λαληκῶς,
Κινυμένου καὶ θάλασσαν ὑπερφορέουσ’ ἀνέμοιο.

Now ἐρωδίδς is generally understood to mean a heron: but La Cerda interprets it a *mergus* or cormorant. It is said to be called ἐρωδίδς *quasi* ἡλωδίδς,

Clamoremque ferunt ad littora : cumque marinae

In sicco ludunt fulicae : notasque paludes

Deferit, atque altam supra volat ardea nubem.

Saepe etiam stellas, vento impendente, videbis

365

Praecipites caelo labi, noctisque per umbram

Flammarum longos a tergo albescere tractus.

Saepe levem paleam et frondes volitare caducas,

Aut summa nantes in aqua colludere plumas.

At Boreae de parte trucis cum fulminat, et cum

370

Eurique

ἡλωδίδες, because it delights in fenny places; but this agrees with the heron, as well as with the cormorant. The same author will have the αἰθυαί of Aratus to be the *fulica* of Virgil, because they are so called, as he says, a *fuligine*, from their blackness: tho' the αἰθυαί is generally thought to be the same with the *mergus*. The κίπρος of Aratus he takes to be the heron. For the learned readers satisfaction I shall set down what Aratus had said of these sea fowl, immediately after the three verses just now quoted :

Καὶ ποτε καὶ κίπροι, ὅπότε' ἔνδοι ποτέωνται,
 Ἀντία μελλόντων ἀνέμων εἰληδὰ φέρονται.
 Πολλάκι δ' ἀγχιὰδες νῆσσαι, ἢ εἰν ἀλὶ δίναι
 "Αἰθυαὶ χερσαῖα τινάσσονται πτερύγεσσιν.

365. *Saepe etiam stellas &c.*] This prognostick of wind taken from the stars seeming to fall is borrowed also from Aratus :

Καὶ διὰ νύκτα μέλαιναν ὅτ' ἀέρες αἴσωσι
 Ταρτρία, τοὶ δ' ὀπίθεν ῥυμοὶ ὑπολευκαίνωνται,
 Δειδέχθαι κείνοις αὐτὴν ὁδὸν ἐρχομένοις
 Πνέυματος.

Vento impendente.] One of Dr Mead's manuscripts has *impellente*.

I

366. *Umbram.*] So I read it with Heinsius. I find the same reading in the Cambridge and in one of the Arundelian manuscripts. In the King's, the Bodleian, the other Arundelian, and in both Dr Mead's manuscripts, and in some printed additions it is *umbras*. Pierius says it is *umbram* in the Roman and Medicean manuscripts; and prefers that reading.

368. *Saepe levem paleam &c.*] What Virgil says of chaff, falling leaves, and feathers, Aratus has said of the down of thistles.

Ἦδη καὶ πάπποι, λευκῆς γήρεον ἀκάνθης,
 Σῆμ' ἐγένοντ' ἀνέμου, κωφῆς ἀλὸς ὀπότε πολ-
 λὰι
 "Αερί ἐπιπλείωσι, τὰ μὲν πάρος ἄλλα δ' ὀ-
 πίσω.

370. *At Boreae &c.*] In these lines we have the prognosticks of rain.

" But when it lightens from the quarter of fierce Boreas, and when the house of Eurys and of Zephyrus thunders; then all the country swims with full ditches, and every mariner on the sea gathers up the wet sails. " Never did a storm of rain fall upon any without giving them warning: either the " airy cranes avoided it in the bottom of the " vallies

Eurique Zephyrique tonat domus; omnia plenis
 Rura natant fossis, atque omnis navita ponto
 Humida vela legit. Nunquam imprudentibus imber
 Obfuit: aut illum surgentem vallibus imis

Aeriae

"vallies as it rose: or the heifer looking up
 "to heaven has snuffed in the air with wide
 "nostrils: or the chattering swallow has flown
 "round about the lakes: or the frogs have
 "croaked out their ancient moan in the mud.
 "Often also has the pismire making a narrow
 "road brought forth her eggs out of the hid-
 "den recesses; and the rainbow has drank
 "deep; and the army of ravens departing
 "from their food in a vast body has made a
 "great noise with clapping their wings. Now
 "may you see various sea fowl, and those
 "which search for food about the Asian mea-
 "dows in the sweet lakes of Cayster, strive to
 "pour a plenty of water over their shoulders,
 "and now plunge into the sea, and then run
 "upon the waves, and wantonly wash them-
 "selves in play. Then does the unlucky crow
 "call the rain with a loud voice, and wan-
 "ders by herself alone on the dry sand. Nor
 "are the maids who perform their nightly tasks
 "ignorant of the approaching storm, when
 "they see the oil sputter in the lamp, and
 "fungous excrescencies grow about the wick."

In these lines the Poet plainly imitates Ara-
 tus:

Αὐτὰρ ὅτ' ἐξ ἔνθεο καὶ ἐκ νέου ἀσράπησιν,
 Ἄλλοτε δ' ἐκ ζεφύροιο, καὶ ἄλλοτε παρὰ βορέας,
 Δὴ τότε τίς πελάγει ἐνὶ δαίδει ναυτίλῳ ἀνὴρ,
 Μὴ μιν, τῇ μὲν ἔχη πέλαγος, τῇ δ' ἐκ Διὸς
 ὕδωρ.
 Ὑδατι γὰρ τοσσαῖδε περὶ σερπαὶ φορέονται.

The Cambridge, one of the Arundelian,
 and one of Dr Mead's manuscripts have *aut* in-
 stead of *at*, at the beginning of ver. 370.

373. *Legit.*] Heinsius has *legunt*, in which,
 I think, he is almost singular.

Imprudentibus.] Some interpret this *unwise*,
 as if the Poet's meaning was that these signs are

so plain, that the most unwise must observe
 them. Thus Dryden:

"Wet weather seldom hurts the *most unwise*,
 "So plain the signs, such prophets are the
 "skies."

But *imprudens* signifies not only *imprudent* or
unwise, but also *unadvised*, *uninformed*, or *un-
 awares*, in which sense this passage is generally
 understood. Virgil's meaning seems to be, that
 the signs are so many, that none can complain
 of a shower's falling on him unawares.

374. *Aut illum surgentem vallibus, &c.*] This
 passage is variously interpreted. Some take the
 prognostic of rain to be the cranes leaving the
 vallies, and flying on high, reading this passage
grues fugere ex imis vallibus. Of this opinion
 are Servius, Grimoaldus, Ruæus, and several
 others. Dryden translates it in this sense:

"The wary crane foresees it first, and sails
 "Above the storm, and leaves the lowly vales:"

and Dr Trapp:

"——— Or them aëreal cranes
 "Fled, rising from the vales."

La Cerda takes the meaning to be that the
 showers rise out of the vallies; interpreting it
 thus: "*Grues volatu suo altissimo indicant
 "imbrem surgere ab imis vallibus.*" In this
 sense May translates it:

"For from the vallies, e'er it *thence* arise,
 "The cranes do fly."

Servius was aware of this interpretation and
 condemned it: "*Dicit autem grues de vallibus
 "surgere, non pluviam de vallibus surgere.*"

A

Aeriae fugere grues: aut bucula caelum

375

Suspiciens patulis captavit naribus auras:

Aut arguta lacus circumvolitavit hirundo:

Aut veterem in limo ranae cecinere querelam.

Saepius

A third interpretation is, that the cranes left their aerial flight, and fled or avoided the coming storm, by retreating to the low vales. In this sense only Mr B — has translated it:

“Cranes, as it rose, flew downwards to the
“vale.”

This interpretation is agreeable to what Aristotle has said, in the ninth book of his history of Animals, where treating of the foresight of cranes, he says they fly on high, that they may see far off, and if they perceive clouds and storms, they descend, and rest on the ground: *Εἰς ὕψος πέτονται, πρὸς τὸ καθορᾶν τὰ πόρρω. Καὶ ἐὰν ἴδωσι νέφη, καὶ χειμῆια, καταπτᾶσαι ἡσυχάζουσιν.* From this high flight of the cranes, we see the propriety of the epithet *aëriae*; and we also find that not their flying on high, but their descent is to be esteemed a sign of rain. Aratus also, whom our Poet imitates in his signs of weather, says, the cranes leave their airy flight, and return in winding mazes:

Ἵουδ' ὕψου γεράνων μακρὰί σίχες αὐτὰ κέλευθα
Τείνονται σερφάδες δὲ παλιμπετές ἀπονέονται.

375. *Aut bucula caelum &c.*] Thus also Aratus:

Καὶ βόες ἤδη τοι πάρος ὕδατος ἐνδίοιο,
Οὐρανὸν εἰσανιδύντες, ἀπ' αἰθέρος ὠσφρήσαντο.

Virgil has imitated and almost transcribed some verses of Varro Atacinus, which I shall here set down, as I find them in Servius, and Fulvius Urfinus:

“Tum liceat pelagi volucres, tardaeque paludis
“Cernere inexploto studio certare lavandi:
“Et velut insolitum pennis infundere rorem:

“Aut arguta lacus circumvolitavit hirundo:
“Et bos suspiciens caelum, mirabile visu,
“Naribus aërium patulis decerpfit odorem:
“Nec tenuis formica cavis non extulit ova.

These lines of Varro are undoubtedly borrowed from Aratus; and the prognosticks contained in them are in the same order, as in the Greek Poet. Virgil has varied them, and made them more poetical.

377. *Aut arguta lacus &c.*] Thus Aratus:

Ἡ λίμνην περὶ διτὰ χελιδόνες αἰσσοῦνται,
Γαστέρι τύπτουσαι αὐτὸς εἰλυμένον ὕδωρ.

This line of Virgil is exactly the same with one of Varro, quoted in the preceding note.

378. *Aut veterem in limo &c.*] It is generally read *et veterem*: but Pierius observed *aut* in several ancient manuscripts. I find *aut* in the Bodleian and in one of the Arundelian manuscripts. We find this prognostick also in Aratus:

Ἡ μᾶλλον δὲ λαὶ γενεαί, ὕδρεσιν ὄνεαε,
Αὐτοδὲν ἐξ ὕδατος, πατέρες βόβοσι γυρίνων.

As to the *frogs croaking out their ancient moan in the mud*, the Poet no doubt alludes to the story of the Lycian countrymen being turned into frogs by Latona; which is mentioned by Ovid:

“ — — — Et nunc quoque turpes
“Litibus exercent linguas: pulsoque pudore,
“Quamvis sint sub aqua, sub aqua maledicere
“tentant.
“Vox quoque jam rauca est.”

379. *Sae-*

Saepius et tectis penetralibus extulit ova

Angustum formica terens iter; et bibit ingens

380

Arcus; et e pastu decedens agmine magno

Corvorum increpuit densis exercitus alis.

Jam varias pelagi volucres, et quae Asia circum

Dulcibus in stagnis rimantur prata Caystri,

Certatim largos humeris infundere rores;

385

Nunc

379. *Saepius et tectis penetralibus* &c.] Thus Aratus:

Καὶ κοίτης μύρμηκες ὀχῆς ἐξ ὧσα πάντα
Θάσσον ἀννέγκαντο.

See also the last of the verses quoted from Varro, in the note on *ver.* 375.

380. *Et bibit ingens arcus.*] It was a vulgar opinion amongst the ancients, that the rainbow drew up water with its horns. We find frequent allusions amongst the Poets to this erroneous opinion. I shall content myself with one quotation from the *Curculio* of Plautus; where, as Lena, a drunken, crooked, old woman, is taking a large draught of wine, Palinurus says, see how the bow drinks! we shall certainly have rain to day:

“ — Ecce autem bibit arcus! pluet
“ Credo hercle hodie.”

Aratus mentions the rain-bow appearing double, as a sign of rain:

Ἡ διδύμη ἔζωσε διὰ μέγαν οὐρανὸν ἱεὺς:

in which he is followed by Pliny: “ Arcus, cum sunt duplices, pluvias nunciant.”

382. *Corvorum increpuit densis exercitus alis.*] Thus also Aratus:

Δὴ ποτὲ καὶ γενεαὶ κοράκων, καὶ φύλα κολοιῶν,
Ἵδατος ἐρχομένοιο Διὸς πάρα σῆμ' ἐγένοντο,
Φαινόμενοι ἀγεληδῶ, καὶ ἱρήκεσσιν ὁμοῖον

Φθεγγόμενοι καὶ πε κοράκες δίοις σαλαγμοῖς
Φωνῇ ἐμιμήσαντο σὺν ὕδατος ἐρχομένοιο
Ἡ ποτὲ καὶ κρώξαντε βαρεῖν δισσάκι, φωνῇ
Μακρὸν ἐπὶ ῥοῖς ζεῦσι τιναζόμενοι πτερὰ πυκνά.

383. *Jam varias pelagi volucres* &c.] Pierius says that in some ancient manuscripts, the words are placed thus: *Jam volucres pelagi varias*; and that in some it is *atque Asia* for *et quae Asia*. He observes also that it is *variae* in the Roman manuscript. I find the same reading in the Bodleian, and in one of the Arundelian manuscripts: but the grammatical construction will hardly allow it not to be *varias*. The other Arundelian manuscript has *tum* instead of *jam*.

Aratus has mentioned this prognostick also of the water-fowl ducking themselves before rain:

Πολλάκι λιμναῖαι ἢ εἰνάλιαι ὄρνιθες
Ἀπλησον κλύζονται ἐνέμεναι ὕδατεσσιν.

Virgil seems to have imitated this verse of the second *Iliad*:

Ἀσίῳ ἐν λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα.

The *Asia palus* or *Asius campus* is the name of a fenny country, which receives the overflowings of the Cayster. The first syllable of this adjective is always long; as in the passage now before us; and in the fourth *Georgick*:

“ Atque Ephyre, atque Opis, et Asia Deiopeia:”

and

Nunc caput objectare fretis, nunc currere in undas,

Et studio incassum videas gestire lavandi.

Tum cornix plena pluviam vocat improba voce,

Et sola in ficca secum spatatur arena.

Nec nocturna quidem carpentes pēnsa puellae

390

Nescivere hyemem: testa cum ardente viderent

Scintillare oleum, et putres concrefcere fungos.

Nec

and in the seventh Aeneid :

“ — — Sonat amnis et *Asia* longe
“ Pulsa palus.

The first syllable of *Asia*, the name of a quarter of the world, is short; as in the second Georgick:

“ Qui nunc extremis *Asiae* jam victor in oris.

Cayster or *Caystrus* is the name of a river of Asia, which rises in Phrygia major, passes thro' Lydia, and falls into the Aegean sea near Ephesus. The country about this river, being marshy, abounds with water fowl. Swans are frequently mentioned by the Poets: Homer, in the passage, to which we just now referred, speaks of geese, cranes, and swans:

— — Ὀρνίθων πετεηνῶν ἔθνεα πολλὰ
Χηνῶν, ἢ γεράνων, ἢ κύκνων δουλιχοδείρων
Ἀσίῳ &c.

386. *Undas*.] Pierius says that some of the ancient manuscripts have *undis*, and others *undas*. One of Dr Mead's manuscripts has *undis*, and the other has *undam*.

388. *Tum cornix plena* &c.] The crow is mentioned also by Aratus:

Ἦπου καὶ λακέρυζα παρ' ἡϊόνι περυχούσῃ
Χείματος ἀρχομένου χέρσῳ ὑπέκλυψε κοράνη·
Ἦπου καὶ ποταμοῖο ἐβάφατο μέγχει παρ' ἄκρου
Ὀμούς ἐκ κεφαλῆς· ἢ καὶ μάλα πᾶσα κολυμβᾷ.
Ἦ πολλὴ ἐρέφεται παρ' ὕδωρ παχέα κρᾶζουσα.

The ancients thought that crows not only predicted rain but called it. Thus Lucretius, speaking of the different voices of birds:

“ Et partim mutant cum tempestatibus una
“ Raucifonos cantus, cornicum ut saecula vetusta,
“ Corvorumque greges, ubi *aquam* dicuntur et
“ *imbres*
“ *Poscere*, et interdum ventos aurasque *vocare*.”

Sometimes at change of air, they change their voice
Thus daws, and om'nous crows, with various noise,
Affright the farmers; and fill all the plain,
Now calling for rough winds, and now for rain.

CREECH.

Servius reads *rauca* instead of *plena*; but *plena* is generally allowed to be the true reading.

The Bodleian and one of the Arundelian manuscripts, after ver. 388, have

“ Aut caput objectat querulum venientibus undis.”

The Kings and one of Dr Mead's manuscripts have *et caput* &c. In the Cambridge manuscript this verse is mutilated; *Aut caput querulum jaecat* &c. In the old Nuremberg edition *et caput* &c. is added after ver. 389.

392. *Scintillare oleum, et putres concrefcere fungos*.] This also is mentioned by Aratus:

Ἦ λύχνοιο μύκντες ἀγείρωνται περὶ μύξαν,
Νύκτα κατὰ σκοτίνην, μηδ' ἢν ὑπὸ χείματος ὥρη,
Λύχνων

Nec minus eximbres soles, et aperta serena
 Prospicere, et certis poteris cognoscere signis.
 Nam neque tum stellis acies obtusa videtur;

395

Nec

Λύχνων ἄλλοτε μὲν τε φάος κατὰ κόσμον ὀρώρη,
 Ἄλλοτε δ' αἰσσωσιν ἀπὸ φλόγες, ἢ ὅτε κοῦραι
 Πομφόλυγες.

The sputtering of the lamps, being occasioned
 by the moisture of the air, may well predict
 rain.

393. *Nec minus &c.*] After the signs of
 wind and rain, the Poet now proceeds to give
 us those of fair weather.

"Nor is it less easy to foresee unshowery suns,
 "and fair open weather, and to know them by
 "manifest signs. For then the light of the stars
 "does not seem dim, nor does the moon seem
 "to rise, as if she was indebted to her brother's
 "beams: nor thin fleeces of wool seem to be
 "carried thro' the sky. Nor do Thetis's be-
 "loved Halcyons spread open their wings to
 "the warm sun, along the shore: nor do the
 "filthy swine remember to unbind and toss
 "about the bundles of straw with their snouts.
 "But the mists descend, and lie on the plain:
 "and the owl observing the setting sun from
 "the top of the roof, forbears to sing her
 "nightly song. Nisus soars aloft in the clear
 "sky, and Scylla is punished for the purple
 "hair: wherever she flying cuts the light air
 "with her wings, behold Nisus her cruel ene-
 "my pursues with a great noise thro' the air:
 "where Nisus mounts the sky, she swiftly
 "flying cuts the light air with her wings.
 "Then do the ravens press their throats, and
 "three or four times redouble a clearer sound;
 "and often rejoicing, in their lofty habita-
 "tions, with I know not what unusual sweet-
 "ness, rustle amongst the leaves: they de-
 "light, when the showers are driven away,
 "to revisit their little offspring, and their
 "sweet nests. Not that I think they have
 "any genius from heaven, or extraordinary
 "knowledge of things by fate: but when the
 "storm and moveable moisture of the heaven
 "have changed their courses, and the air moist

"with south winds condenses what just before
 "was rare, and rarifies what was dense; the
 "images of their minds are changed, and their
 "breasts now receive a different impression,
 "from that which they had when the wind
 "drove away the clouds. Hence the birds
 "join in concert in the fields, and the cattle
 "rejoice, and the ravens exulting croak."

Eximbres.] So Pierius found it in some an-
 cient manuscripts. Almost all the editions have
ex imbri; taking the Poet's meaning to be, that
 these are signs of fair weather following the
 shower; or that they are to be observed during
 the rain. May's translation is,

"By no less true, and certaine signes may we
 "Faire dayes and sun-shine in a storme foresee."

Dryden has

"Then after show'rs, 'tis easy to descry
 "Returning suns, and a serener sky."

Dr Trapp translates it:

"Nor less serenity succeeding show'rs,
 "And sunny skies, by sure unfailing signs
 "Thou may'st foresee."

Mr B — — alone adheres to *eximbres*:

"Nor from less certain signs, the swain de-
 "crys
 "Unshow'ry suns, and bright expanded skies."

This reading seems more poetical, than the
 common: and it is certain, that Virgil's mean-
 ing could not be, that these observations are to
 be made during the rain. At such a time it
 would be impossible to observe the brightness
 of the moon and stars; which are the first
 prognosticks mentioned by our author.

395. *Nam neque tum stellis acies obtusa vide-
 tur.*] Aratus mentions the dimness of the light
 of the stars as a sign of foul weather:

M

Ἡμος

Nec fratris radiis obnoxia surgere Luna :

Tenuia nec lanae per caelum vellera ferri.

Non tepidum ad solem pennas in littore pandunt

Dilectae Thetidi Alcyones : non ore solutos

Immundi meminere fues jactare maniplos.

400

At

Ἡμος δ' ἀσερίθεν καθαρόν φῶς ἀμελύνεται.

396. *Nec fratris radiis obnoxia surgere luna.*] Servius thinks that *obtusa* is to be understood here : and that the sense is : “ For then neither does the light of the stars seem dim, nor that of the moon, which is beholden to her brother’s beams.” Ruacus seems to have found the true meaning of this passage ; that “ the moon rises with such an exceeding brightness, that one would rather think her light to be her own, than only borrowed from the sun.” See Aulus Gellius, l. 7. c. 17.

397. *Tenuia nec lanae per caelum vellera ferri.*] By *thin fleeces of wool* the Poet means the *fleecy clouds*, which Aratus mentions as a sign of rain :

Πολλάκι δ' ἐρχομένων ὑετῶν νέφια περπάειθεν,
Οἷα μάλιστα πόκοισιν ἐοικότα ἰνδάλλονται.

398. *Non.*] In one of Dr Mead’s manuscripts it is *nec*.

Dilectae Thetidi Alcyones.] The fable of Ceyx and his wife Halcyone being turned into these birds is beautifully related in the eleventh book of Ovid’s *Metamorphoses*. The mutual love of these persons subsisted after their change, in honour of which, the gods are said to have ordained, that whilst they sit on their nest, which floats on the sea, there should be no storm. Some say this lasts seven days, others nine, others eleven, and others fourteen. Ovid mentions seven :

“ — Et tandem, superis miserantibus, ambo
“ Alite mutantur. Fatis obnoxius isdem
“ Tunc quoque mansit amor. Nec conjugiale
“ solutum
“ Foedus in alitibus : coeunt, fiuntque parentes :
“ Perque dies placidos hiberno tempore septem

2

“ Incubat Halcyone, pendentibus aequore nidis.
“ Tum via tuta maris : ventos custodit, et
“ arcet

“ Aeolus egressu : praestatque nepotibus aequor.

— — *The gods commiserate :*

And change them both, obnoxious to like fate.

As erst they love : their nuptial faiths they shew

In little birds ; ingender, parents grow.

Seven winter dayes with peacefull calms possesse,

Alcyon sits upon her floating nest.

Then safely saile : then Aeolus incaves

For his, the winds ; and smooths the stooping waves.

SANDYS.

Hence they are said to be beloved by the sea-nymphs. Thus Theocritus :

Χ' ἀλκυόνες σορσεῦντι τὰ κύματα, τὰν τε δά-
λασσαν,

Τὸν τε νότον, τὸν τ' εὐρον ὅς ἐσχατα θυρία κινεῖ.

Ἀλκυόνες, γλαυκαῖς Νηρηΐσι ταῖτε μάλισα

Ὀρνίθων ἐφίλαθεν, ὅσαις τέ παρ' ἐξ ἁλὸς ἄγρε.

“ Let Halcyons smooth the seas, the storms
“ allay,

“ And skim the floods before him all the way :

“ The nymphs lov’d bird, of all that haunt

“ the flood,

“ Skim o’er the waves, and dive for swimming
“ food.”

CREECH.

399. *Ore solutos.*] Servius says that some read *ore soluto*, that is, *with very wide snouts or mouths*. In this sense Mr B — — has translated it :

“ Nor

At nebulae magis ima petunt, campoque recumbunt :
 Solis et occasum fervans de culmine summo
 Nequicquam feros exercet noctua cantus.
 Apparet liquido sublimis in aëre Nifus,

Et

" Nor mindful are the swine, with jaws dif-
 " play'd
 " To gripe the straw, and tofs their rustling
 " bed."

403. *Nequicquam*.] I have observed, in the note on *ver.* 192. that *nequicquam* is seldom used by Virgil for *non*: but here I think it is plainly used in that sense. Aratus says that the singing of the owl is a sign of the storms ceasing:

Νυκτερίη γλαυξ
 " Ἦσυχον αἰείδουσα, μαρτυρομένου χειμῶνος
 Τινέσθω τοι σῆμα.

Pliny says the chattering of the owl, in rain, is a sign of fair weather; and in fair weather, of a storm: "Grues silentio per sublime volantes [praefagiunt] serenitatem. Sic noctua in imbre garrula: at sereno, tempestatem." We have seen already, in the note on *eximbres*, that the prognosticks here set down relate to the continuance of fair weather, not of its succeeding a storm. Therefore the silence of the owl is a sign of the continuance of fair weather. If we understand the Poet to be speaking during the rain, the hooting of the owl will be a sign of fair weather, according to Aratus. But then *Nequicquam* must be wrong, whether we take it to mean *not* or *in vain*. If we understand the Poet to speak of the continuance of fair weather, *nequicquam* must signify *not*; because, according to Pliny, the hooting of the owl, at such a time would be a sign of rain. May has translated *nequicquam*, *not*:

" The fatal owle high mounted at sun-set,
 " Does *not* the balefull evening song repeat."

Dryden has translated this passage most wretchedly:

" And owls, that mark the setting sun, declare,
 " A star-light evening, and a morning fair."

Dr Trapp translates *nequicquam*, *in vain*:

" — — And now the bird
 " Of night, observant of the setting sun,
 " Sings her late song from some high tow'r *in*
 " *vain*."

" *Nequicquam* (says this learned gentleman) for *non* is intolerable: and Servius gives us no authority for it but Persius's; which considering the obscurity of that writer, is nothing at all. Besides; 'tis well known that the musick of the owl (such as it is) is a prognostick of dry weather. I therefore take it thus; that dark bird delighting in rain and clouds makes this noise, by way of complaint, not of joy (for 'tis a dismal ditty indeed) at the approach of fair weather: but does it *nequicquam*, in vain: for that weather will come, for all her *hooting*." This interpretation seems to be very much forced, and not to be supported by any good authority. Mr B — —'s interpretation is not very different. "Virgil embellishes this mean subject in a very extraordinary manner. When he is to say that the *hooting of owls* at night is a sign of fair weather, he takes occasion to make a delicate reflection upon superstitious people. Owls were supposed by such persons always to forebode some calamity by their noise; but now, says he, they sing *nequicquam*, in vain; for no body is so weak as to expect bad weather from their music."

404. *Aëre*.] In one of Dr Mead's manuscripts it is *aethere*: it is the same also in the Roman manuscript, according to Pierius.

Et pro purpureo poenas dat Scylla capillo :

405

Quacunque illa levem fugiens fecat aethera pennis,

Ecce inimicus atrox magno stridore per auras

Insequitur Nifus : qua se fert Nifus ad auras,

Illa levem fugiens raptim fecat aethera pennis.

Tum liquidas corvi presso ter gutture voces,

410

Aut quater ingeminant ; et saepe cubilibus altis,

Nescio qua praeter solitum dulcedine laeti,

Inter se foliis strepitant : juvat imbribus actis

Progeniem parvam, dulcesque revifere nidos.

Haud equidem credo, quia fit divinitus illis

415

Ingenium

405. *Et pro purpureo poenas dat Scylla capillo.*] The story of Nifus and Scylla is related in the eighth book of Ovid's *Metamorphoses*. Nifus was king of Alcathe or Megara. He had on his head a purple hair, in which the security of the kingdom lay. Scylla, his daughter, falling desperately in love with Minos, who besieged the city, stole the purple hair, and fled with it to him. But that just Prince, abhorring the crime, rejected her with indignation, and sailed to Crete, leaving her behind. Scylla, in despair, plunged into the sea after him, and took fast hold of the ship. Her father, who had just been changed into the *Haliaetos*, which is thought to be the Osprey ; a rapacious bird of the eagle kind, hovering over her to tear her in pieces, she let go her hold, and was immediately changed into the Ciris. Some take this bird to be a Lark ; others think it is a solitary bird, with a purple crest on its head, which continually haunts the rocks, and shores of the sea.

406. *Aethera.*] In one of the Arundelian manuscripts it is *aëra*.

410. *Corvi.*] This prognostick of the ravens is taken also from Aratus :

Καὶ κόρακες μούνοι μὲν, ἐρημαῖοι βόωντες
Δισσάκις. αὐτὰρ ἔπειτα μεταδρύα κεκλήγοντες.
Πλειότεροι δ' ἀγέληδ' ἐπὶν κόιτοιο μέδωνται,
Φωνῆς ἔμπλοισι, χαίρειν κέ τις ᾤσσοιτο,
Οἷα τὰ μὲν, βόωσι, λιγαινομένοισιν ὁμοῖα.
Πολλὰ δὲ δένδρεϊοιο περὶ φλόον ἄλλοτ' ἐπ' αὐ-
τὸν
Ἦχ' ἢ τε κείουσιν καὶ ὑπότερποι ἀπ' ἐρύονται.

413. *Inter se foliis.*] So I read it with Heinsius, and most of the good editors. Pierius says it is *inter se in foliis*, in the Medicean and most of the ancient manuscripts. The preposition *in* is retained also in one of the Arundelian, and both Dr Mead's manuscripts : but in the rest, which I have consulted, *in* is omitted. It is more agreeable to Virgil's stile to leave it out.

415. *Haud equidem credo &c.*] Here Virgil speaks as an Epicurean : he does not allow any divine knowledge or foresight to be in birds ; but justly ascribes these changes in their behaviour to the effects which the alterations of the air, with regard to rarefaction and density, have upon their bodies.

416. *Rerum*

Ingenium, aut rerum fato prudentia major :
 Verum, ubi tempestas, et caeli mobilis humor
 Mutavere vias, et Jupiter uvidus austris
 Densat erant quae rara modo, et quae densa relaxat ;
 Vertuntur species animorum, et pectora motus
 Nunc alios, alios dum nubila ventus agebat,
 Concipiunt. Hinc ille avium concentus in agris,
 Et laetae pecudes, et ovantes gutture corvi.

420

Si

416. *Rerum fato prudentia major.*] This passage has been variously interpreted by the commentators. Servius interprets it, "prudentia quae est major rerum fato;" a knowledge which is greater than the fate of things. La Cerda explains it much to the same purpose; "prudentia quibus fata superent;" a knowledge by which they surpass fate. Ruæus follows Servius: "prudentia quae potentior est fato." May translates it according to the same construction; but with a sort of paraphrase:

"I do not think that all these creatures have
 More wisdom than the fates to mankind
 "gave."

Dryden's translation is scarce sense:

"Not that I think their breasts with heav'nly
 "souls
 "Inspir'd, as man, who destiny controuls."

Mr B—— proposes a new interpretation, "major prudentia in fato," or "in futuro;" and accordingly translates this passage,

"Not that I think the gods to them dispense
 "Of things in fate a more discerning sense."

Dr Trapp is of the same opinion: "Prudence

"greater than fate (as this is generally rendered) is flat nonsense. Take it thus: A greater knowledge [than we have] in the fate of things." His translation runs thus:

"Not that I think an ingeny divine
 "To them is giv'n or prescience of events
 "In fate superior."

Grimoaldus seems to have found the true sense of this passage: that these animals have no particular instruction from the gods, or superior knowledge by fate.

418. *Mutavere vias.*] In one of the Arundelian manuscripts, it is *mutavere vices*.

Jupiter uvidus.] So I read it with Heinsius: almost all the editions have *Jupiter humidus*. Masvicius reads *uvidus*.

419. *Densat.*] La Cerda contends, that *denset* is the true reading. I find *denset* in one of the Arundelian, and in one of Dr Mead's manuscripts.

420. *Pectora.*] It is *pectore* in the Cambridge, and in one of Dr Mead's manuscripts. Pierius found *pectore* in several ancient copies: he observes that in the Medicean manuscript *pectore* is written in a different hand.

Si vero solem ad rapidum, lunasque sequentes

Ordine respicies; nunquam te craftina fallet

425

Hora, neque infidiis noctis capiere serenae.

Luna revertentes cum primum colligit ignes,

Si nigrum obscuro comprehenderit aëra cornu

Maximus agricolis pelagoque parabitur imber.

At, si virgineum suffuderit ore ruborem,

430

Ventus erit: vento semper rubet aurea Phoebe.

Sin ortu quarto, namque is certissimus auctor,

Pura,

424. *Si vero &c.*] Having shewn how the changes of weather are predicted by animals, he now proceeds to explain the prognosticks from the sun and moon; and begins with the moon:

“ But if you regard the rapid sun, and the moons which follow in order; the next day will never deceive you, nor will you be caught by the snares of a fair night. When the moon first collects the returning rays, if she incloses black air with darkened horns, a great storm of rain will invade both land and sea. But if she spreads a virgin blush over her face, there will be wind: for golden Phoebe always reddens with wind. But if at her fourth rising, for that is the surest sign, she shines clear, and not with blunted horns, that whole day, and all the rest of the month will be free from rain and wind: and the sailors escaping shall pay their vows on the shore to Glaucus, and Panopea, and to Melicerta the son of Ino.”

428. *Aëra.*] Pierius would fain read *aëre*; tho’ he allows at the same time, that it is *aëra* in all the ancient manuscripts. He thinks *nigrum* agrees with *cornu*, because Varro has said *obstrum cornu*; and then *obscurum* will agree with *aëre*. The horn of the moon black with dark air would certainly not be amiss: but then there is some difficulty in making *cornu* follow *compre-*

derit. For tho’ we may say the moon contains or incloses dark air with her horns; yet we cannot say that the moon contains or incloses her horns with dark air. Varro, as he is quoted by Pliny, speaks of the dark part of the moon’s orb inclosing a cloud: *Si caligo orbis nubem incluserit*. This seems to be the same with the horns inclosing black air; *si nigrum comprehenderit aëra cornu*. Soon after he says; if the moon rises with the upper horn blackish, there will be rain after the full; *nascens luna, si cornu superiore obatro surget, pluvias decrescens dabit*. This I suppose is the passage to which Pierius alludes. Virgil has comprehended both these presages in one line: the latter being fully expressed by the epithet *obscurum* added to *cornu*. The most that we can grant to Pierius seems to be, that his reading might be admitted, if there were good authority for it. But, as he cannot produce one manuscript to justify it, and as the common reading is sense, and very intelligible, I see no reason to make such an alteration.

429. *Agricolis.*] La Cerda reads *Agricolae*.

430. *Virgineum.*] La Cerda reads *virgineo*.

432. *Sin ortu quarto.*] La Cerda, Ruæus, and several other editors read *ortu* in *quarto*. But the preposition is omitted in most of the ancient manuscripts, according to Pierius. It is omitted also in the King’s, the Cambridge, one

Pura, neque obtusis per caelum cornibus ibit,
 Totus et ille dies, et qui nascentur ab illo,
 Exactum ad mensem, pluvia ventisque carebunt:
 Votaque servati solvent in litore nautae
 Glauco, et Panopeae, et Inoo Melicertae.

435

Sol

one of the Arundelian, and both Dr Mead's manuscripts. Servius, Heinsius, and several of the old editors also leave it out. It is retained in the Bodleian, and in the other Arundelian manuscript. It is more agreeable to the stile of Virgil, to leave out the preposition.

Other authors differ from Virgil in this particular, and propose other days of the moon's age, as equally or more certain prognosticks of the ensuing weather. The Poet follows the opinion of the Egyptians, according to Pliny: *Quartam eam maxime observat Aegyptus.*

434. *Nascentur.*] It is *nascentur* in the Roman, and *nascuntur* in the Lombard manuscript, according to Pierius. It is *nascentur* in the King's manuscript: La Cerda also has the same reading.

436. *Votaque servati solvent in litore nautae.*] Pierius says it is *ad litora* in the Roman manuscript.

It was a custom amongst the ancient mariners to vow a sacrifice to the sea-gods on the shore, provided they returned safe from their voyage. This custom is alluded to by our Poet in the third Aeneid:

"Quin, ubi transmissae steterint trans aequora
 "classes,

"Et positis aris jam vota in littore solves."

*But when your ships rest wafted o'er the main,
 And you on altars rais'd along the shore
 Pay your vow'd off'rings.*

Dr TRAPP.

and again in the fifth:

"Dii, quibus imperium est pelagi, quorum
 "aequora curro;

"Vobis laetus ego hoc candentem in littore
 "taurum

"Constituam ante aras voti reus, extaque falsos

"Porriciam in fluctus, et vina liquentia fundam."

*Ye gods, who rule the ocean which I sail;
 Victor, before your altars, on this shore,
 To you a snow white bull I will present,
 Oblig'd by vow; and on the briny deep
 Scatter the entrails, pouring purest wine.*

Dr TRAPP.

437. *Glauco, et Panopeae, et Inoo Melicertae.*] This verse is taken from Parthenius, according to Aulus Gellius:

Γλαύκω, καὶ Νήρει, καὶ Ἰνναλίῳ Μελικέρτῃ.

Macrobius reads *Ἰνώ* instead of *Ἰνναλίῳ*. Lucilius also has almost the same words in one of his epigrams:

Γλαύκω, καὶ Νήρει, καὶ Ἰνώϊ, καὶ Μελικέρτῃ
 Καὶ βυθίῳ Κρονίδῃ, καὶ Σαμόθρηξιν θεοῖς,
 Σωθεῖς ἐκ πελάγους Λουκίλλιος, ᾧ δὴ κέαρμας
 Τὰς τρίχας ἐκ κεφαλῆς. ἄλλο γὰρ οὐδὲν ἔχω.

Virgil leaves the vowels open, after the manner of the Greek Poets.

Glaucus was a fisherman, who, observing that his fish, by touching a certain herb, recovered their strength, and leaped again into the water, had the curiosity to taste of it himself; upon which he immediately leaped into the water and became a sea-god. Panopea was one of the Nereids. She is mentioned in the fifth Aeneid:

"Dixit;

Sol quoque et exoriens, et cum se condit in undas,
 Signa dabit; solem certissima signa sequuntur;
 Et quae mane refert, et quae furgentibus astris.

440

Ille ubi nascentem maculis variaverit ortum

Conditus

"Dixit; eumque imis sub fluctibus audiit om-
 "nis
 "Nereidum Phorcique chorus, Panopeaque
 "virgo;
 "Et pater ipse manu magna Portunus euntem
 "Impulit."

Ino was the daughter of Cadmus, and wife of Athamas, king of Thebes. Flying from the fury of her husband, who had already torn one of their children in pieces, she threw herself into the sea, with her son Melicerta. They were both changed into sea deities: Ino was called by the Greeks Leucothea, and by the Romans Matuta: Melicerta was called by the Greeks Palaemon, and by the Romans Portunus.

438. *Sol quoque &c.*] In this passage are contained the predictions drawn from the rising and setting of the sun.

"The sun also, both when he rises, and
 "when he dips himself in the waves, will
 "give signs: the surest signs attend the sun;
 "both those which he brings in the morning,
 "and those when the stars arise. When at
 "his first rising he appears spotted, and hid in
 "a cloud, and withdraws half his orb; you
 "may suspect showers: for the south-wind per-
 "nicious to trees, and corn, and cattle, presses
 "from the sea. Or when at his rising the
 "rays scatter themselves diversely among thick
 "clouds, or when Aurora rises pale, as she
 "leaves the saffron bed of Tithonus; alas, the
 "vine-leaf will but poorly defend the ripening
 "grapes, so thick will horrid hail bound rat-
 "tling upon the roofs. It will also be more
 "profitable to observe this, when the sun hav-
 "ing measured the heavens is now going
 "down: for we often see various colours wan-
 "der over his face. The blue foretels rain;
 "the fiery foretels wind: but if the spots be-

gin to be mixed with fiery red, then you
 "may expect a storm of wind and rain. That
 "night let none advise me to go upon the sea,
 "or to loose my cable from the shore. But
 "if his orb shall be clear, both when he
 "brings on the day, and when he carries it
 "back again, in vain shall you be afraid of
 "showers, and you will see the woods wave
 "with the clear north-wind. Lastly, the sun
 "will give you signs of what the late evening
 "will produce, from whence the wind drives
 "the bright clouds, what the moist south-wind
 "is meditating. Who dares accuse the sun of
 "falshood? he also often foretels the approach
 "of dark tumults, and the growth of treache-
 "ry, and hidden wars."

The three first lines are taken from as many of Aratus:

Ἡελίοιο δὲ τοι μελέτω ἑκάτερθεν ἰόντος·
 Ἡελίῳ κὶ μᾶλλον εὐκλότα σήματα κείται,
 Ἀμφοτέρων, δύνοντι, κὶ ἐκ περάτης ἀνίστη·

Condit.] It is *condet* in one of the Arundelian, and both Dr Mead's manuscripts: several printed editions have the same reading. I follow Heinsius.

439. *Sequuntur.*] It is *sequuntur* in the Cambridge, one of the Arundelian, one of Dr Mead's manuscripts, and in several printed editions. Pierius says it is *sequuntur* in the Roman, the Medicean, and the Lombard manuscript, and thinks this the best reading. Servius, La Cerda, and some others read *sequuntur*. Heinsius, Ruæus, and others read *sequuntur*.

441. *Maculis variaverit ortum.*] Thus Aratus:

Μὴ οἱ ποικίλλοιτο νέον βάλλοντος ἀεγύραις
 Κύκλος, ὅτ' ἐνδίου κεχρημένος ἡματος εἴης,
 Μὴ δὲ τι σῆμα φέρεα, φαίνοιτο δὲ λιτὸς ἀπάντη.

442. *Conditus*

Conditus in nubem, medioque refugerit orbe;
 Suspecti tibi sint imbres; namque urget ab alto
 Arboribusque satisque Notus pecorique finister.
 Aut ubi sub lucem densa inter nubila sese
 Diversi rumpent radii, aut ubi pallida surget
 Tithoni croceum linquens Aurora cubile;
 Heu male tum mites defendet pampinus uvas,
 Tam multa in tectis crepitans falit horrida grando.

445

Hoc

442. *Conditus in nubem.*] Thus Aratus:

Μηδ' ὅτε οἱ ὀλίγη νεφέλη πάρος ἀντέλλῃσι,
 Τὴν δὲ μετ' ἀκτίνων κεχρωσμένος αὐτὸς ἀερεῖται,
 Ἀμνησεῖν ὑετοῖο.

443. *Ab alto.*] La Cerda explains this *ab alto aëre*. Ruæus interprets it *e mari*. Mr B — — seems to follow La Cerda:

“ — — The south comes pow'ring down.”

and Dr Trapp:

“ — — Notus from above

“ Threatens.”

See the note on *colleetae ex alto nubes*, ver. 324.

445. *Sese diversi rumpent radii.*] Pierius says it is *rumpunt* in the Roman manuscript; and *rumpent* in the Medicean, and other ancient manuscripts. It is *rumpent* in the King's, the Cambridge, and both the Arundelian manuscripts. Heinſius, Maſvicius, and several other editors, have the same reading. Servius, La Cerda, Ruæus, and others read *erumpent*.

This prognostick of the scattering of the rays of the sun is taken also from Aratus:

Ἄλλ' οὐχ ὅππότε κοῖλος ἐκδόμενος περιτέλλῃ,
 Οὐδ' ὅποτ' ἀκτίνων, αἱ μὲν νότον, αἱ δὲ βορρᾶ
 Σχιζόμεναι βάλλωσι, τὰ δ' αὖ περὶ μέσσα
 φαίνειν,

Ἀλλὰ που ἡ ὑετοῖο δῖερχεται, ἢ ἀνέμοιο.

446. *Surget.*] So Pierius found it in the Medicean and other ancient manuscripts, tho', he says, there are some, that read *furgit*. One of the Arundelian, and both Dr Mead's manuscripts have *furgit*. Almost all the printed editions have *surget*.

447. *Tithoni croceum linquens Aurora cubile.*] This verse is repeated in the third, and ninth Aeneids. Tithonus was the son of Laomedon, king of Troy. Aurora or the morning is fabled to have fallen in love with him. Homer speaks of Aurora rising from the bed of Tithonus, in the eleventh Iliad:

Ἥως δ' ἐκ λεχέων παρ' ἀγανοῦ Τιθωνοῖο
 ὤρνευθ'.

“ The saffron morn, with early blushes spread,
 “ Now rose refulgent from Tithonus' bed.”

Mr POPE.

448. *Defendet.*] Servius reads *defendit*: but Pierius has observed, that it is the future tense, in the Medicean, and almost all the other ancient manuscripts.

449. *Tam.*] It is *tum* in several manuscripts: but *tam* is generally received.

N

450. *Emensa*

Hoc etiam, emenso cum jam decedet Olympo,
Profuerit meminisse magis: nam saepe videmus
Ipsius in vultu varios errare colores.

450

Caeruleus pluviam denunciat, igneus euros:
Sin maculae incipient rutilo immiscerier igni;

Omnia tunc pariter vento nimisque videbis

455

Fervere. Non illa quisquam me nocte per altum
Ire, neque a terra moneat convellere funem.

At si, cum referetque diem, condetque relatum,
Lucidus orbis erit, frustra terrebere nimbis,

Et claro sylvas cernes aquilone moveri.

460

Denique, quid vesper ferus vehat, unde serenas
Ventus agat nubes, quid cogitet humidus auster,

Sol

450. *Emenso cum jam decedet Olympo, profuerit meminisse magis.*] Thus Aratus:

Ἑσπερίοις καὶ μάλλον ἀληθέα τεκμήριο
Ἑσπερίδην γὰρ ὁμῶς σημαίνεται ἐμμενὲς αἰεὶ.

452. *Varios errare colores.*] The various colours of the sun are mentioned also by Aratus: only, where Virgil speaks of blue, the Greek Poet mentions black:

Ἡ ἔσπευ μελανεῖ, καὶ σοὶ τὰ μὲν, ὕδατος ἔσω
Σήματα μέλλοντος· τὰ δ' ἑρευθέα πάντ' ἀνέμοιο.

Ἐγὼ μὲν ἀμροτέροις ἄμυδ' κεχρωσμένος εἶμι,
καὶ κεν ὕδωρ φορέω, καὶ ὑπνέμιος ταυνοῖτο.

456. *Non illa quisquam* &c.] This kind of excursion is used by Virgil in other places. Thus in the second Georgick:

"Nec tibi tam prudens quisquam persuadeat
"auctor
"Tellurem Borea rigidam spirante movere."

And in the third:

"Ne mihi tum molles sub dio carpere somnos,
"Neu dorso nemoris libeat jacuisse per herbas."

458. *At si, &c.*] Thus Aratus:

Εἰ δ' αὐτως καθαρὸν μιν ἔχοι βουλύσιος ἄρη,
Δύνοι δ' ἀνέφελος μαλακὴν ὑποδείεος αἰγλήν,
καὶ μὲν ἐπερχομένης ἡαῦς ἔθ' ὑπεύθιος εἶν.

461. *Vehat.*] Pierius says it is *ferat* in the Roman manuscript; which he takes to have been put in by way of paraphrase. I find the same reading in the Cambridge manuscript.

462. *Agat.*] It is *agit* in the King's manuscript: but *agat* is certainly much better.

Quid

Sol tibi signa dabit: Solem quis dicere falsum

Audeat? ille etiam caecos instare tumultus

Saepe monet, fraudemque et operta tumescere bella.

465

Ille etiam extincto miseratus Caesare Romam,

Cum

Quid cogitet humidus Auster.] Pierius says that some would fain read *quid cogat et humidus Auster*: but that most of the ancient manuscripts have *cogitat*.

465. *Operta.*] The Bodleian manuscript has *aperta*. Dryden seems to have read *aperta*, for he translates it *open wars*. But I have not seen *aperta* in any other manuscript, or in any printed edition. In Mr B — —'s edition, it is *operta*, and yet he translates it *audacious wars*.

466. *Ille etiam &c.*] Having just observed that the sun foretels wars and tumults, he takes occasion to mention the prodigious paleness of the sun after the death of Julius Caesar. Then he digresses into a beautiful account of the other prodigies which are said to have appeared at the same time. But tho' he represents these extraordinary appearances, as consequences of the murder of Caesar; yet at the same time he shews, that they predicted the civil war of Augustus and Anthony, against Brutus and Cassius. The reader cannot but observe how judiciously Virgil takes care to shew that he had not forgot the subject of his Poem in this long digression. At the close of it he introduces a husbandman in future ages ploughing up the field of battle, and astonished at the magnitude of the bones of those, who had been there buried.

"He [the sun] also, pitied Rome, at the murder of Caesar, when he covered his bright head with a dusky redness, and impious mortals were afraid the darkness would be eternal. Tho' at that time the earth also, and the sea, and ominous dogs, and fore-boding birds presaged. How often have we seen Aetna pour a burning deluge from her bursten furnaces over the fields of the Cyclops, and roll down globes of fire and

"melted stones! Germany heard a clashing of arms throughout the sky; the Alps trembled with unusual shakings. A mighty voice also was frequently heard thro' the silent groves, and spectres horridly pale were seen in the dusk of evening, and cattle spoke, a dire omen! the rivers stop, and the earth gapes: and the mournful ivory weeps in the temples, and the brazen statues sweat. Eridanus, the king of rivers, whirling down whole woods with his mad torrent, poured forth, and bore away the herds with their stalls all over the plains: nor at the same time did threatening fibres fail to appear in the sad entrails; or wells to flow with blood; and cities loudly to resound with howling wolves by night. Never did more lightnings fall from a clear sky; nor dreadful comets so often blaze. Therefore did Philippi a second time see the Roman forces engage with equal arms: nor were the gods displeased that Emathia, and the broad plains of Haemus should twice be fattened with our blood. Nay, and the time will come, when in those countries the husbandman, labouring the earth with his crooked plough, shall find javelins half consumed with eating rust; or shall strike empty helmets with his heavy harrows; and shall wonder at the greatness of the bones, when he digs up the graves."

Servius takes the prodigies here mentioned to have predicted the death of Julius Caesar; and mentions a darkness of the sun, which happened on the fourteenth of March, being the day before that murder. He adds that this darkness lasted several hours: "Constat autem occiso Caesare in Senatu, pridie Iduum Martiarum Solis fuisse defectum, ab hora sexta usque ad noctem. Quod quia multis protrac-tum est horis, dicit in sequentibus, aeternam timuerunt saccula noctem." Ovid relates these prodigies,

Cum caput obscura nitidum ferrugine texit,

Impiaque aeternam timuerunt saecula noctem.

Tempore quamquam illo tellus quoque, et aequora ponti,

Obscoenique

prodigies, as preceding Caesar's death, but the greatest part of them, and especially the extraordinary dimness of the sun, are related by Historians, as happening after that murder. Servius is generally understood to mean an eclipse in this passage by the word *defectus*; but it is no where mentioned as an eclipse, that I remember, nor can I guess upon what authority Servius could relate either that there was an eclipse about that time, or that it happened the day before Caesar's murder. Ovid speaks of a paleness of the sun:

" — — Phoebi quoque tristis imago
" Lurida sollicitis praebebat lumina terris."

Pliny makes use indeed of the word *defectus*, but he cannot possibly be understood to mean what is properly called an eclipse; because he speaks of its lasting a whole year: "Fiunt prodigiosi et longiores solis defectus, qualis occiso dictatore Caesare, et Antoniano bello, totius pene anni pallore continuo." Tibullus also says the misty year saw the darkened sun drive pale horses:

" Ipsum etiam solem defectum lumine vidit
" Jungere pallentes nubilus annus equos."

Plutarch, in his life of Julius Caesar, goes farther. He not only mentions the paleness of the sun, for a whole year after Caesar's death: but adds, that for want of the natural heat of the sun, the fruits rotted, without coming to maturity. Dryden has fallen into the error, that the sun predicted Caesar's death:

" He first the fate of Caesar did foretel,
" And pity'd Rome when Rome in Caesar fell."

467. Cum.] In the King's manuscript it is *tum*.

Ferrugine.] *Ferrugo* does not properly signify darkness, or blackness, but a deep redness. Thus *ferrugineus* is applied to the flower of the Hyacinth,

which is also called *purpureus*, the colour of blood.

468. *Impia saecula.*] By *saecula* the Poet means *men*, in imitation of Lucretius, who frequently uses that word, for *kind*, *species* or *sex*. Out of many examples I shall select a few: in the fifth book he calls mankind *hominum saecula*:

" Quod si forte fuisse antehac eadem omnia
" credis:
" Sed periisse hominum torrenti saecula vapore."

In the fourth book he calls the female sex *muliebri saeculum*:

" Et muliebri oritur patrio de semine saeculum."

In the second book, *saecula* is used for the several kinds of animals:

" — — Effoetaque tellus
" Vix animalia parva creat, quae cuncta creavit
" Saecula, deditque ferarum ingentia corpora partu,
" Haud ut opinor enim mortalia saecula superne
" Aurea de caelo demisit funis in arva."

In the same book *saeva saecula* is used for *beasts of prey*, and *bucera saecula* for *bulls and cows*:

" Principio genus acre leonum, saevaue saecula
" Tutata est virtus, vulpes dolus, et fuga cervos;
" At levisomna canum fido cum pectore corda,
" Et genus omne, quod est veterino semine
" partum,
" Lanigeraeque simul pecudes, et bucera saecula
" Omnia sunt hominum tutelae tradita, Memmi."

Cornicum saecula vetusta is used also in the same book for the species of *crows*. In the second book *saecula pavonum* is used for *peacocks*:

" Aurea pavonum ridenti imbuta lepore
" Saecula novo rerum superata colore jacerent."

I shall

Obscoenique canes, importunaeque volucres
 Signa dabant. Quoties Cyclopum effervere in agros
 Vidimus undantem ruptis fornacibus Aetnam,
 Flammarumque globos, liquefactaque volvere faxa!
 Armorum sonitum toto Germania caelo
 Audiit, insolitis tremuerunt motibus Alpes.
 Vox quoque per lucos vulgo exaudita silentes

470

475

Ingens,

I shall produce but one quotation more from this author, where *saecula* is used for inanimate things:

"Nam sua cuique locis ex omnibus omnia plagis
 Corpora distribuuntur, et ad sua *saecula* recedunt:
 "Humor ad humorem &c."

Virgil seems to have used *saecula* for mankind also, in the first Aeneid:

"Aspera tum positis mitescent *saecula* bellis."

470. *Obscoenique canes.*] Heinsius reads *obscoenae*, in which he is almost singular. *Obscoenus* amongst the Augurs was applied to any thing that was reputed a bad omen. Appian mentions dogs howling like wolves, after the death of Caesar. Ovid speaks of dogs howling by night in the Forum, and about houses, and the temples of the gods:

"Inque foro, circumque domos, et templa Deorum
 "Nocturnos ululasse canes."

Importunaeque volucres.] Ovid mentions the owls as giving omens.

"Tristia mille locis stygius dedit omina bubo."

Some omens of birds are mentioned by the Historians, as preceding the death of Caesar.

474. *Armorum sonitum toto Germania caelo audiit.*] Ovid speaks of the clashing of arms,

and the noise of trumpets and horns:

"Arma ferunt inter nigras crepitantia nubes,
 "Terribilesque tubas, auditaque cornua caelo
 "Praemonuisse nefas."

Appian also mentions great shouts in the air, and clashing of arms, and rushing of horses. Perhaps this was some remarkable *Aurora borealis* seen about that time in Germany. The learned M. Cellius, Professor of Astronomy at Upsal in Sweden, has assured me, that in those northern parts of the world, during the appearance of an *Aurora borealis*, he has heard a rushing sound in the air, something like the clapping of a bird's wings. Before these phenomena were so frequent amongst us as they now are, it was no unusual thing for the common people to take them for armies fighting in the air.

475. *Motibus.*] The King's and one of Dr Mead's manuscripts, and Schrevelius read *montibus*.

476. *Vox quoque per lucos vulgo exaudita silentes ingens.*] In the King's manuscript it is *vulgo est audita*.

La Cerda is of opinion that the mighty voice heard in the groves, of which Virgil here speaks, was the voice of the gods leaving, or threatening to leave, their habitations. He understands Ovid to mean the same thing, when he speaks of threatening words being heard in the sacred groves:

"— Cantusque feruntur
 "Audit, sanctis et verba minacia lucis."

He

Ingens, et simulacra modis pallentia miris

Visa sub obscurum noctis, pecudesque locutae,

Infandum! sistunt amnes, terraeque dehiscunt:

Et moestum illacrymat templis ebur, aeraque fudant.

480

Proluit infano contorquens vortice sylvas

Fluviorum Rex Eridanus, camposque per omnes

Cum

He takes this to be farther explained by a passage in Tibullus, *lib. 2. eleg. 5.* where he says the groves foretold a flight:

"Atque tubas, atque arma ferunt strepitantia
"caelo
"Audita, et lucos praecinuisse fugam."

The threatening words, says he, of Ovid are explained by the flight of the gods in Tibullus. He strengthens this observation by a quotation from Josephus's seventh book of the Jewish war; where, speaking of the prodigies, which preceded the destruction of Jerusalem, he says the Priests heard a voice in the night-time, saying, *Let us go hence.*

477. *Simulacra modis pallentia miris visa sub obscurum noctis.*] Thus Lucretius:

"Sed quaedam simulacra modis pallentia miris."

Plutarch speaks of ghosts walking in the night, before Caesar's death. Ovid also mentions the same thing:

"——— Umbrasque silentium
"Erravisse ferunt."

478. *Pecudesque locutae.*] By *pecudes* the Poet seems to mean oxen: for those are the cattle, which are said to have spoken on this occasion. Appian says expressly that an ox spoke with human voice. Tibullus also mentions oxen:

"Fataque vocales praemonuisse boves."

479. *Sistunt amnes.*] Horace mentions the overflowing of the Tiber at this time:

"Vidimus flavum Tiberim, retortis
"Littore Etrusco violenter undis
"Ire dejectum monumenta regis
"Templaque Vestae
"Iliae dum se nimium querenti
"Jactat ultorem; vagus, et sinistra
"Labitur ripa, Jove non probante,
"Uxorius amnis."

Terraeque dehiscunt.] Ovid mentions an earthquake at Rome:

"—— Motamque tremoribus urbem."

480. *Et moestum illacrymat templis ebur, aeraque fudant.*] "In the ancient oblong manuscript it is *lacrimat*. But in the Roman, Medicean, and some other ancient manuscripts it is *illacrimat*, which is more like Virgil. For our Poet loves to join to the verbs those prepositive particles which he has taken from before the nouns." *Pierius.*

Appian says that some statues sweated, and that some even sweated blood. Ovid mentions the ivory images sweating in a thousand places:

"Mille locis lacrymavit ebur."

Tibullus speaks of the statues of the gods weeping:

"Et simulacra Deum lacrymas fudisse tepentes."

482. *Fluviorum Rex Eridanus.*] The two first syllables of *fluviorum* are short: the Poet therefore puts two short syllables for one long one. Dr. Trapp observes that this redundancy of

Cum stabulis armenta tulit: nec tempore eodem
Tristibus aut extis fibrae apparere minaces;
Aut puteis manare cruor cessavit; et alte
Per noctem resonare, lupis ululantibus, urbes.
Non alias caelo ceciderunt plura sereno
Fulgura; nec diri toties arsere cometae.

485

Ergo

of the syllables elegantly expresses the overflowing of the river: and has accordingly imitated in his version:

“ — — Eridanus supreme of rivers.”

Eridanus is the Greek name for the Po. It rises from the foot of Vesulus, one of the highest mountains of the Alps, and passing thro’ the Cisalpine Gaul, now part of Italy, it falls into the Adriatick sea, or gulf of Venice. It is the largest and most famous of all the rivers of Italy; whence Virgil calls it the king of rivers, see Pliny, *lib. 3. c. 16.*

483. *Tulit.*] In the King’s manuscript it is *trahit.*

484. *Tristibus aut extis fibrae apparere minaces.*] Several authors mention a victim wanting a heart, before Caesar’s death. Ovid adds that none of the sacrifices were propitious:

“ Victimam nulla litat: magnosque instare tu-
“ multus
“ Fibra monet.”

485. *Puteis manare cruor.*] Ovid speaks of its raining blood:

“ Saepe inter nimbos guttae cecidere cruentae.”

Alte per noctem resonare lupis ululantibus urbes.] Servius reads *altae*, and interprets it *magnae*. If this reading be admitted, we must render this passage, *and great cities to resound with howling wolves by night.*

Appian mentions wolves running along the Forum. La Cerda thinks that the Poet means

by *wolves* the *ghosts of the departed*. In confirmation of this he quotes some passages where the verb *ululare* is applied to spectres. But that real wolves should come into the cities seems no more improbable than many of the other prodigies.

487. *Non alias caelo ceciderunt plura sereno fulgura.*] Thunder from a clear sky was always looked upon as a prodigy, by the ancients: tho’ not always accounted an ill omen. Horace speaks of Jupiter’s sending a great deal of snow and hail on this occasion, and affrighting the city with his thunder and lightning:

“ Jam satis terris nivis, atque dirae
“ Grandinis misit Pater: et rubente
“ Dexterâ sacras jaculatus arces,
“ Terruit urbem.”

Appian also mentions the temples and statues of the gods being frequently stricken with thunderbolts.

488. *Nec diri toties arsere cometae.*] Comets are to this day vulgarly reputed dreadful pre-
sages of future wars. Thus Tibullus:

“ Hae fore dixerunt belli mala signa cometen.”

Virgil is generally thought to mean that comet which appeared for seven nights after Caesar’s death. But he speaks of several comets: wherefore I rather believe he means some fiery meteors, which were seen about that time. Ovid calls them *torches*:

“ Saepe faces visae mediis ardere sub astris.”

Besides

Ergo inter sese paribus concurrere telis

Romanas

Besides, the famous comet, which is said to have appeared for seven days, was esteemed a good omen, and was fancied to be Caesar's soul converted into a blazing star by Venus. Thus Ovid :

" Vix ea fatus erat ; media cum sede Senatus
 " Constitit alma Venus nulli cernenda : fuitque
 " Caesaris eripuit membris, nec in aëra solvi
 " Passa recentem animam, caelestibus intulit
 " astris.
 " Dumque tulit ; lumen capere, atque ignescere
 " sensit :
 " Emisitque sinu. Luna volat altius illa :
 " Flammiferumque trahens spatioso limite cri-
 " nem
 " Stella micat."

*This said : invisible faire Venus stood
 Amid the Senate ; from his corps, with blood
 Defil'd, her Caesar's new-fled spirit bare
 To heaven, nor suffer'd to resolve to aire.
 And, as in her soft bosom borne, she might
 Perceive it take a powre, and gather light,
 Then once let loose, it forthwith up-ward flew ;
 And after it long blazing tresses drew.*

SANDYS.

Pliny says it was worshipped in a temple at Rome, and has set down the very words in which Augustus Caesar gave an account of this comet's appearing, whilst he was celebrating the games to *Venus genitrix*, soon after Caesar's death, in the college which he had founded :
 " Iis ipsis ludorum meorum diebus, fidus crimi-
 " nitum per septem dies in regione caeli, quae
 " sub septentrionibus est, conspectum. Id
 " oriebatur circa undecimam horam diei, cla-
 " rumque et omnibus terris conspicuum fuit.
 " Eo fidere significari vulgus credidit, Caesaris
 " animam inter deorum immortalium numina
 " receptam : quo nomine id insigne simulacro
 " capitis ejus, quod mox in foro consecravi-
 " mus, adjectum est." We see here that Au-
 " gustus does not mention this star, or comet, as
 " being the soul of Caesar, but only as a sign,
 " that his soul was received into the number of
 " the gods. Yet Suetonius, after Ovid, has re-
 " lated it to have been thought the very soul of

Caesar: " In deorum numerum relatus est,
 " non ore modo decernentium, sed et per-
 " suasione vulgi. Siquidem ludis, quos primo
 " consecratos ei haeres Augustus edebat, stella
 " crinita per septem dies continuos fulsit, exo-
 " riens circa undecimam horam. Creditum-
 " que est, animam esse Caesaris in caelum re-
 " cepti : et hac de causa simulacro ejus in ver-
 " tice additur stella." Cicero however, in his
 " second book *de natura deorum* mentions the ap-
 " pearance of some comets, in Augustus's war,
 " which were predictions of great calamities :
 " Stellis iis, quas Graeci cometas, nostri cri-
 " nitas vocant : quae nuper bello Octaviano,
 " magnarum calamitatum fuerunt praenuntiae." Before we part with these prodigies, it may not be amiss to observe, that it is very common not only with Poets but with Historians also to introduce them as attending upon great wars, and especially upon the destruction of cities and great persons. Lucan makes them wait on the battle of Pharsalia, and Josephus is not sparing of them at the destruction of Jerusalem. The wisest men however amongst the ancients had little faith in them : and only made use of them to lead the superstitious vulgar. Virgil has related them as a Poet, with a design to flatter his patron Augustus : for it cannot be supposed that he, who was not only a Philosopher, but an Epicurean also, could have any real faith in such predictions. If Historians have thought it not unbecoming their gravity to make such relations, surely a Poet may be indulged in making use of popular opinions, when they serve to adorn his work, and ingratiate himself with those, who have inclination and power to confer benefits upon him.

489. *Ergo inter sese &c.*] There seems to be no small difficulty, in explaining what Virgil means, by saying Philippi saw two civil wars between the Romans, and Emathia and the plains of Haemus were twice fattened with Roman blood. Ruæus says that he once was of opinion, that Virgil alluded to the two battles fought near Philippi, within a month of each other ; in the first of which Cassius was routed, and in the second Brutus. But that learned Commentator gives up this interpretation ; because he thinks the fields cannot be said to have

Romanas acies iterum videre Philippi :

490

Nec

have been twice fattened in one year. He seems to me to give it up on rather too slight grounds : and I cannot help allowing it as no ill solution of the difficulty. It is however very probable, that the Poet alludes to the two great civil wars, the first of which was decided at Pharsalia, and the latter at Philippi. This is generally allowed to be Virgil's meaning : but then the great distance between those two places causes an almost inextricable difficulty. Servius indeed says that both battles were fought at Philippi, and makes it a city of Thessaly : "*Philippi civitas est Thessaliae; in qua primo Caesar et Pompeius, postea Augustus et Brutus cum Cassio dimicaverunt.*" Some others, as Ruæus observes, finding in Stephanus, that the Thessalian Thebes, near Pharsalus, was also called Philippi, have supposed this to be the place, where Brutus and Cassius were overthrown. But this is certainly a mistake, for whosoever rightly considers the account delivered by Historians of that overthrow, will find that no other Philippi could be meant, but that which is on the confines of Thrace, and by some authors is placed in Thrace, and by others in Macedon. Plutarch plainly describes the march of Brutus and Cassius from Asia thro' Thrace, to the plains of Philippi. There they were near destroying Norbanus, who was encamped near Symbolon, a port of Thrace. He mentions their being at this time on the coasts of Thassus, which is an island between Lemnos and Abdera, a city of Thrace. Cassius also was sent to Thassus to be buried. The situation of Pharsalia is no less evidently in Thessaly, being described by Julius Caesar himself, as near Larissa : and besides he says expressly that the decisive battle between him and Pompey was fought in Thessaly. Hence it appears, that the whole country of Macedon lay between the fields in which those great battles were fought. Ruæus has thought of a new way to solve the difficulty. He refers *iterum*, not to Philippi but to the Roman armies; and makes the sense to be, that *Philippi saw the Roman armies engage a second time* : that it was indeed the first time, that Philippi saw them engage, but that it was the second time of their engaging. This solution is very ingenious :

but it seems to be attended with another difficulty. The Poet immediately, adds that Emathia and the plains of Haemus were twice fattened with Roman blood. Servius says Emathia is Thessaly : "*Emathia Thessalia est, dicta ab Emathio rege.*" If this be true, Emathia cannot be said to have been twice fattened with Roman blood : it having been already proved, that the second war was in Thrace. Besides Virgil mentions the plains of Haemus, which every body knows to be in Thrace. But Pliny expressly says that Macedon was anciently called Aemathia : "*Macedonia postea cl populorum, duobus inclyta regibus, quondamque terrarum imperio, Aemathia antea dicta.*" Ruæus justly observes, that Macedon may be said to have been twice fattened with Roman blood ; because the plains of Philippi and Pharsalia are both on the confines of Macedon. But this learned Commentator's interpretation with regard to Haemus seems not very clear. He would have *bis* to refer only to Emathia, and not to Haemus : as if Virgil had said, *Emathia was twice fattened with Roman blood, but above all mount Haemus once.* I cannot be persuaded that the Poet had so obscure a meaning, which seems little better than a mere quibble.

For my part, I believe Virgil is to be understood as using the latitude of a Poet, not the exactness of a Historian, or a Geographer. He seems to have considered all that part of Greece, which contains Thessaly, Epirus, and Macedon, quite to the foot of Mount Haemus, as one country. Strabo the Geographer tells us that some reckon Epirus a part of Macedon : *ἐνιοὶ δὲ καὶ σύμπασαν τὴν μέχρι Κορυνθίας, Μακεδονίαν προσκαλομένουσιν* : and Pomponius Mela seems to speak of Thessaly as a part also of Macedon : "*In Macedonia prima est Thessalia; deinde Magnesia, Phthiotis.*" Nor is Virgil singular in ascribing both wars to the same tract of land. Ovid introduces Jupiter comforting Venus at the death of Julius Caesar, and telling her that Pharsalia shall feel Augustus, and that Philippi shall be moistened with a second Emathian slaughter :

— — Pharsalia sentiet illum,
Aemathiaque iterum madefient caede Philippi."

O

Lucan

Nec fuit indignum superis, bis sanguine nostro

Emathiam,

Lucan mentions the seat of the war between Caesar and Pompey, sometimes under the name of Emathia, and sometimes of Theffaly. He begins his Poem with

"Bella per *Emathios* plus quam civilia campos."

In the sixth book he gives a particular description of Theffaly, as the field of battle, and represents Pharsalus, as belonging to Emathia:

"*Emathis* aequorei regnum *Pharalos* Achillis."

In the seventh book, when the trumpets sound to battle, he makes not only Pelion, Pindus, and Aeta, but also Haemus and Pangaea, which are mountains of Thrace to re-echo:

"Excepit resonis clamorem vallibus Aemus,

"Peliacisque dedit rursus geminare cavernis:

"Pindus agit gemitus, Pangaeaque faxes resul-

"tant,

"Oetaeaeque gemunt rupes."

At the end of this book, he mentions a great part of the Romans being mixed with the *Emathian* soil: and then makes an apostrophe to that country under the name of *Theffaly*, and prophesies that its fields will be fattened a second time with Roman blood:

"—— *Latia* pars maxima turbae

"Fastidita jacet; quam sol, nimbique, diesque

"Longior *Emathiis* resolutam miscuit arvis.

"*Theffalica* infelix, quo tanto crimine tellus

"Laelisti superos, ut ne tot mortibus unam,

"Tot scelerum fatis premerent? quod sufficit

"aevum,

"Immemor ut donet belli tibi damna vetustas?

"Quae seges infecta surget non decolor herba?

"Quo non Romanos violabis vomere manes?

"Ante novae venient acies, scelerique secundo

"Praestabis nondum siccos hoc sanguine cam-

"pos."

In the eighth book he calls Philippi *Emathian*:

"Credet ab *Emathiis* primos fugisse Philippis."

In the first book he had described that place to lie under Mount Haemus:

"—— *Latosque Aemi* sub rupe *Philippos*."

and in the tenth book he calls Haemus *Theffalian*:

"—— *Theffalici* qui nuper rupe sub *Haemi*."

Thus we find he speaks of Emathia, Theffaly, Haemus, Pharsalus, and Philippi, as being in the same country. Florus also, the Historian, speaks of Theffaly, and the plains of Philippi, as the same place: "Sic praecipitantibus fatis, praelio sumpta est Theffalia, et Philippicis campis, urbis, imperii, generis humani fata commissa sunt." Perhaps both Pliny and Servius are in the right, of whom the former, as has been already observed, says Macedon was anciently called Emathia, and the latter says the same of Theffaly: for it is not impossible that Macedon, Theffaly, and Epirus might have been anciently included under the name of Emathia. And indeed it appears from Caesar's own account of that war, that it extended over all those countries. Soon after Caesar was come into Greece we find all Epirus submitting to him, and the two armies encamped between Dyrrhachium and Apollonia with the river Apsus between the two camps. There are several sharp engagements in the neighbourhood of Dyrrhachium. After his defeat there, he marches to the river Genusus, where there was a skirmish between Caesar's horse, and those of Pompey, who pursued him. We find Domitius marching as far as Heraclea Sentic, which is in the farther part of Macedon, towards Thrace, whence, being closely pursued by Pompey, he narrowly escaped, and joined Caesar at Aeginium, on the borders of Theffaly. Presently after Caesar besieges Gomphi, a city of Theffaly, near Epirus, and soon subdues all Theffaly, except the city of Larissa, which was possessed by Scipio's army. Pompey in a few days marches into Theffaly, and joins his army with that of Scipio. After the famous battle of Pharsalia, in Theffaly, we find Caesar pursuing Pompey, as far as Amphipolis, a city of Macedon, in the confines of Thrace, not far from Philippi. Thus we see the war was not confined to Theffaly, but spread itself all over Epirus, and Macedon even to the borders of Thrace: so that the two wars may, with some latitude, be ascribed to the same country; tho' there was so large a space between the two spots, where they were decided.

Emathiam, et latos Haemi pinguescere campos.

Scilicet et tempus veniet, cum finibus illis

Agricola, incurvo terram molitus aratro,

Exesa inveniet scabra rubigine pila ;

495

Aut gravibus rastris galeas pulfabit inanes,

Grandiaque effossis mirabitur ossa sepulchris.

Dii patrii, indigetes, et Romule, Vestaque mater,

Quae

Paribus telis.] By equal arms the Poet means a civil war; Romans being opposed to Romans.

492. *Latos.*] In the King's manuscript, and in some printed editions it is *laetos*.

493. *Cum.*] La Cerda has *quo*.

497. *Grandia ossa.*] It was the opinion of the ancients, that mankind degenerated in size and strength. In the twelfth Aeneid the Poet represents Turnus throwing a stone of such a size that twelve such men as lived in his time could hardly lift from the ground :

" Nec plura effatus, saxum circumspicit ingens ;
" Saxum antiquum, ingens, campo quod forte
" jacebat

" Limes agro positus, litem ut discerneret arvis.
" Vix illud lecti bis sex cervice subirent,
" Qualia nunc hominum producit corpora tellus.
" Ille manu raptum trepida torquebat in hostem."

Then, as he rowl'd his troubled eyes around,
An antique stone he saw ; the common bound
Of neighb'ring fields ; and barrier of the ground :
So vast, that twelve strong men of modern days,
Th' enormous weight from earth cou'd hardly raise.
He heav'd it at a lift ; and poiz'd on high,
Ran stagg'ring on, against his enemy.

DRYDEN.

In the passage now before us he represents their degenerate posterity astonished at the bones of the Romans, who fell at Pharsalia and Philippi, which in comparison of those of later ages may be accounted gigantick.

498. *Dii patrii &c.*] The Poet concludes the first book, with a prayer to the gods of Rome, to preserve Augustus, and not to take

him yet into their number, that he may save mankind from ruin.

" Ye tutelary gods of Rome, and ye *Indi-*
" *getes*, O Romulus, and mother Vesta, who
" preservest Etrurian Tiber, and the Roman
" palace, at least do not hinder this young man
" from saving the sinking world : already have
" we paid sufficiently with our blood for the
" perjury of Laomedon's Troy. Already, O
" Caesar, does the palace of heaven envy us thy
" reign, and lament that thou still regardest
" human triumphs. For here right and wrong
" are confounded : there are so many wars
" throughout the world : so many sorts of
" wickedness : the due honours are not paid to
" the plough : the husbandmen are carried
" away, and the fields lie neglected, and the
" crooked sickles are beaten into cruel swords.
" Here Euphrates, and there Germany, makes
" war : the neighbouring cities break their
" leagues, and wage war with each other : im-
" pious Mars rages all over the globe. Thus
" when the four horsed chariots pour forth
" from the barriers, they increase their swift-
" ness in the ring, and the charioteer vainly
" pulls in the reins, but is carried away by
" the horses, nor does the chariot regard the
" bridle."

The Commentators differ about the signification of the words *Dii patrii, indigetes* : some think the *Dii patrii* and the *indigetes* are the same ; to which opinion Ruæus subscribes. Servius, with better reason, separates them, and observes that the *Dii patrii* are those which preside over particular cities, as Minerva over Athens, and Juno over Carthage. They are also

Quae Tuscum Tiberim, et Romana palatia servas,

Hunc

also called Penates: and in the second Aeneid our Poet himself seems to make the *Dii patrii* and *Penates* the same. Anchises invokes the *Dii patrii* to preserve his family:

"*Dii patrii servate domum, servate nepotem.*"

and immediately Aeneas desires him to take with him the *patrii Penates*:

"Tu, genitor, cape sacra manu, patriosque
" *Penates.*"

Ovid, at the end of his *Metamorphosis*, has an invocation for the safety of Augustus; wherein he mentions these *Penates*, which Aeneas carried with him, as different from the *Dii indigetes*:

"Dii precor, *Aeneae comites*, quibus ensis et ignis
" Cesserunt, *Diique indigetes*, genitorque, Quirine,
" Urbis, et invicti genitor, Gradive, Quirini,
" Vestaque Caesareos inter sacra *Penates*;
" Et cum Caesare tu, Phoebe domestice, Vesta,
" Quique tenes altus Tarpeias, Jupiter, arces,
" Quosque alios vati fas appellare piumque,
" Tarda sit illa dies, et nostro serior aevo,
" Qua caput Augustum, quem temperat, orbe
" relicto

"Accedat caelo: faveatque precantibus absens."

*You gods, Aeneas mates, who made your way
Through fire and sword; you gods of men become;
Quirinus, father of triumphant Rome;
Thou Mars, invincible Quirinus sire;
Chast Vesta, with thy ever-burning fire,
Among great Caesar's household gods inshrin'd;
Domestick Phoebus, with his Vesta join'd;
Thou Jove, whom in Tarpeian towers we adore;
And you, all you, whom Poets may implore:
Slow be that day, and after I am dead,
Wherein Augustus, of the world the head,
Leaving the earth, shall unto heaven repair
And favour those that seek to him by prayer.*

SANDYS.

There is indeed an inferior order of *Penates*, which preside over private families, and are more frequently mentioned: but those spoken of in these quotations are plainly the greater sort, which preside over countries and cities. Ovid indeed speaks of Vesta, as one of the *Penates* of Augustus Caesar's family: but this seems to be a poetical compliment, making her peculiar to Augustus, who was publick to all Rome; as appears from Cicero's second book *de Natura*

Deorum: "Nam Vesta nomen Graecis: ea est
" enim, quae ab illis *ἑστία* dicitur. Vis autem
" ejus ad aras, et focos pertinet. Itaque in ea
" dea, quae est rerum custos intimarum, omnis
" et precatio, et sacrificatio extrema est."

The *Indigetes* are men, who on account of their great virtues have been deified: of these Cicero speaks in the same book: "Suscepit autem
" vita hominum, consuetudoque communis, ut
" beneficiis excellentes viros in caelum fama,
" ac voluntate tollerent. Hinc Hercules, hinc
" Castor, et Pollux, hinc Aesculapius. . . .
" Hinc etiam Romulus, quem quidem eundem
" esse Quirinum putant: quorum cum rema-
" nerent animi, atque aeternitate fruerentur,
" dii rite sunt habiti, cum et optimi essent, et
" aeterni." And in the third book he speaks of them as strangers naturalized in heaven: "In
" Graecia multos habent ex hominibus deos.
" . . . Romulum nostri, aliosque complures:
" quos quasi *novos et adscriptitios cives* in caelum
" receptos putant." Ovid mentions Aeneas as being made one of these *Indigetes*, by Venus, with the consent of Jupiter:

"Lustratum genitrix divino corpus odore
" Unxit, et ambrosia cum dulci nectare mista
" Contigit os; fecitque Deum: quem turba
" Quirini
" Nuncupat *Indigetem*, temploque arisque recepit."

— — — His mother . . .
*Anoints with sacred odours, and his lips
In Nectar, mingled with Ambrosia, dips;
So deifi'd: whom Indiges Rome calls;
Honour'd with altars, shrines, and festivals.*

SANDYS.

Livy also says that Aeneas was called *Jupiter Indiges*: "Situs est, quemcunque eum dici jus
" fasque est, super Numicium flumen, Jovem
" *Indigetem* appellant."

Hence it appears to me that Virgil invokes two orders of gods, the *Dii patrii*, gods of the country, tutelary gods, or *Penates*, and the *Indigetes*, or deified men: and then that he enumerates one of the chief of each order. For we find that Vesta is a principal tutelary goddess of Rome; and Romulus is one of the chief of the *Indigetes*, being the founder of the city.

499. *Tuscum Tiberim.*] The Tyber is so called, because it rises in Etruria.

Romana palatia.] It was on the Palatine hill that

Hunc saltem everſo juvenem ſuccurrere ſaeclo 500
 Ne prohibete. Satis jampridem ſanguine noſtro
 Laomedontae luimus perſuria Trojae.
 Jampridem nobis caeli te regia, Caefar,
 Invidet, atque hominum queritur curare triumphos.
 Quippe ubi fas verſum atque nefas : tot bella per orbem : 505
 Tam multae ſclerum facies : non ullus aratro
 Dignus honos : ſqualent abductis arva colonis,
 Et curvae rigidum falces conſtantur in enſem.
 Hinc movet Euphrates, illinc Germania bellum :
 Vicinae ruptis inter ſe legibus urbes 510
 Arma ferunt : ſaevit toto Mars impius orbe.
 Ut cum carceribus ſeſe effudere quadrigae,

Addunt

that Romulus laid the foundation of Rome. Here he kept his court, as did alſo Auguſtus Caefar : hence the word *Palatium* came to ſignify a royal ſeat or palace.

500. *Juvenem.*] He means Auguſtus Caefar, who was then a young man, being about twenty-ſeven years of age, when Virgil began his Georgicks, which he is ſaid to have finiſhed in ſeven years. But Mr B—— and Dr Trapp ſeem not very exact, who call him a *youth* in their tranſlations.

502. *Laomedontae luimus perſuria Trojae.*] Laomedon King of Troy, when he was building a wall round his city, hired the aſſiſtance of Neptune and Apollo, and afterwards defrauded them of the reward he had promiſed.

506. *Non ullus aratro dignus honos.*] Here again the Poet ſlides beautifully into his ſubject. When he is ſpeaking of the whole world being in arms, he expreſſes it by ſaying the huſbandmen are preſſed into the ſervice, the fields lie neglected, the plough is ſlighted, and the

inſtruments of agriculture are turned into ſwords.

508. *Et curvae rigidum falces conſtantur in enſem.*] We have an expreſſion much like this in the prophet Joel : “ Beat your plow-ſhares into ſwords, and your pruning hooks into ſpears.”

509. *Hinc movet Euphrates, illinc Germania bellum.*] This part of the Georgicks muſt have been written, whiſt Auguſtus and Anthony were drawing together their forces, to prepare for that war, which was decided by the defeat of Anthony and Cleopatra, at Actium. Anthony drew his forces from the eaſtern part of the empire, which Virgil diſtinguiſhes by the river Euphrates : Auguſtus drew his from the weſtern parts, which he expreſſes by Germany.

510. *Vicinae ruptis inter ſe.*] The Cambridge manuſcript has *Vicinae inter ſe ruptis jam.*

512. *Ut cum carceribus ſeſe effudere quadrigae.*] Thus Horace :

Ut cum carceribus miſſos rapit ungula currus.

513. *Addunt*

Addunt in spatio, et frustra retinacula tendens
Fertur equis auriga, neque audit currus habenas.

513. *Addunt in spatio.*] This passage is variously read, and almost as variously interpreted. Some read *addunt se in spatio*, which is not very easy to be understood. Both the Arundelian manuscripts, and several printed editions, have *addunt se in spatia*. But *se* is left out in the Kings, the Cambridge, the Bodleian, and both Dr Mead's manuscripts; also in the Medicean, and several other ancient manuscripts, according to Pierius. La Cerda endeavours to prove that *spatium* signifies the turning round the *meta*, which was usually performed seven times; and that *addere se in spatia* or *addere in spatia* signifies the often turning round, and adding one circle to another. But Virgil seems to me to mean by *spatium* the whole space that was allotted for the course. Thus, at the end of the second Georgick, where he alludes to a chariot-race, he says,

“ — — Immensum spatiis confecimus aequor.”

which can relate only to the vast circumference of the whole ring. That passage in the third Georgick is to be understood in the same manner, where he is speaking of a good horse:

“ Hic vel ad Elei metas et maxima campi
“ Sudabit spatia.”

In the fifth Aeneid, where he describes the foot-race, *spatium* is evidently used for the whole ring: for we find that the moment they start, they enter the *spatia*:

“ — — Locum capiunt signoque repente
“ Corripiunt spatia audito, limenque relinquunt
“ Effusi.”

If *addunt se in spatia*, be the right reading, I should rather think it means *they enter the ring*, which is the meaning of *corripiunt spatia* or *campum*, as he expresses it in the third Georgick:

“ — — Cum praecipiti certamine campum
“ Corripuere, ruuntque effusi carcere currus.”

Heinsius and Ruæus, whom I have followed, read *addunt in spatio*: which I take to signify *they increase their swiftness in the ring*, or *run faster and faster*. In this sense Grimoaldus has paraphrased this passage: “ *Quemadmodum tamēn equorum plus plusque currendo cursus augetur.*” May's translation is according to this reading:

“ So when swift chariots from the lists are gone,
“ Their furious haste *increases as they run.*”

Dryden's seems to have much the same meaning:

“ So four fierce courses starting to the race,
“ Scow'r thro' the plain, and *lengthen ev'ry pace.*”

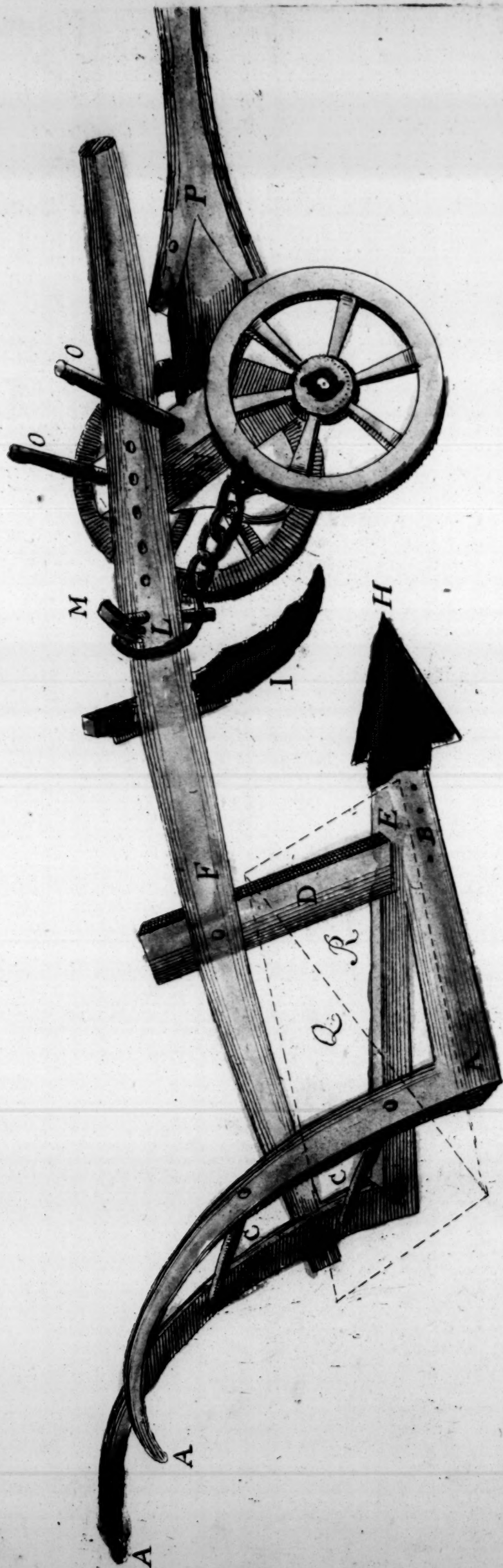
Mr B — — reads *addunt se in spatia*, and translates it thus:

“ As when the cars swift pow'ring thro' the
“ race,
“ Encounter furious on the dusty space.”

Dr Trapp translates it according to La Cerda's interpretation:

“ As when the racers from their barriers start,
“ *Oft whirling round the goal.*”

The end of the first Book.



After the sheet, wherein the account of the ancient plough is contained, was printed, I had the favour of a letter from Sir Daniel Molyneux, Bart. dated from Rome, July 27, 1737, with a drawing and description of the plough, which is now used about Mantua, and Venice. There is a plough used in many parts of England, which differs very little from this: but yet, I believe, it will be no small satisfaction to my readers, to find an exact account of the very plough, now employed in cultivating the lands in Virgil's own country.

The two timbers marked A are each made of one piece of wood, and are fastened together with three wooden pins at B.

C, C, are two transverse pieces of wood, which serve to hold the handles together at the back.

D' is a piece of wood fastened to the left handle, or *Sinistrella*, at E, and to the beam F.

F is the beam, or *Pertica*, which is fastened to the left handle, at G.

H is the plough-share, into which the *Dentale*, or share-beam, seems to be inserted.

I is the coulter, being a piece of iron, square in the body, which is fixed in the beam, and bending in the lower part, and having an edge, to cut the weeds.

L is an iron chain, fastened at one end to the plough-pillow, or *Mesolo* N; and, at the other, to the beam by an iron hammer M; the handle of which serves for a pin, and the more forward you place the hammer, the deeper the share goes into the ground.

O, O are two pieces of wood fastened to the pillow, which serve to keep the beam in the middle.

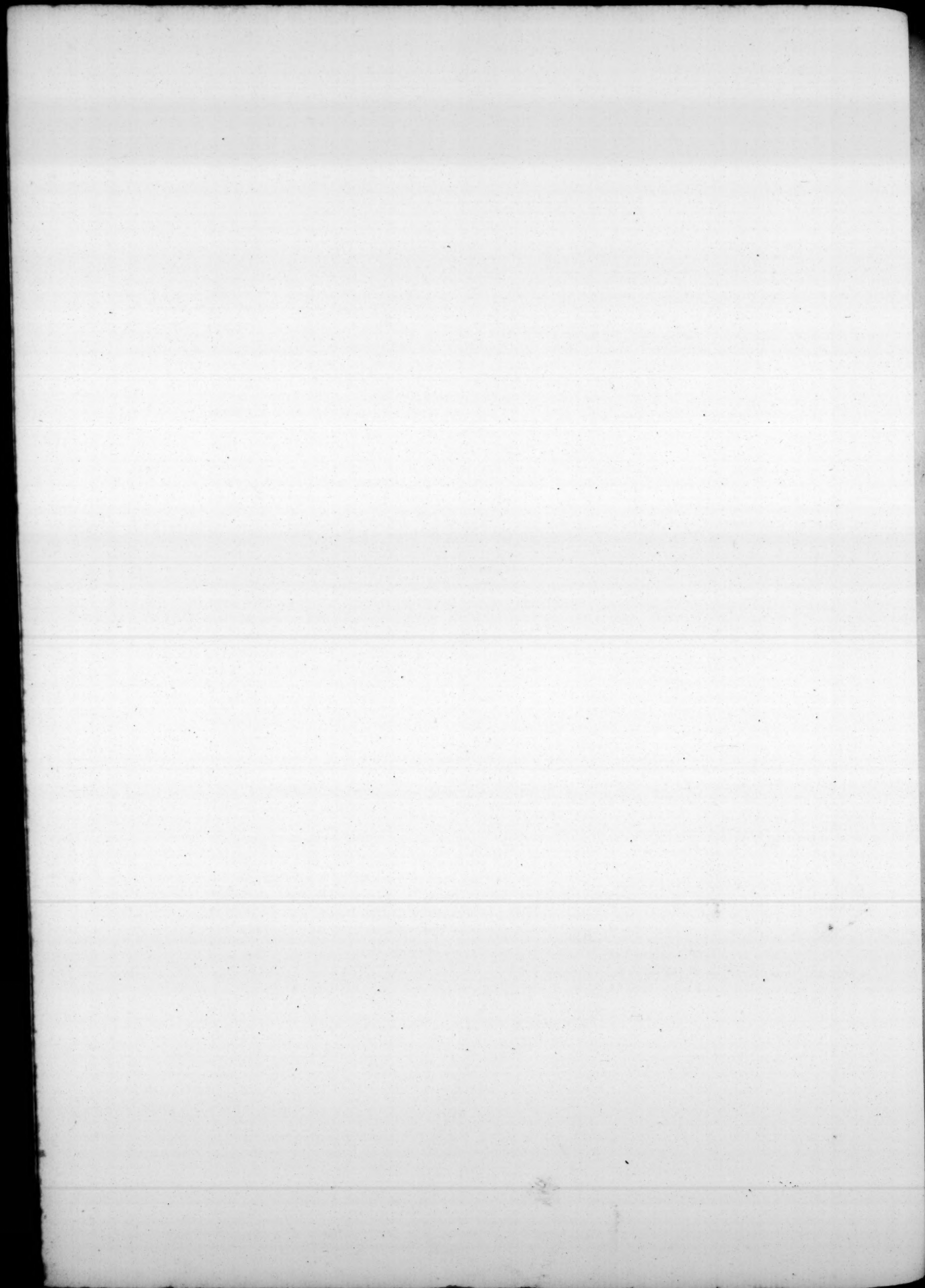
P is the pole, or *Timonzella*, to which the oxen are yoked, and is of no certain length.

Q, R, with prickd lines is a strong, plank, which is fastened to D, and to the left handle. This being placed sloping serves to turn up the earth, and make the furrow wider. This part therefore is the earth-board, or *auris*, of Virgil, of which he says there should be two: but in this plough there seems to be but one.

I do not question, but that the Mantuan plough was, in Virgil's time, more simple than that here described: but let us compare a little the Poet's description with the figure now before us. Let the left handle A, A be supposed to be the *Buris*, the right handle A, A to be the *Stiva*, and A E, A B to be the two *Dentalia*. Here then we see the crooked *Buris*, to form which an elm was bent as it grew. Near the bottom of this, *huic a stirpe*, we see the pole is inserted, which probably was continued to the length of eight feet, and had the oxen yoked to it, without the intervention of the *Timonzella*. Thus the plough wanted the advantage of having the share go lighter or deeper, which may be a modern improvement. The two handles may very well be supposed to be meant by the double back, to which the two share-beams are joined. Upon this supposition we must make some alteration in interpreting the two following verses:

"Huic a stirpe pedes temo protentus in octo:
"Binae aures, duplici aptantur dentalia dorso."

"From the bottom of this a beam is protended, eight feet in length: and two earth-boards, and share-beams are fitted to the double back." The wheels were probably fixed immediately to the beam, and shew the propriety of the word *currus*, as is already observed in the note on ver. 174.



P U B L I I
V I R G I L I I
M A R O N I S
G E O R G I C O R U M

Liber Secundus.

HACTENUS arborum cultus, et fidera caeli:
Nunc te, Bacche, canam, nec non sylvestria tecum
Virgulta, et prolem tarde crescentis olivae.

Huc,

1. *Haetenus arborum &c.*] The Poet begins this book with a brief recapitulation of the subject of the first: 'he then declares that of the second book to be vines, olives, and wild trees and shrubs; and invokes Bacchus to his assistance.

"Thus far of the culture of the fields, and of the constellations of heaven: Now, O Bacchus, will I sing of thee, and with thee also, of wild shrubs, and the offspring of the slow growing olive. Come hither, O father Lenaeus: here all is full of thy gifts; for thee the field flourishes, laden with viny autumn, and the vintage foams with full vats. Come hither, O father Lenaeus; and take off thy buskins, and stain thy naked legs with me in new must."

2. *Nec non sylvestria tecum &c.*] "This introduction the Commentators have not sufficiently taken into their consideration, and for want of thoroughly explaining it, it is not easy, for every reader, to reconcile the conclusion of this book with the beginning of it. Virgil begins with these words, *Nunc te, Bacche, canam*; but about the later end of the book, he prefers olives, and fruit, and timber trees, and even shrubs, to the vine itself:

"*Quid memorandum aequae Baccheia dona tulerunt?*

"This is not easily understood, without observing in how particular a manner the Poet, immediately after *Nunc te Bacche canam*, adds *Nec non sylvestria tecum Virgulta &c.* The reason of which I conceive to be this. Virgil, in order to raise the dignity of the verse, in this place, above that of the proposition, in the first Georgic, as he there makes use of a figure, by employing *sydere* instead of *tempore*, so here, he chuses a nobler figure, by the apostrophe he makes to Bacchus; and in the third book, he uses the same figure, for the same purpose, three times in the two first lines. But this expression, *nunc te, Bacche, canam*, having the air of a Bacchique piece, which was not by any means the Poet's intention, he immediately gives it another turn, by declaring he will celebrate equally with Bacchus, that is, the vine, every twig of the forest. This seems to be Virgil's meaning, and this made the subject worthy of Virgil. He undertakes to disclose all the bounties of nature in her productions of trees, and plants, and shrubs; and this he does from the vine to the furze." Mr B — —

3. *Tarde crescentis Olivae.*] The ancient Greek writers of agriculture speak of the olive as a very slow grower; whence they have given

Huc, pater o Lenae: tuis hic omnia plena
 Muneribus; tibi pampineo gravidus autumnus
 Floret ager, spumat plenis vindemia labris.
 Huc, pater o Lenae veni; nudataque musto
 Tinge novo mecum direptis crura cothurnis.

5

Principio,

it the epithets of ὀλίγονος, ὀλίκαρος, ὀλί-
 κλυστος, ὀλιανθής. Pliny quotes a passage from
 Hesiod, wherein he says, that the planter of
 an olive never lived to gather the fruit of it;
 but he adds, that in his time they planted
 olives one year, and gathered the fruit the
 next: "Hesiodus quoque in primis cultum
 " agrorum docendam arbitratus vitam, ne-
 " gavit Oleae satorem fructum ex ea perce-
 " pisse quenquam. Tam tarda tunc res erat.
 " At nunc etiam in plantariis serunt, transla-
 " tarumque altero anno decerpuntur baccae."
 But Hesiod no doubt spake of sowing the seeds
 of the olive; which will take off Pliny's ob-
 jection, who seems to mean the transplanting
 of the truncheons. Varro mentions also the
 slow growth of olives; but it is plain that he
 speaks of sowing them; and therefore he ob-
 serves that it is a better way to propagate them
 by truncheons: "Palma et cupressus, et Olea
 " in crescendo tarda. . . . Simili de causa
 " Oleae semen cum sit nucleus, quod ex eo
 " tardius enascebatur colis, quam e taleis, ideo
 " potius in seminariis taleas, quas dixi, seri-
 " mus." It is not improbable that the anti-
 ent Grecians were unacquainted with any other
 method of propagating olives, than by sowing
 them: and, as Mr Miller informs me, they
 practise that method in Greece, to this day.
 This might occasion those epithets, mention-
 ed at the beginning of this note. Hence also
 Virgil might make use of the epithet *slow grow-
 ing*; tho' in his time they had a quicker way
 of propagating olives.

4. *Pater o Lenae.*] Bacchus is peculiarly
 called *Pater*; thus Horace:

"Romulus et Liber Pater, et cum Castore Pollux."

Virgil very judiciously makes use of the name

Lenaeus for Bacchus in this place, *Lenaeus* be-
 ing derived from ληνός a wine-press.

In one of Dr Mead's manuscripts this verse
 begins with *nunc* instead of *buc*.

Hic.] In one of the Arundelian manuscripts
 it is *sunt*: La Cerda reads *haec*.

Tuis muneribus.] Bacchus is said to have
 been the inventor of wine. This gift is ascrib-
 ed to him at the beginning of the first Geor-
 gick:

"Liber et alma Ceres, vestro si munere tellus
 " Chaoniam pingui glandem mutavit arista,
 " Poculaque inventis Acheloiā miscuit uvis."

7. *Huc.*] It is *nunc* again, in Dr Mead's
 manuscript.

Nudataque musto &c.] This alludes to the
 custom, frequent even now, in Italy and other
 places, of treading out the grapes with their feet.
 Bacchus is represented frequently with buskins.
 Thus we find in Tacitus, that Silius wore bus-
 kins in imitation of Bacchus: "At Messallina
 " non alias solutior luxu, adulto autumnus, si-
 " mulacrum vindemiae per domum celebrat;
 " urgeri praela, fluere lacus, et feminae pelli-
 " bus accinctae assultabant, ut sacrificantes vel
 " insanientes Bacchae: Ipsa crine fluxo, thyrs-
 " sum quatiens, iuxtaque Silius hedera victus,
 " gerere cothurnos, jacere caput, strepente cir-
 " cum procaci choro." Velleius Paterculus
 also tells us, that Mark Anthony would have
 himself be called a new Father Bacchus, and
 was carried at Alexandria in a chariot, like Fa-
 ther Bacchus, crowned with ivy, adorned with
 a golden crown, holding a thyrsus, and wearing
 buskins: "Cum ante, novum se Liberum Pa-
 " trem appellari jussisset, cum redimitus hede-
 " ris, coronaque velatus aurea, et thyrsus te-
 " nens, cothurnisque succinctus, curru, velut
 " Liber Pater, vectus esset Alexandriae."

"In

Principio, arboribus varia est natura creandis :

Namque aliae, nullis hominum cogentibus, ipsae

Sponte sua veniunt, camposque et flumina late

Curva tenent ; ut molle filer, lentaeque genistae,

Populus,

“ In the introduction, where Virgil makes
“ an apostrophe to Bacchus, Mr Dryden makes
“ one to his Muse ; and where Virgil seriously
“ desires Bacchus to partake of the labour of
“ treading the grapes, which comprehends the
“ whole subject, as to the vine, Mr Dryden
“ falls into a most extravagant rant,

“ *Come strip with me, my God, come drench*
“ *all o'er*
“ *Thy limbs in must of wine, and drink at ev'ry*
“ *pore.*

“ than which lines nothing was ever writ by
“ man more wide from the author's sense or
“ character ; neither should it pass unobserved
“ in how shocking a manner the expression,
“ *my God*, is put into the mouth of a heathen
“ Poet, addressing himself to a heathen Deity,
“ which I do not believe was ever done in any
“ place but this.” Mr B — —

9. *Principio, arboribus &c.*] The Poet begins with an account of the several methods of producing trees : and first he speaks of the three ways, by which they are produced without culture ; spontaneously, by seeds, and by suckers.

“ In the first place the ways of producing
“ trees are various : for some come up of their
“ own accord, without the labour of mankind,
“ and widely overspread the plains and winding rivers ; as the soft osier, and the bending broom, the poplar, and the willow with hoary blueish leaves. Some are produced by seeds ; as the lofty chefnuts, and the esculus, which has the largest leaves of all the groves of Jupiter, and the oaks which were reputed oracular by the Greeks. Others have a thick wood arising from their roots ; as cherries, and elms : the little Parnassian

“ bay also shelters itself under the great shade
“ of its mother. Nature first shewed these
“ ways : by these every kind of woods, and
“ shrubs, and sacred groves flourish.”

Virgil, in this place plainly imitates Theophrastus, who, at the beginning of the second book of his history of plants says, “ The generation of trees and plants in general, is either spontaneous, or by seed, or by root, or by suckers, or by setts, or by cuttings of the young shoots, or by layers, or even by cutting the wood into small pieces : for that way also a plant will rise. Among these the spontaneous generation seems to be the principal : and those which are by seed and root, appear the most natural : for they are in a manner spontaneous ; and therefore suit with wild plants ; whereas the rest are procured by the art and industry of man.”

Αἱ γενέσεις τῶν δένδρων καὶ ὅλως τῶν φυτῶν, ἢ αὐτόματοι, ἢ ἀπὸ σπέρματος, ἢ ἀπὸ ῥίζης, ἢ ἀπὸ παρυσπάρδος, ἢ ἀπὸ ἀκρέμονος, ἢ ἀπὸ κλωνός, ἢ ἀπ' αὐτοῦ τοῦ στελέχους ἐστίν, ἢ ἔτι τοῦ ξύλου κατακοπέντος εἰς μικρά. καὶ γὰρ οὕτως ἀναρῶνται τούτων δὲ ἡ μὲν αὐτόματος πρώτη τίς. ἡ δὲ ἀπὸ σπέρματος καὶ ῥίζης, φυσικώταται δόξαιεν ἂν ὥσπερ γὰρ αὐτόματοι καὶ αὐταί. διὸ καὶ τοῖς ἀγρίοις ὑπάρχουσιν, αἱ δὲ ἄλλαι τέχνης, ἢ ἀπὸ περαιρέσεως.

11. *Sponte sua veniunt.*] Tho' the spontaneous generation of plants is now sufficiently exploded ; yet it was universally believed by the ancient Philosophers. Instances of this are frequent in Aristotle, Pliny, and many others.

12. *Siler.*] I have followed the general opinion, in translating *Siler*, an *Osier*. I do not meet with any thing certain, in the other Latin writers, to determine exactly what plant they meant. Pliny says only, that it delights in watry places : whence I wonder that Caesalpinus should imagine it to be the *Euonymus*

Populus, et glauca canentia fronde salicta.

Pars autem posito surgunt de femine; ut altae

Castaneae, nemorumque Jovi quae maxima frondet

15

Esculus,

Theophrasti, or *Spindle-tree*, which grows usually in hedges. La Cerda fancies it to be the *Siler montanum*, or *Sermountain*, because he thinks it more elegant for the Poet to speak of two which grow in the plains, and two in the rivers. But this seems too trifling an exactness, to be worth insisting upon: and I do not find any other *Siler*, to be mentioned in any ancient Latin author, but that which grows in the water.

Lentaeque Genistae.] I take the *Genista* to be what we call Spanish broom; which grows in great plenty, in most parts of Italy. The Italians weave baskets of its slender branches. The flowers are very sweet, last long, and are agreeable to bees. This agrees with what Virgil says of it afterwards in this Georgick:

“ — — Salices humilesque Genistae,
“ Aut illae pecori frondem, aut pastoribus um-
“ bram
“ Sufficiunt; sepemque satis, & pabula melli.”

What Pliny says of the *Genista* agrees very well with the Spanish broom. In *lib. 21. c. 9.* he says it has a yellow flower, and is used in garlands: “ Transeat ratio ad eas coronas, quae
“ varietate sola placent. Duo earum genera,
“ quando aliae flore constant, aliae folio. Flo-
“ rem esse dixerim *Genistas*: namque et iis de-
“ cerpitur luteus.” In *lib. 24. c. 9.* he says the seed grows in pods, like kidney-beans: “ Semen in folliculis, Phaseolorum mo-
“ do, nascens:” and that the plant is used for withs to bind; and that the flowers are agreeable to bees: “ *Genista* quoque vinculi usum
“ praestat. Flores apibus gratissimi.” In *lib. 16. c. 18.* He says it is used in dying: “ Tin-
“ gendis vestibus nascentes *Genistae*.” I do not know that the broom is ever used by our Dyers: but another plant of the same kind is much in use: they call it wood-wax, and green-weed. It is the *Coroneola* of Caesalpinus; and is called by other authors *Genista tinctoria*, *Genistella tinctoria*, and *Tinctorius flos*. I doubt

not, but the Spanish broom might be used for the same purposes.

13. *Populus*.] This no doubt is the poplar, of which, according to Pliny, there are three sorts: the white, the black, and the Lybian, which is our asp: “ *Populi tria genera, alba,*
“ *nigra, et quae Lybica appellatur, minima*
“ *folio, ac nigerrima, fungisque enascentibus*
“ *laudatissima.*”

Glauca canentia fronde Salicta.] This is a beautiful description of the common willow: the leaves are of a blueish green; and the under side of them is covered with a white down. He uses *Salictum* or *Salicetum* the place where willows grow, for *Salices*, the trees themselves.

15. *Castaneae*.] The *Castanea* no doubt is our chesnut. Pliny describes the fruit very plainly: “ *Nuces vocamus et Castaneas, quan-*
“ *quam accommodatiores glandium generi:*
“ *armatum iis echinato calyce vallum, quod*
“ *inchoatum glandibus.*”

Nemorumque Jovi quae maxima frondet Esculus.] It is no easy matter to determine certainly what the *Esculus* is. This is certain, that it is not our beech, as many have imagined, and as Dryden and Mr B — — have rendered it in their translations. What has given occasion to this mistake, is, that *Esculus* seems to be derived from *esca*, food, as *φῆγος* is from *φάγω*, to eat: whence many learned authors have thought, and not without reason, that *φῆγος* and *Esculus* are the same plant. This being supposed, it has been imagined that *Fagus* is only *φῆγος* expressed in Roman characters, and so that *Esculus* is the same with *Fagus*. It is very plain, from Pliny, that *Fagus* is the beech: “ *Fagi glans nuclei similis, triangula*
“ *cute includitur. Folium tenue, ac levissi-*
“ *mum, Populo simile.*” But it is no less plain that the *Esculus* is a sort of oak; for Pliny reckons it amongst those trees which bear acorns: “ *Glandem, quae proprie intelligitur,*
“ *ferunt Robur, Quercus, Esculus, Cerrus,*
“ *Ilex, Suber.*” Theophrastus also makes the *φῆγος* to be a species of oak. Thus the *φῆγος*
and

Esculus, atque habitae Graiis oracula quercus.
 Pullulat ab radice aliis densissima sylva;
 Ut cerasis, ulmisque: etiam Parnassia laurus
 Parva sub ingenti matris se subjicit umbra.

Hos

and *Fagus* are two different trees: the first being a sort of oak, and the other a beech. The *Esculus*, as our Poet describes it has large leaves; for that I take to be the sense of *maxima frondet*. Ovid also speaks of it, as a tree with abundance of large leaves:

“ — *Esculea frondosus ab arbore ramus:*

and

“ — — *Fronibus Esculus altis.*”

Virgil speaks of it in another place of this Georgick, as a large, spreading tree, with a very deep root. See ver. 291. Pliny says the acorn of the *Esculus* is next in size and goodness to that of the *Quercus*: “*Glans optima in Quercu atque grandissima, mox Esculo.*” He says also that it is not so common in Italy, as the *Quercus*: “*Quippe cum Robur, Quercus cumque vulgo nasci videamus, sed Esculum non ubique.*” Horace however seems to speak of it, as common in Daunia:

“*Quale portentum neque militaris
 Daunia in latis alit Esculetis.*”

The same Poet represents the wood of the *Esculus*, as being very hard:

“ — — *Nec rigida mollior Esculo.*”

This tree was sacred to Jupiter, thus Pliny: “*Arborum genera numinibus suis dicata perpetuo servantur, ut Jovi Esculus.*” We find also in the same author, that the Romans made their civick crowns of it: “*Civica iligna primo fuit, postea magis placuit ex Esculo Jovi sacra. Variatumque et cum Quercu est, ac data ubique quae fuerat, custodito tantum honore glandis.*” I think it not im-

probable that the *Esculus* may be that sort of oak, which is known in some parts of England under the name of the *bay-oak*. It has a broad, dark-green, firm leaf, not so much sinuated about the edges, as that of the common oak. It is called by C. Bauhinus *Quercus latifolia mas, quae brevi pediculo est*. In the common oak, the acorns grow on long stalks, and the leaves have scarce any tail, but grow almost close to the branches: but in the bay-oak the acorns grow on short stalks, and the leaves have long tails. They are both figured in C. Bauhinus's edition of Matthiolus.

16. *Habita Graiis oracula Quercus.*] “It is very well known how fond the Romans were of their gods, and religious ceremonies, and what a contempt they had for those of other nations. It is in this manner Virgil uses *habita Graiis oracula quercus*. He smiles at the Greeks, as he calls them, for their superstition; but Mr Dryden unpardonably applies this passage seriously, in these words,

“*Where Jove of old oraculously spoke.*”

Mr B — —

18. *Cerasis.*] Cherries were a new fruit amongst the Romans in Virgil's time. Pliny tells us they were brought from Pontus, by Lucullus, after he had subdued Mithridates: “*Cerasi ante victoriam Mithridaticam L. Luculli non fuere in Italia. Ad urbis annum DCLXXX. Is primum vexit e Ponto, annisque CXX trans Oceanum in Britanniam usque pervenere.*”

Ulmis.] Elms were in great request amongst the ancients, they being preferred before all other trees for props to their vines. Hence we find frequent mention of them amongst the Poets.

Parnassia Laurus.] The finest bay-trees grew on mount Parnassus, according to Pliny: “*Speciosissima*

Hos natura modos primum dedit: his genus omne
 Sylvarum, fruticumque viret, nemorumque sacrorum,
 Sunt alii, quos ipse via sibi repperit usus.
 Hic plantas tenero abscindens de corpore matrum

Deposuit

“Spectatissima in monte Parnasso.” I have endeavoured to prove, in the note on ver. 306, of the second Georgick, that the bay, and not the laurel, is the *Laurus* of the ancients. I shall add in this place, that the laurel is not so apt to propagate itself by suckers as the bay.

20. *Hos natura modos primum dedit.*] By this the Poet means, that these are the ways, by which trees are naturally propagated, without the assistance of art.

21. *Fruticum.*] The difference between a tree and a shrub is, that the tree rises from the root, with a single trunk, and the shrub divides itself into branches, as soon as it rises from the root. Thus Theophrastus: Δένδρον μὲν οὖν ἐστὶ τὸ ἀπὸ ρίζης μονοκέλεχος, πολύκλαδον, ὁζωτὸν, οὐκ ἐναπόλυτον· δῖον ἐλαία, σύκη, ἀμπέλως. Φρύγανον δὲ, τὸ ἀπὸ ρίζης καὶ πολυκέλεχος, καὶ πολύκλαδον. δῖον βᾶτος, παλίουρος.

22. *Sunt alii &c.*] Having already mentioned the several ways, by which plants naturally propagate their species; he now proceeds to mention those methods, which are used by human industry. These are by suckers, setts, layers, cuttings, pieces of the cleft wood, and ingrafting.

“There are other ways, which experience itself has found out by art. One cuts off the plants from the tender body of their mother, and puts them into the furrows: another plants setts in the field, either by splitting or sharpening the foot. Other trees expect the bent down arches of a layer, and to see a young nursery in their own earth. Others have no need of any root; and the planter makes no difficulty to plant the young shoots in the ground. Nay, and

“what is wonderful, if you cut the trunk of an olive in pieces, it will put forth new roots. And we often see the branches of one tree to turn with impunity into those of another, and a pear-tree being changed to bear grafted apples, and stony Cornelian cherries to glow upon plumb-stocks. Wherefore, O husbandmen learn the culture which is proper to each kind, and learn to tame the wild fruits by cultivating them, that no land may lie idle. It is worth the while to plant Ismarus with vines, and to crown the great Taburnus with olives.”

Pierius says it is *viam* in the Lombard manuscript. If this reading be admitted the passage must be rendered thus: “There are other methods which experience has found out to be its way.”

23. *Plantas tenero abscindens de corpore matrum.*] In one of the Arundelian manuscripts it is *Plantas teneras abscindens corpore matrum*.

In these words the Poet plainly describes the propagation of plants by suckers. I take this to be what Theophrastus means by ἀπὸ παρσπάδος. The suckers are called *Stolones*, as Varro tells us, who adds that an ancestor of C. Licinius Stolo had the surname of Stolo, because he was very diligent in digging away the suckers from the roots of his trees. “Nam C. Licinium Stolonem, et Cn. Tremelium Scrofam video venire, unum cujus majores de modo agri legem tulerunt. Nam Stolonis illa lex, quae vetat plus D. jugera habere civem Romanum, et qui propter diligentiam culturae Stolonum confirmavit cognomen, quod nullus in ejus fundo reperiri poterat Stolo, quod effodiebat circum arbores, e radicibus, quae nascerentur e solo, quos Stolones appellabant.” Pliny calls this way of planting *Avulsio*, and uses *avellere* in the same sense, that Virgil here uses *abscindere*: “Et aliud genus simile natura monstravit, avulsique

Deposuit fulcis: hic stirpes obruit arvo,
 Quadrifidasque fudes, et acuto robore vallos:
 Sylvarumque aliae pressos propaginis arcus
 Expectant, et viva sua plantaria terra.
 Nil radicis egent aliae; summumque putator
 Haud dubitat terrae referens mandare cacumen.

Quin

“ avulsique arboribus Stolones vixere. Quo in
 “ genere et cum perna sua avelluntur, partem-
 “ que aliquam e matris quoque corpore auferunt
 “ secum fimbriato corpore.”

24. *Hic stirpes obruit arvo, quadrifidasque fudes, et acuto robore vallos.*] This is fixing the large branches, like stakes, into the earth. It is what Theophrastus calls ἀπ' ἀκρῆμονος. Ru-aeus divides this passage, and makes the *stirpes obruit arvo* to be one way of planting; and the *fudes* and *valli* to be another. The first he takes to be *stocks*, the other *setts*.

“ This line, says Mr B——, has very
 “ much puzzled the Commentators, but there
 “ is no great difficulty in it, to any one that
 “ is the least versed in husbandry, and conse-
 “ quently knows that there are two ways of
 “ planting setts. The *quadrifidas fudes* is
 “ when the bottom is slit a-cross both ways;
 “ the *acuto robore* is when it is cut into a
 “ point, which is called the *colt's-foot*.”

26. *Sylvarumque aliae &c.*] This is propa-
 gating by layers: which are called *propagines*.
 It is to be observed that, tho' we use the word
propagation for any method of increasing the
 species, yet amongst the Roman writers of agri-
 culture *propagatio* is used only for layers. The
 common method, which Virgil seems to mean,
 is exactly described by Columella. “ When
 “ you would lay down a branch, says he, from
 “ the mother tree, dig a trench four feet every
 “ way, so that the layer may not be hurt by
 “ the roots of the other. Then leave four
 “ buds, to come to the bottom of the trench,
 “ and strike roots: rub the buds off that part
 “ which joins to the mother, to avoid super-

“ fluous shoots. Suffer that part, which is to
 “ appear above ground, not to have above two
 “ or at most three buds. Rub off all the
 “ buds, except the four lowest, from that part
 “ which is put into the ground, that the vine
 “ may not strike roots too near the surface.
 “ If you propagate it in this manner, it will
 “ quickly take root, and the third year you
 “ may separate it from the mother.” Pliny
 tells us that nature first taught this method by
 the bramble; the branches of which are so slender
 that they fall to the ground, and make
 layers of their own accord: “ Eadem natura
 “ et Propagines docuit. Rubi namque cur-
 “ vati gracilitate, et simul proceritate nimia,
 “ defigunt rursus in terram capita, iterumque
 “ nascuntur ex sese, repleturi omnia ni resistat
 “ cultura, prorsus ut possint videri homines
 “ terrae causa geniti. Ita pessima atque exe-
 “ cranda res, Propaginem tamen docuit, atque
 “ radicem acquiri viridem.” This method of
 planting I take to be what Theophrastus means
 by ἀπ' αὐτοῦ τοῦ στελέχους.

28. *Nil radicis egent aliae &c.*] Here he
 plainly describes what we call cuttings. This
 is what Theophrastus means by ἀπὸ κλωνῶς.
 It is cutting the young shoots of a tree, and
 planting them into the ground; whence Virgil
 says they have no need of a root. They are
 called in Latin *Surculi*. Thus we find them
 called by Varro: “ Tertium genus Seminis,
 “ quod ex arbore per *Surculos* desertur in ter-
 “ ram, sic in humum demittitur, ut in quibus-
 “ dam tamen sit videndum, ut eo tempore sit
 “ deplantatum quo oportet.”

Quin et caudicibus sectis, mirabile dictu,

30

⁂ uditur e ficco radix oleagina ligno.

Et saepe alterius ramos impune videmus

Vertere in alterius, mutatamque insita mala

Ferre pyrum, et prunis lapidosa rubescere corna.

Quare agite o proprios generatim discite cultus,

35

Agricolae, fructusque feros mollite colendo,

Neu

30. *Quin et caudicibus sectis &c.*] He speaks of it justly as a wonder, that olive-trees should strike roots from dry pieces of the trunk. This is mentioned by Theophrastus; τοῦ ξύλου κατακοπέντος εἰς μικρά. This sentence of Virgil has been frequently understood to mean grafting: but of this he speaks immediately after. La Cerda says, that what the Poet here speaks of was practised in Spain in his time. They take the trunk of an olive, says he, deprive it of its root and branches, and cut it into several pieces, which they put into the ground, whence a root, and soon afterwards a tree is formed: "Hunc sextum modum cum
" septimo confundunt plurimi, et putant in his
" caudicibus loqui Virgilium de Insitione, et
" una cum illis Beroaldus. Nihil unquam magis
" adversum menti Virgilii. Testes sunt
" oculi scientissimorum agricolarum, a quibus
" id quaesivi: testis ars ipsa, quae nunc quoque
" in Hispania, ubi ego sum, viget. Secant
" agricolae, scinduntque in partes plures caudicem
" Olivae, cui amputata radix, cui amputati rami: ita confectum infodiunt, ac
" inde format se radix, et mox arbor, quod
" Poëta stupet, quia vere mirum."

32. *Alterius ramos impune videmus vertere in alterius.*] In this passage he plainly speaks of grafting, of which he subjoins two instances. This subject is farther explained; ver. 73.

33. *Mutatamque insita mala ferre Pyrum.*] He speaks of grafting apples upon a pear-stock, not of pears on an apple-stock, as Dryden has translated it, who has added quinces also, tho' not in the original:

2

" Thus pears and quinces from the crab-tree
" come."

Mutatam agrees with *Pyrum*; now it is the nature of the stock, not of the graft that is *changed*: wherefore the pear must be the stock spoken of in this place. The apples are said to be *insita*, ingrafted, which fully explains the meaning of this passage.

34. *Prunis lapidosa rubescere Corna.*] It is a doubt whether Virgil means, that cornels are ingrafted upon plumb-stocks, or plumbs upon cornel-stocks. May takes it in the former sense:

" And hard red cornoiles from a stock of
" plumme:"

and Dr Trapp:

" And on the plumb's the stony cornel glow."

Dryden takes it in the latter sense:

" And thus the ruddy cornel bears the plum:"

and Mr B — —:

" And stony corneils blush with blooming
" plums."

I take the former to be the Poet's meaning: for the Cornelian cherry is a fruit of so beautiful a red colour, that the cornel cannot properly be said to glow or redden with plumbs, which

Neu segnes jaceant terrae. Juvat Ismara Baccho
 Conferere, atque Olea magnum vestire Taburnum.
 Tuque ades, inceptumque una decurre laborem,
 O decus, O famae merito pars maxima nostrae,

40

Maecenas,

which are not so red, as its own natural fruit. Besides the epithet *stony* belongs very properly to the fruit of the Cornel, not to the tree: wherefore if Virgil speaks of that fruit, he must mean the stock of the plumb. Columella says the Cornelian cherries were used for olives: "Cornu, quibus pro olivis utamur."

37. *Juvat Ismara Baccho conferere.*] Ismarus is a mountain of Thrace, not far from the mouth of Hebrus. That country was famous for good wines. Ulysses speaks in commendation of some wine, which was given him by Maron, the priest of Apollo at Ismarus:

— — Ἀτὰρ αἶγρον ἄσπον ἔχον μέλανος οἶνου
 Ἡδέος, ὃν μοι ἔδωκε Μάρων Ἐυάνθεος υἱὸς
 Ἰρεὺς Ἀπόλλωνος, ὃς Ἴσμαρην ἀμφιβέβηκε.

"Then took a goat-skin fill'd with precious
 "wine,
 "The gift of Maron, of Evanthus' line,
 "The priest of Phoebus at th' Ismarian
 "shrine."

Mr POPE.

38. *Olea magnum vestire Taburnum.*] Taburnus is a mountain of Campania, which was very fruitful in olives. It is now called Taburo.

39. *Tuque ades, &c.*] The Poet having invoked Bacchus, and proposed the subject of this Book, now calls upon his Patron Maecenas, to give him his assistance.

"And do thou, O Maecenas, assist me, and
 "bear a part of the labour which I have be-
 "gun, thou, who art my glory, and justly
 "the greatest part of my fame, and flying
 "spread the sails to the open sea. I do not
 "hope to contain in my verses all that could

"be said on this subject: not, tho' I had a
 "hundred tongues, a hundred mouths, and a
 "voice of iron. Assist me, and coast along
 "the nearest shore: the land is in sight: I will
 "not here detain you with poetical fiction, and
 "circumlocutions, and long preambles."
 "This allegory, says Ruæus, is generally
 "thought to allude to the Cirque, which opi-
 "nion is strengthened by the last verses of
 "this Book:

"Sed jam tempus equum fumantia solvere col-
 "la, &c.

"but I think that this, and the following
 "lines allude to Navigation. And indeed the
 "verb *decurro* is used with water: Thus Ca-
 "tullus

"*Ausi sunt vada salsa cita decurrere puppi.*

"and Virgil, in the fifth Aeneid;

"*Prona petit maria et pelago decurrit aperto.*"

40. *O decus, O famae merito pars maxima no-
 strae.*] "In some ancient manuscripts it is
 "*nostri*: if this be admitted, we must neces-
 "sarily read, as some think it should be,

"*O decus, O fama, et merito pars maxima
 "nostri.*

"But in the Medicean, and other correct
 "copies it is *famae nostrae*. . . . The reading
 "in some copies is extravagant,

"*O Deus O famae merito pars maxima nostrae.*

"Surely it is better to read *decus* with Horace,

"*O et praesidium, & dulce decus meum.*"

Pierius.

Q

41. *Pelagoque*

Maecenas, pelagoque volans da vela patenti.
 Non ego cuncta meis amplecti versibus opto :
 Non, mihi si linguae centum sint, oraue centum,
 Ferrea vox. Ades, et primi lege littoris oram :
 In manibus terrae : non hic te carmine ficto,
 Atque per ambages, et longa exorsa tenebo.
 Sponte sua quae se tollunt in luminis oras,
 Infoecunda quidem, sed laeta et fortia surgunt :

45

Quippe

41. *Pelagoque volans da vela patenti.*] Several Commentators take these words to signify, that the Poet begs Maecenas to favour him: "Simplici generi carminis praeſta favorem: ut Vela favorem accipiamus," says Servius. "Ut Maecenas favoris vela explicet, aspirans in patenti pelago totius operis," says La Cerda. But if we carefully consider the Poet's design in the whole passage now before us, we shall find, that by *da vela pelago* he does not mean *favour my undertaking*, but *set sail or embark with me*: as two lines before he had desired him to join with him in the labour he had undertaken: "inceptumque una decurre laborem." By *pelago patenti* Ruæus thinks he means an open sea, not shut up with winds. I believe he uses that metaphor to express the copiousness of his subject, comparing the immensity of his undertaking to that of the ocean. For he adds immediately, that Maecenas may not be discouraged by the vastness of the labour, that he has no intent to aim at comprehending the whole in his Poem, and indeed, that, if he had such a design, it would be impossible.

42. *Non ego cuncta meis.*] We have an expression like this in the second Iliad. Homer, when he is drawing up the Grecian army, says he should not be able to recite all their numbers, tho' he had ten tongues, and ten mouths, a voice not to be broken, and a heart of brass:

Πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνω
 οὐδ' ἔμμοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ'
 εἶεν,
 φωνὴ δ' ἀρήκτος, χάλκεον δὲ μοι ἦτορ ἐνείη.

44. *Primi lege littoris oram.*] This expression, of coasting near the shore, is thought to contradict the open sea just now mentioned: but I believe what I have said in the note on ver. 41. will reconcile this seeming contradiction. Mr B—— would have *primi* altered to the adverb *primo*; and indeed it is *primum* in the King's manuscript, but there seems to be no occasion for this alteration. *Lego* in naval affairs is always used in Latin for coasting, whence, as La Cerda observes, *pelagus legere*, which some write, is barbarous.

45. *Non hic te carmine ficto, &c.*] "Ruæus and Mr Dryden understand *non hic te carmine ficto* relatively to the whole work in general; but it is plain, Virgil confines it to his invocation, *non hic, not in this place*. The conclusion seems to carry with it some kind of reflection upon the common tedious forms of invocation, which, it is probable, Maecenas had been often tired with." Mr B——.

47. *Sponte sua, &c.*] The Poet had before mentioned the three ways by which wild trees are

Quippe solo natura subest. Tamen haec quoque si quis

Inferat,

are produced; spontaneously, by roots, and by seeds. Here he mentions them again, and shews by what culture each sort may be meliorated.

"Those, which spring spontaneously into the open air, are unfruitful indeed, but fair and strong: for nature lies hid in the soil. Yet these, if you graft them, or change them by putting them into well prepared trenches, will put off their wild nature, and by frequent culture will be not slow to obey any discipline. And those also, which arise barren from the bottom of the plant, will do the same, if you transplant them into the open fields. For the high shoots and branches of the mother overshadow them, and hinder them from bearing fruit, as they grow up; and scorch it, when they bear any. The tree which arises from seed, grows slowly, and will spread a shade for late posterity. And apples degenerate, forgetting their former juices: and the vine bears sorry clusters, a food for birds. Therefore labour must be bestowed on them all, and all must be removed into trenches, and tamed with much expence."

Oras.] So I read it with Heinsius, and La Cerda: it is commonly read *in luminis auras*. This last author observes that *in luminis oras* is a frequent expression amongst the Poets: thus Ennius:

"— O Romule, Romule dic, O
Qualem te patriae custodem Dî genuerunt?
Tu produxisti nos inter *luminis oras*.

and Lucretius:

"Nec sine te quicquam dias in *luminis oras*
Exoritur."

and

"At nunc feminibus quia certis quidque creatur,
Inde enascitur, atque *oras in luminis* exit,
Materies ubi inest cujusque et corpora prima."

and

"—— Vivida tellus
Tuto res teneras effert in *luminis oras*."

and

"—— Miscetur funere vago,
Quem pueri tollunt viscentes *luminis oras*."

and

"Significare volunt indignos esse putandos,
Vivam progeniem qui in *oras luminis* edant."

and

"Tum porro puer, ut saevis projectus ab undis
Navita, nudus humi jacet, infans, indigus omni
Vitali auxilio, cum primum in *luminis oras*
Nixibus ex alvo matris natura profudit."

and

"Nunc redeo ad mundi novitatem, et mollia
terrae
Arva, novo foetu quid primum in *luminis oras*
Tollere, et incertis tentarit credere ventis."

and

"Sic unum quicquid paullatim protrahit aetas
In medium, ratioque in *luminis* eruit *oras*."

Thus also our Poet himself, in the seventh Aeneid:

"—— Quem Rhea sacerdos
Furtivum partu sub *luminis* edidit *oras*."

tho' here also many editors read *auras*. Fulvius Ursinus looks upon the passage now under consideration to be an imitation of that line in Lucretius:

"Sponte sua nequeunt liquidas existere in *auras*."

49. *Quippe solo natura subest.*] Some understand *solo* to mean the root of the tree: others interpret

Inferat, aut scrobibus mandet mutata subactis,

50

Exuerint sylvestrem animum: cultuque frequenti

In quascunque voces artes, haud tarda sequentur.

Nec non et sterilis, quae stirpibus exit ab imis,

Hoc faciet, vacuos si sit digesta per agros.

Nunc altae frondes, et rami matris opacant,

55

Crescentique adimunt foetus, uruntque ferentem.

Jam, quae feminibus jactis se sustulit arbos,

Tarda venit, feris factura nepotibus umbram.

Pomaeque degenerant succos oblita priores:

Et

interpret it the soil or earth, in which it grows. By nature's lying hid in the soil, the Poet seems to mean, that there is some hidden power in the earth, which causes it to produce particular plants, which therefore grow fair and strong in that soil, which is adapted to give them birth.

Tamen haec quoque si quis, &c.] The way to tame these luxuriant wild trees, is to ingraft a good fruit upon them, or to transplant them.

50. *Inferat.*] Some have imagined erroneously that Virgil means that their branches should be ingrafted upon other trees; but this is contrary to practice. *Inferere arborem* signifies not only to ingraft that tree upon another, but also to ingraft another upon the stock of that.

52. *Voces.*] Pierius says that some ancient manuscripts have *voles*, and some *velis*; but that *voces* is most approved by the learned.

56. *Crescentique.*] In the King's and Cambridge manuscripts it is *crescentesque*. If this reading be admitted, we must render this passage: "and destroy the growing fruits, and scorch the plant which bears them."

57. *Jam.*] In the Cambridge, and one of the Arundelian manuscripts, and in some old printed editions it is *nam*.

58. *Nepotibus.*] Fulvius Ursinus contends, contrary to the opinion of all the other Commentators, that by *Nepotes* Virgil meant the late posterity of the tree, which he thinks is more poetical, and more worthy of Virgil, than the common interpretation.

59. *Pomaeque degenerant.*] Some take *poma* to mean the fruit of the tree just mentioned: and indeed the ancients seem to have used *pomum* not only for an apple, but for any esculent fruit. Others understand the Poet to speak of the fruit of the apple-tree. Of the former opinion is La Cerda, who explains this passage thus: "Praeterea poma harum arborum facile degenerant, veluti oblita suam naturam et succos." And Ruaeus, whose interpretation is in these words: "Et fructus ejus degenerant, amisso priore sapore." Dryden also translates this line in the same sense:

"The gen'rous flavour lost, the fruits decay."

and Dr Trapp:

"——— It's fruit degen'rous proves,
"Losing its native juices."

Grimoaldus is of the latter opinion, whose paraphrase

Et turpes, avibus praedam fert uva racemos
 Scilicet omnibus est labor impendendus, et omnes
 Cogendae in fulcum, ac multa mercede domandae.
 Sed truncis Oleae melius, propagine vites

60

Respondent,

raphrase runs thus: "Quemadmodum pirus
 "abit in pirastrum, et mali dulces in amaras,
 "aliaeque in alias transeunt." May's transla-
 tion also is in this sense:

"And apples lose the first good juice they had."
 and Mr B — —'s:

"Degenerate apples thus forget their taste."

60. *Turpes avibus praedam fert uva racemos.*] *Uva* must be used here figuratively for the tree: for *uva* signifies the whole cluster of grapes, as well as *racemus*, not a single grape, which is properly called *acinus* or *vinaceum*. Thus, at the latter end of the fourth Georgic, we find *uva* used to express a swarm of bees hanging on the branches of a tree:

"—— Liquefacta boum per viscera toto
 "Stridere apes utero, et ruptis effervere costis,
 "Immensasque trahi nubes; jamque arbore
 "summa
 "Confluere, et lentis uvam demittere ramis."

63. *Sed truncis, &c.*] Here the Poet speaks of the several ways of cultivating trees by human industry: and gives us a no less just than beautiful description of the manner of inoculating and ingrafting.

"But olives succeed best by truncheons, vines by layers, and Paphian myrtles by the solid wood. The hard hazels and the vast ash, and the tree which spreads its shade for the crown of Hercules, and the acorns of our Chaonian father grow from suckers: this way also grows the lofty palm, and the fir, which is to try the dangers of the sea. But the rugged arbut is ingrafted with the offspring of the walnut-tree, and barren planes have born strong apple-trees: chefnut-trees have born beeches, and the mountain ash has been hoary with the white blossom of pears, and the swine have crunched

acorns under elms. Nor are grafting and inoculating performed the same way. For where the buds thrust themselves forth, out of the middle of the bark, and break the thin membranes, a small slit is to be made in the very knot; here they inclose a bud from a tree of another sort, and teach it to unite with the moist rind. Or again the unknotty stocks are cut, and a way is made into the solid wood with wedges, and then fruitful cions are put in: and in no long time the vast tree rises up to heaven with happy branches, and wonders at the new leaves, and fruits not its own."

Servius, and after him most of the other Commentators, think that what the Poet says here of olives is a repetition of what he had said before:

"Quin et caudicibus sectis, mirabile dictu!
 "Truditur e sicco radix oleagina ligno."

In the note on that passage, it is shewn, that Virgil speaks of a way of cutting the trunk of an olive-tree in pieces: and he mentions it as a wonder, that the roots should shoot from the dry wood. Here he speaks of the best way of propagating olives, which he says is by *truncheons*, which are the thick branches sawn in pieces, of a foot, or a foot and a half in length. These are to be planted as fresh as possible, not *e sicco ligno*. Columella, in the seventeenth chapter of his book *de Arboribus* follows our Poet in recommending the propagation of olives by truncheons: "Melius autem *truncis* quam plantis olivetum constitui-
 "tur." The ninth chapter of the fifth book of the same author is entirely on the culture of olives. I shall here set down his description of the *taleae* or truncheons of olive-trees. "Tum ramos novellos, proceros, et nitidos,
 "quos comprehensos manus possit circumve-
 "nire, hoc est manubrii crassitudine feracissi-
 "mos

Respondent, folido Paphiae de robore Myrtus.

Plantis edurae Coryli nascuntur, et ingens

65

Fraxinus,

“ mos arboribus adimito, et ex his quam re-
 “ centissimas taleas recidito, ita ut ne corticem,
 “ aut ullam aliam partem, quam quae ferra
 “ praeciderit, laedas: hoc autem facile con-
 “ tingit, si prius varam feceris, et eam partem
 “ supra quam ramum secaturus es, foeno, aut
 “ stramentis texeris, ut molliter, et sine noxa
 “ corticis taleae superpositae secentur. Taleae
 “ deinde sesquipedales ferra praecidantur, at-
 “ que earum plagae utraque parte falce leven-
 “ tur, &c.” Here he says they are to be cut
 to the length of a foot and half; but Cato re-
 commends them to be no longer than one foot:
 “ Taleas oleagineas, quas in scrobe saturus eris,
 “ tripedaneas decidito, diligenterque tractato,
 “ ne liber labore. Cum dolabis aut secabis,
 “ quas in seminario saturus eris, pedales facito.”

Truncus is properly a stock of a tree, divest-
 ed of its head; hence these *taleae*, or branches,
 with their heads cut off are called *trunci*. The
 French derive their word *troncon* from *truncus*;
 and hence comes our word *truncheon*.

The winters in England are generally too
 severe, to suffer olive-trees to be planted in the
 open ground. The way of propagating them
 here is by laying down their tender branches,
 and taking them from the mother plant in
 about two years. This method is so tedious,
 that most people choose to have them from Italy
 in the spring. They are usually planted in
 pots or cases, and removed into the green-house
 at the approach of winter.

Propagine vites respondent.] Virgil here re-
 commends the propagation of vines by layers:
 which is still practised. It is found by expe-
 rience to be a better way to propagate them
 by cuttings; the description of which I shall
 take the liberty to set down, in the words of
 my judicious friend Mr Miller: “ You should
 “ always make choice of such shoots as are
 “ strong and well ripened of the last year’s
 “ growth. These should be cut from the old
 “ vine, just below the place where they were
 “ produced, taking a knot of the two years
 “ wood, which should be pruned smooth,
 “ then you should cut off the upper part of the
 “ shoot, so as to leave the cutting about six-

“ teen inches long.” This is the way which
 Columella recommends; who calls this sort of
 cutting *malleolus*, because it bears no ill resem-
 blance to a little hammer. I do not know that
 we have any proper English word for *malleolus*,
 tho’ it is a cutting of a different nature from
 that which is usually taken from other trees.
 Columella mentions also the propagation of
 vines by layers, in his seventh book *de Arboribus*.

64. *Solido Paphiae de robore Myrtus.*] In one
 of the Arundelian manuscripts it is *melius* in-
 stead of *solido*.

The myrtles are called Paphian from Paphos
 a city of the island Cyprus, where Venus was
 worshipped. The myrtle was sacred to that
 goddess: see the note on ver. 28. of the first
 book.

By *folido de robore* he seems to mean planting
 by setts. Thus Mr B — — seems to under-
 stand him:

“ ——— Myrtles by huge boughs.”

With us they are propagated by cuttings, and
 removed into the green-house in winter.

65. *Plantis edurae Coryli nascuntur.*] By
plantis the Poet means suckers; which is a
 method still in common practice: tho’ it is
 now found to be a better way to propagate
 them by layers.

I read *edurae* with Heinsius, and several other
 good editors. Servius reads *et durae*; but he
 says that some read *edurae*, as it were *non du-
 rae*; like *enodes* for *sine nodis*. Pierius says that
 in some ancient manuscripts it is *edurae*, but in
 the greater part *et durae*. One of the Arun-
 delian manuscripts has *et durae*, and the other
edurae. The King’s, the Cambridge, and the
 Bodleian manuscripts have *et durae*. Both
 Dr Mead’s manuscripts have *edurae*. Grimo-
 aldus, Paul Stephens, La Cerda, Schrevelius,
 and several other editors read *et durae*, Ruæus,
 and many others read *edurae*. This last Com-
 mentator interprets *edurae*, *valde durae*: and
 the hazle being a hard wood, this interpreta-
 tion seems to be better than that of Servius.

One of the Arundelian manuscripts reads
nascuntur, instead of *nascuntur*.

66. Her-

Fraxinus, Herculeaeque arbor umbrosa coronae,
Chaoniique patris glandes: etiam ardua palma
Nascitur, et casus abies visura marinos.
Inferitur vero ex foetu Nucis arbutus horrida

Et

66. *Herculeaeque arbor umbrosa coronae.*] The tree of Hercules was the poplar: thus Theocritus, in his second Idyllium:

“ — — Λεύκαν, Ἡρακλέος ἱερὸν ἔργον :

and our Poet, in his seventh eclogue :

“ Populus Alcidae gratissima.”

It is certain that the poplar puts forth suckers in great abundance.

67. *Chaoniique patris glandes.*] See the note on ver. 8. of the first Georgic. The oak was sacred to Jupiter.

Etiam.] In both Dr Mead’s manuscripts it is *et jam*.

It must not be denied, that notwithstanding our Poet seems to mention the oak, palm, and fir, as being propagated by suckers, yet these trees are never known to produce any, nor were they ever propagated any other way, than by seeds. It has been suggested to me by an ingenious friend, that what Virgil says of suckers is terminated with the end of ver. 66. and that *Chaonii patris glandes*, &c. signifies that “ oaks grow from seeds, as does also the lofty “ palm, and the fir, which is to try the dangers of the sea.” I much question whether the words of our author can be brought to this sense, but I leave it to the determination of the learned reader.

Ardua palma.] The palm (I believe) has this epithet on account of its great height. Some think it is called *ardua*, because the honour of the palm is difficult to be obtained. Mr Miller thinks it is called *ardua*, because “ it is with difficulty propagated, and is of slow “ growth, so that the persons, who plant the “ stones, seldom live to taste the fruit of their “ labour.”

68. *Casus abies visura marinos.*] The *abies* is our *yew-leaved fir-tree*. The wood of this tree was much used by the ancients in their shipping.

69. *Inferitur vero ex foetu nucis arbutus horrida.*] I believe there is no passage, in all the Georgics, which has been more censured, than this about grafting: it being a received opinion, that no graft will succeed, unless it be upon a stock, which bears a fruit of the same kind. Hence this is looked upon as a meer poetical rant, to talk of grafting a walnut on an arbut, an apple on a plane, a beech on a chesnut, a pear on a wild ash, and an oak on an elm. Whether the present art falls short of that of the ancients, or whether our climate will not admit of the same advantages, with the better air of Italy, I will not pretend to determine. But I shall endeavour to strengthen what our Poet has said, by the authority of the best, the most experienced, and the most judicious prose writer on agriculture, amongst the ancients. Columella spends a whole chapter, in his book *de Arboribus*, in shewing how any cion may be grafted on any stock. I shall present the reader with a translation of that entire chapter. “ But since the ancients have denied that every “ kind of cion may be ingrafted on every tree, “ and have determined this as a perpetual “ law, that those cions only can succeed, “ which are like in outer and inner bark, and “ fruit, to those trees on which they are ingrafted, we have thought it proper to remove this mistake, and deliver to posterity “ the method by which every kind of cion “ may be ingrafted on every kind of tree. “ But not to tire the reader with a long preface, we shall give one example, by following which any one may ingraft whatsoever “ kind he pleases on any tree. Make a trench “ four feet every way from an olive-tree, of “ such a length that the extremities of the olive “ branches may reach it. Into this trench “ put a young fig-tree, and be careful that it “ be fair and strong. After three or five years, “ when it is sufficiently grown, bend down “ the fairest branch of the olive-tree, and “ bind

“ bind it to the fig-stock : and so cutting off
 “ the rest of the branches, leave only those
 “ which you would ingraft. Then top the
 “ fig, smooth the wound, and cleave the
 “ middle of the stock with a wedge. Then
 “ shave the ends of the olive branches on each
 “ side, whilst they grow to the mother plant,
 “ and so fit them to the cleft of the fig, and
 “ take out the wedge, and bind them care-
 “ fully, that they may not start back. Thus
 “ in three years time the fig and olive will
 “ unite : and in the fourth year, when they
 “ are well incorporated, cut the olive branches
 “ from the mother in the same manner as you
 “ cut off layers. By this method every kind
 “ of cion is ingrafted upon any tree.”

What I have here quoted is, I think, suffi-
 cient to justify what the Poet has related. It
 cannot be imagined, that all he says is from his
 own experience : but it was certainly thought
 in his time to be practicable. I shall now lay
 before the reader what may be said on the other
 side of the question, in the words of Mr Miller,
 who has done me the favour to communicate
 the following observations.

“ The ancients used two different methods
 “ of grafting : the first is by approach ; the
 “ other is what the Gardeners term cleft-
 “ grafting. It is the former method which
 “ Columella has described, where he directs
 “ the stock, on which the graft is to be in-
 “ serted, to be planted so near the tree design-
 “ ed to be propagated, as that the branches
 “ may be drawn down, and inserted in the
 “ stock, without being cut from the parent
 “ tree : for he directs the letting it remain
 “ two years before it is separated. As to the
 “ different kinds of trees, which are mention-
 “ ed by the Poet, to be ingrafted on each
 “ other, I dare affirm it was never practised in
 “ any country : so that we must either suppose
 “ the trees, which now pass under the same
 “ appellation, to be different from those known
 “ at that time under such names, or that it
 “ is a licence taken by the Poet to embellish
 “ his Poem. What Columella has said to con-
 “ firm this, is no more than what we find in
 “ most books of husbandry, both ancient and
 “ modern ; in which the authors have too fre-
 “ quently spent more time in explaining what
 “ they supposed mysteries, than in relating the
 “ practice of the most experienced husband-

men. For suppose these things were practi-
 cable, there could no advantage arise from it
 to the practitioner, and it would be only a
 matter of curiosity, to see the stock of one
 kind supporting a tree of a very different
 one. But all these sorts of trees have been
 tried on each other, not only in England,
 but also in Italy, and from all the different
 experiments which have been made, it is
 found that no trees of a different kind will
 take on each other. In several books of
 Gardening and Husbandry, we find directions
 how to ingraft one sort of tree on another of
 any kind ; which is to plant the stock near
 the tree from which the cion is to be taken,
 and when the stock is sufficiently rooted,
 then you must draw down a young branch
 of the tree, and insert it into the stock as
 near the ground as possible : then the earth
 is ordered to be laid round the stock above
 the place where it was grafted. In this state
 they were to remain until the second or third
 year, when they should be cut off from the
 parent tree. By this method I have known
 a pear-tree grafted on a cabbage stalk, but
 the stock was of no use to the graft : for the
 cion put out roots whereby it maintained it-
 self. But these being little better than jugglers
 tricks, were never practised by persons of
 experience.”

Ex.] In one of the Arundelian manuscripts
 it is *et*.

Nucis.] See the note on ver. 187. of the
 first Georgic.

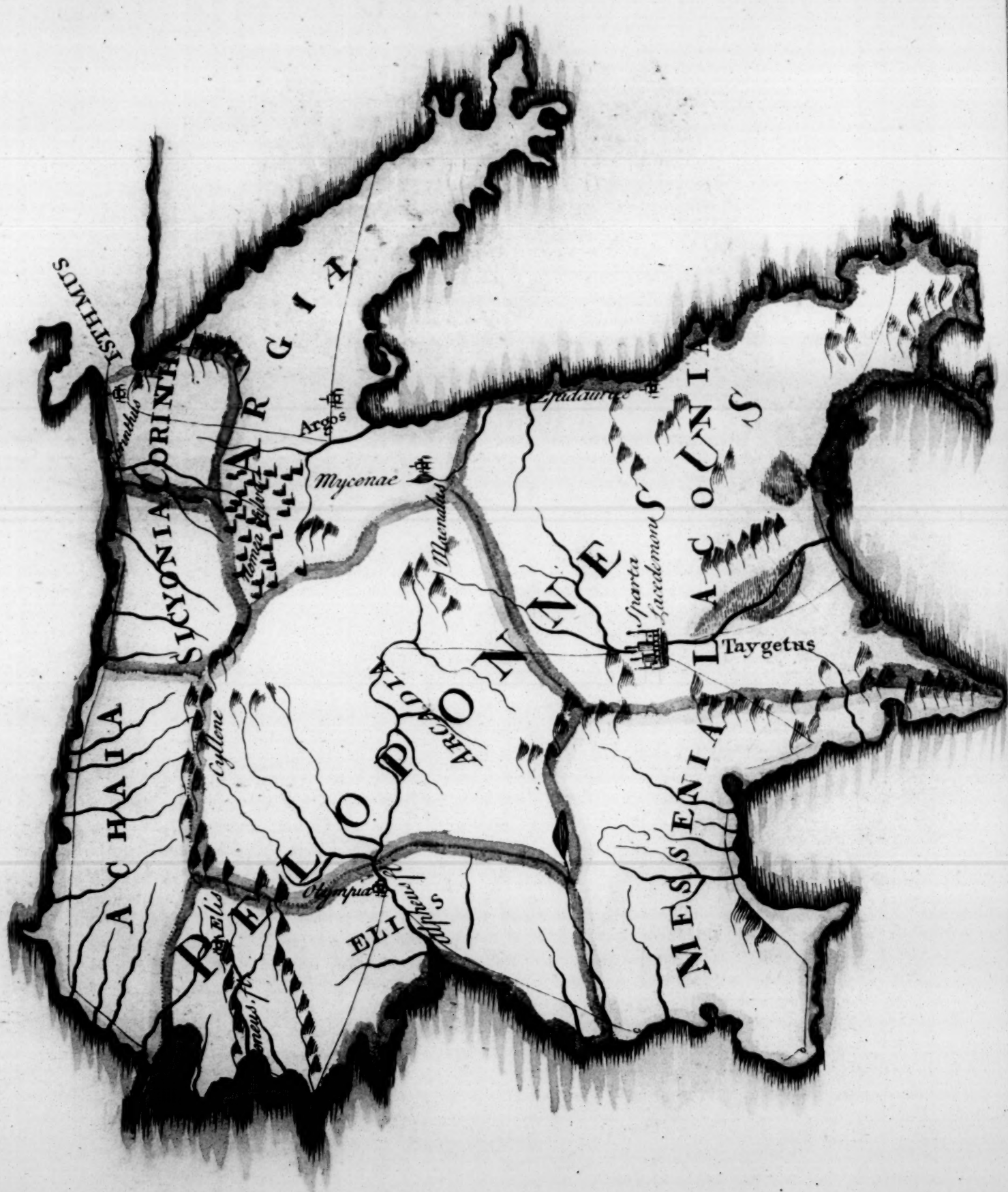
Arbutus.] See the note on ver. 148. of the
 first Georgic.

Horrida.] It is *horrens* in the King's, and
 both Dr Mead's manuscripts.

Ruaeus thinks that *arbutus* has the epithet
horrida, on account of the fewness of the leaves :
 I rather believe it is because of the ruggedness
 of its bark. Servius seems to take it in this
 sense : “ *horrida autem hispida*,” says he.
 The branches also of the arbutus are very un-
 equal, which the Poet seems to express in the
 numbers of this verse. Mr B— takes the *arbutus*
 to be our crab-tree : and *nux* to be the filberd :

“ But *filberds* graft on th' horrid *crab-tree's*
 “ brows.”

70. *Steriles platani malos gessere valentes.]*
 The *Platanus* is our oriental *Plane-tree*, without
 all



THE

ORIENTAL PLANE - TREE

Page, 121,



B  L

Castaneae fagos, ornusque incanuit albo

Flore

all question. Dionysius the Geographer compares the form of the Morea, or ancient Peloponnesus, to the leaves of this tree, making the footstalk to be the isthmus, by which it is joined to Greece:

“ ——— Πέλοπος δ' ἐπὶ νῆσος ὀπηδεῖ,
 “ Ἐιδομένη πλατάνοιο μουρίζοντι πετῆλῳ
 “ Ἀκρῷ μὲν γὰρ ὅοικεν ἐργόμενος σενὸς ἰσθμὸς,
 “ Πρὸς βορέην, καὶ κοινὸν ἐφ' Ἑλλάδος ἵχνος
 “ ἐρείδων.
 “ Φύλλῳ δ' ἡπειρος περιδινήτω περίμετρος,
 “ Κόλποις ἐῖναλίοις ἐσημμένη ἔνθα καὶ ἔνθα.

Pliny also says that the Peloponnesus is shaped, by the number of its bays, like a plane leaf: “ Platani folio similis, propter angulosos recessus.” To illustrate this similitude, which is as just as we can expect in any thing of this nature, I have added a figure of the Peloponnesus, and of a leaf of a plane-tree. The *Platanus* is so called from πλατὺς broad, on account of the remarkable breadth of its leaves. Pliny tells us this tree was first brought over the Ionian sea, into the island of Diomedes, for a monument for that hero: thence into Sicily, and so into Italy. “ Sed quis non jure miretur arborem umbrae gratia tantum ex alieno petitam orbe? Platanus haec est, per mare Ionium in Diomedis insulam ejusdem tumuli gratia primum inventa, inde in Siciliam transgressa, atque inter primas donata Italiae.” It seems the ancients had so profuse a veneration for this tree as to irrigate it with wine; thus Pliny: “ Tantumque postea honoris increvit, ut mero infuso enutriantur: compertum id maxime prodesse radicibus, docuimusque etiam arbores vima potare.” The Poet calls the plane barren, because it bears no fruit that is eatable.

71. *Castaneae fagos.*] The Commentators differ greatly about the reading of this passage. Servius reads *castaneae fagos*, but thinking it absurd that a barren beech, as he calls it, should be ingrafted on a fruitful chesnut, he fancies either that it is a hypallage, so that *Castaneae fagos* is for *fagi castaneas*: or else that we must make a stop at *castaneae*, taking it for the genitive case after *malos*; and making

fagos the nominative case with a Greek termination, this and the preceding verse being to be read thus:

“ Et steriles platani malos gessere valentes
 “ Castaneae: fagos, ornusque incanuit, &c.

The first of these interpretations is such, that, I believe, to mention it is to confute it. The second interpretation is not without its followers. Pierius says he has seen *castaneae* marked for the genitive case, in some ancient copies: and Ascensius, as he is quoted by Ruaeus, contends for this reading. He takes *malos* to signify, not apple-trees, but *masts*: so that the sense will be, according to this Critick, *Plane-trees have born such strong branches of chesnuds, that they seem to be masts of ships*: but this, as Ruaeus justly observes, is too harsh. Others, says Servius, like neither of these interpretations, but make *castaneae* the genitive case after *flore*, and read *fagus* in the nominative case singular. Thus it will be, “ the beech has been hoary with the blossoms of chesnuds, and the mountain ash with those of the pear-tree.” Ruaeus follows this interpretation; and Mr B — —

“ Thus chesnut plumes on beech surprise the
 “ fight,
 “ And hornbeam blows with pear-tree flowers
 “ all white.”

Grimoaldus reads *castaneae fagos*, and thinks the Poet means a wild sort of *chesnuts*, for he paraphrases it “ in *castanea sylvestri fagus*.” La Cerda contends that it should be read *castaneas fagus*, making *fagus* the nominative case plural, like *laurus*, *platanus*, *myrtus*, which are found in some old copies. Dryden seems to have read *Castaneas fagus*:

“ Thus mastful beech the bristly chesnut bears.”

Dr Trapp also highly approves of this reading: “ I entirely agree, says he, with those who read *castaneas fagus*, or *castaneae fagus*, in Abramus's sense [See Ruaeus:] not *castaneae fagos*. No body in his wits would graft a
 R “ beech

Flore pyri, glandemque sues fringere sub Ulmis.
 Nec modus inferere, atque oculos imponere simplex.
 Nam qua se medio trudunt de cortice gemmae,
 Et tenues rumpunt tunicas, angustus in ipso
 Fit nodo finus: huc aliena ex arbore germen
 Includunt, udoque docent inolescere libro.

75

Aut

"beech upon a chesnut." His translation is according to this latter sense:

"——— Chesnuts bloom'd on beech."

For my part I see no reason to reject the common reading, *castaneae fagos*. Thus Pierius found it in the Medicean manuscript: and thus I find it in all the seven manuscripts, which I have collated. The Commentators have been induced to alter the text, on a supposition, that chesnuts were esteemed, in Virgil's time, as much superior to beech-mast, as they are now: the contrary to which I believe may easily be proved. Pliny mentions chesnuts, as a very sorry sort of fruit, and seems to wonder that nature should take such care of them, as to defend them with a prickly husk: "Armatus iis echinato calyce vallum, quod inchoatum glandibus. Mirumque vilissima esse quae tanta occultaverit cura naturae." We learn from the same author that this fruit was made better by culture, about the time of Tiberius: "Divus Tiberius postea balanum nomen imposuit, excellentioribus satum factis." The mast of the beech was reckoned a very sweet nut, and men are said to have been sustained by it in a siege. "Dulcissima omnium fagi," says Pliny, ut qua obsessos etiam homines durasse in oppido Chio, tradat Cornelius Alexander." This tree was held in great veneration by the Romans, vessels made of it were used in their sacrifices, and the mast was used by them in medicine. Hence I see no reason to doubt, that Virgil meant the ingrafting a beech on a chesnut: tho' with us, who prefer the chesnut, this practice would be absurd.

[*Ornusque incanuit albo flore Pyri.*] What the Romans called *Ornus* seems to be the *Sorbus aucuparia* or *Quicken-tree*, which grows in mountainous places; not only in Italy, but in many parts, especially the northern counties, of England, where it is commonly called the Mountain Ash. Columella says the *Ornus* is a wild sort of *Ash*, and that its leaves are broader, than those of the other species: "Sed si aspera et siticulosa loca arboribus obserenda erunt, neque *Opulus*, neque *Ulmus* tam idoneae sunt quam *Orni*. Eae *sylvestres* *Fraxini* sunt, paulo latioribus tamen foliis quam caeterae *Fraxini*, nec deteriorem frondem quam *Ulmi* praestant."

I have sometimes suspected that the *Ornus* may be that sort of *Ash*, from which the manna is said to be gathered in Calabria, and which Caspar Bauhinus brought out of Italy, under the name of *Ornus* 3. *Galli Brixiani de Re rustica*. Both he and his brother John Bauhinus have called it *Fraxinus rotundioris folio*.

72. *Glandemque sues fringere sub Ulmis.*] In the King's, and one of Dr Mead's manuscripts, I find *glandes* instead of *glandem*.

Pliny has committed an error in quoting this passage, for he says that Virgil speaks of ingrafting cherries upon elms: "Quippe cum Virgilius insitam nucibus arbutum, malis platanum, *cerasis ulmum* dicat."

73. *Inferere atque oculos imponere.*] Here the Poet shews the difference between grafting and inoculating. Inoculation, or budding, is performed by making a slit in the bark of one tree, and inserting the bud of another into it. There are several ways of grafting now in use, but the only one, which Virgil describes, is what we call cleft-grafting, which is performed by

Aut rursum enodes trunci refecantur, et alte
Finditur in solidum cuneis via; deinde feraces
Plantae immittuntur: nec longum tempus, et ingens
Exiit ad caelum ramis felicibus arbos,
Miraturque novas frondes, et non sua poma.
Praeterea genus haud unum, nec fortibus ulmis,

80

Nec

by cleaving the head of the stock, and placing a cion from another tree in the cleft.

78. *Trunci.*] We call the body of a tree the *trunk*: but *truncus* is not used for the body, unless the head be cut off. The body of a tree, when it is adorned with its branches, is called *caudex* or *codex*.

82. *Miraturque.*] Servius reads *mirata estque*.

To conclude the notes on this passage about ingrafting and inoculating: it seems impossible not to observe the beautiful manner in which our Poet has described them. The variety of expression which he has used in speaking of the different sorts of ingrafted trees, and the various epithets he bestows on them, render this passage exceedingly delightful. The arbutus is distinguished by its ruggedness; the plane by its barren shade; and the pear by its snowy blossoms. It would have become a prose writer, simply to have said that any cion may be ingrafted on any stock: but a Poet must add beauty to his instructions, and convey the plainest precepts in the most agreeable manner. Thus Virgil, after he has said that walnuts are ingrafted on arbutus, apples on planes, and beeches on chestnuts, adorns the wild ash with the fine blossoms of the pear: and instead of barely telling us that oaks may be ingrafted on elms, he represents the swine crunching acorns under elms, than which nothing can be more poetical. At the close of this passage, he gives life and sense to his ingrafted trees; making them wonder at the unknown leaves and fruits with which they are loaded.

83. *Praeterea genus, &c.*] In this passage the Poet just mentions, that there are several

species of trees, and speaks of the infinite variety of fruits.

“ Besides, there are more than one sort
“ of strong elms, of willows, of lotes, and
“ of Idaean cypresses: nor do the fat olives,
“ the *orchites*, and the *radii*, and the *pausia*
“ with bitter berries, grow in the same form:
“ neither do apples, and the woods of Alcious:
“ nor are the shoots the same of the Cretumian and Syrian pears, and of the
“ heavy *volemi*. Nor does the same vintage
“ hang on our trees, as Lesbos gathers from
“ the Methymnaean vine. There are Thasian
“ vines, and there are white Mareotides; the
“ one thrives in a fat soil, and the other in a
“ light one: and the Psythian, which is fitter
“ to be used dry, and the light *lageos*, which
“ will make your legs fail you, and tie your
“ tongue; there are purple and early ripe
“ grapes: and how shall I praise thee O Rhætian
“ grape? but however thou must not
“ contend with the Falernian cellars. There
“ are also Amminean vines, which yield the
“ best bodied wine: which the Tmolian, and
“ even the Phanaean king reverences: and the
“ smaller *Argitis*, which none can rival, either
“ in yielding so much juice, or in lasting so
“ many years. Nor shall I pass thee over,
“ O Rhodian grape, which art so grateful to
“ the gods, and to second courses; nor thee,
“ O *Bumastus*, with swelling clusters. But
“ the many species, and the names of them
“ are without number: nor is there occasion to
“ relate their number: which, he, that would
“ count, might as well number the sands of
“ the Lybian sea, that are tossed with the west
“ wind, or the Ionian waves, that dash against
“ the

Nec falici, lotoque, neque Idaeis cyparissis:

Nec

"the shore, when a strong east-wind falls upon
"the ships."

The two first lines of Dryden's translation are intolerable:

"Of vegetable woods are various kinds
"And the same species are of sev'ral minds."

Ulmis.] Theophrastus speaks of two sorts of elm: Pliny mentions four.

84. *Salici.*] Pliny speaks of four sorts of willow.

Loto.] There is a tree, and also an herb, called *Lotus* by the ancients. The herb is mentioned by Homer, as being fed upon by the horses of Achilles,

Λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον.

It grows in great plenty in the Nile, where they make bread of the heads of it. Prosper Alpinus, an author of good credit, who travelled into Egypt, assures us, that the Egyptian *Lotus* does not at all differ from our great white water lily. But it is the tree which Virgil here speaks of: and which gave name to a people mentioned by Homer in his ninth *Odyssey*:

Οἳ δ' αἰψ' οἰχόμενοι μίγνυν ἀνδράσι Λωτοφάγοισιν.

Οὐδ' ἄρα Λωτοφάγοι μῆδονδ' ἐτάροισιν ὀλεθρον
Ἡμετέροισι, ἀλλὰ σφι δόσαν Λωτοῖο πάσασθαι.
Τῶν δ' ὅστις Λωτοῖο φάγοι μελινθεῖα καρπὸν
Οὐκ' ἐτ' ἀπαγγεῖλαι πάλιν ἠθέλεν, ἠδὲ νέεσθαι.
Ἀλλ' αὐτοῦ βούλοιστο μετ' ἀνδράσι Λωτοφάγοισι
Λωτὸν ἐρεπτόμενοι μενέμεν, νόσου τε λαθεσθαι.

"They went, and found a hospitable race:

"Not prone to ill, nor strange to foreign guest,

"They eat, they drink, and nature gives the
"feast;

"The trees around them all their food produce,

"*Lotos* the name, divine, nectareous juice!

"(Thence call'd *Lotophagi*) which whoso tastes,

"Insatiate riots in the sweet repasts,

"Nor other home, nor other care intends,

"But quits his house, his country, and his
"friends."

MR P O P E.

Theophrastus describes this tree to be something less than a pear-tree; he says its leaves are cut about the edges, and like those of the *Ilex* or ever-green oak. He adds, that there are several sorts of them, differing according to their fruit, which is of the size of a bean, and grows thick upon the branches like myrtle berries: "Ἔστι δὲ τοῦ Λωτοῦ τὸ μὲν ἴδιον γένος, εὐμέγεδες, ἡλίκον ἄπιος, ἢ μικρὸν ἑλαττον. φυλλὸν δὲ ἐντομὰς ἔχον καὶ πρινωδες. . . γένη δὲ αὐτοῦ πλείω διαφορὰς ἔχοντα τοῖς καρποῖς. ὁ δὲ καρπὸς ἡλίκος κύαμος . . . φύεται δὲ καθάπερ τὰ μύρτα παράλληλα, πυκνὸς ἐπὶ τῶν βλαστῶν. Pliny has translated Theophrastus almost word for word, with very little addition. He informs us however that it was frequent in Italy, where it had degenerated: "Eadem Africa qua vergit ad nos, insignem arborem Loton gignit, quam vocant celtin, et ipsam Italiae familiarem, sed terra mutatam." It must indeed have very much degenerated, if it be, as most Botanists agree, that which we call the nettle-tree: the fruit of which is far from that delicacy, which is ascribed to the *Lotus* of the ancients. The leaves are indeed cut about the edges: but he must have a warm imagination, who can find in them any resemblance of the *Ilex*. Hence some Critics have taken the liberty to alter the text of Theophrastus, reading *πρινωδες* instead of *πρινωδες*, that is, *serrated*, or *indented like a saw*, instead of *like those of the ilex*. But, if we should allow this emendation, it would not answer our purpose: for, either *ἐντομὰς ἔχον* cut about the edges, and *πρινωδες* serrated, mean the very same thing, and so Theophrastus would be guilty of tautology; or else the first must be interpreted *sinuated*, which is not true of the nettle-tree. Besides, in Pliny's time, it certainly was *πρινωδες*; for he translates this passage: "Incisurae folio crebriores, alioquin *ilicis* viderentur."

It seems to me more probable that the *Lotus* of the *Lotophagi* is what we now call *Zizyphus* or the *Jujube-tree*. The leaves of this are about an inch and half in length, and about one inch in breadth, of a shining green colour, and serrated about the edges: wherefore they are much more like the leaves of the *ilex*, than those of the nettle-tree can be imagined to be. The fruits grow thick upon the branches, according

Nec pingues unam in faciem nascuntur olivae,

85

Orchites, et radii, et amara pausia bacca :

Pomaque,

according to what Theophrastus says of the *Λώτος*. They are of the shape and size of olives, and the pulp of them has a sweet taste, like honey, which agrees with what Homer says of this tree; that it has *μελιπδέα καρπὸν*. They are sent over dried, from Italy.

There is another sort of *Lotus* mentioned by Theophrastus, different from that of the *Loto-phagi*, which he calls also *παλίουρος*. This is thought, not without reason, to be that which Prosper Alpinus tells us the Egyptians call Nabca. It is described and figured by that learned author, in his book *de plantis Aegypti*, page 7, 8. This is thought also to be the *lotus* described by Polybius, as we find him quoted by Athenaeus. Virgil has mentioned the *Paliurus*, in his fifth Eclogue :

“ ——— Spinis furgit Paliurus acutis.”

Idaeis cyparissis. He calls the cypress *Idaeon*, from *Ida*, a mountain of Crete. Theophrastus tells us this tree is so familiar to that island, that it comes up there spontaneously, if you do but turn up the earth: *Ἐνιαχοῦ δὲ ἂν μόνον ὑπερτάσσονται καὶ κινήσωσιν, εὐθὺς ἀναβλάστανεν τὰ οἰκεία τῆς χώρας. ὥσπερ ἐν Κρήτῃ κυπάρισσοι.*

85. *Nec pingues unam in faciem nascuntur olivae.*] There are many sorts, or varieties, of olives: tho' they are not so numerous as apples, pears, and plumbs. Cato mentions eight sorts; *oleam conditivam, radium majorem, fallentinam, orbitem, poseam, sergianam, culminianam, albicerem*. Columella says, that ten sorts only had come to his knowledge: tho' he thinks there are more. The names of the ten mentioned by Columella are; *Pausia, algiana, liciniana, sergia, nevica, culminia, orchis, regia, circites, murtea*. He mentions the *radius* also soon after; but that may probably be only another name for one of the ten. There are many more sorts mentioned by Pliny, and other authors; the same fruit obtaining, as I suppose, different names, in different provinces, and at different times. Thus we find in Pliny, that

the *sergia* was called *regia* by the Sabines: and yet Columella sets these down as two different sorts. Matthiolus informs us, that there were no more than three sorts known in his time in Tuscany: “ Virgilius trium tantum generum meminerit, quemadmodum etiam plura non novit hac nostra aetate Hetruria, praesertim- que noster Senensis ager.”

86. *Orchites.*] Most of the manuscripts I have seen have *orchades*. The same reading is in the Medicean, and other ancient manuscripts. Heinsius also, La Cerda, Ruaeus, and most of the editors read *orchades*. One of Dr Mead's manuscripts has *orchades, radiique*, making the middle syllable of *orchades* long. Servius reads *orchites*, which I take to be right, because I find it spelt in that manner by the prose writers of agriculture; and particularly by Pliny, when he quotes this very passage of Virgil: “ Genera earum tria dixit Virgilius, *orchites*, et radios, et pausias.” The *orchis* is a round olive, being so called from *ὄρχις*, a *testicle*. Columella says that it is fitter for eating, than to make oil: “ *Orchis quoque et radius melius ad escam, quam in liquorem stringitur.*” Pliny says the *orchis* abounds most in oil: “ *Prima ergo ab autumno colligitur, vitio operae non naturae, pausia cui plurimum carnis: mox orchites, cui olei.*” It seems to be the same with that which Caesalpinus, who was of Arezzo in Tuscany, tells us the modern Italians call *Olivola*, being a small round olive, yielding abundance of oil. “ *Nostratium, quae minores, rotundioresque, plurimum olei habentes, olivolae vocantur.*” Matthiolus says that the olive, which produces the best oil, and in greatest quantities is called *olivastre*: that it is a large, spreading tree, as big as a walnut-tree; “ *Proximae, tum colore, tum magnitudine praestantes, quamvis praedictis longe minores sint, sunt tamen omnium aptissimae ad olei conficiendi usum: quippe quod oleum ex eis expressum sit non modo flavum, dulce, pellucidum, ac caeteris praestans, sed etiam copiosum. Gignuntur hac a procerissimis oleis, praegrandibus, juglandium nucum in-*”

“ *star,*

Pomaeque, et Alcinoi sylvae: nec furculus idem
 Crustumii, Syriisque pyris, gravibusque volemis.
 Non eadem arboribus pendet vindemia nostris,
 Quam Methymnaeo carpit de palmite Lesbos

90

Sunt

"star, ramos in altum latumque amplissime
 "fundentibus, eas rura nostra *olivaſtre* vulgo
 "vocant." Hence I take the *orchis* of Virgil,
 the *olivola* of Caſalpinus, and the *olivaſtre* of
 Matthiolus to be the ſame ſort of olive.

Radii.] The *radius* is a long olive, ſo cal-
 led from its ſimilitude to a weaver's ſhuttle.
 There was a larger and a ſmaller ſort of *radius*:
 for Cato, in the paſſage quoted in the note on
 ver. 85. mentions the *radius major*; and Columella
 in lib. 12. c. 47. ſpeaks of the *radiolus*. Caſalpinus
 mentions only the large ſort, which he ſays, are large
 and long, yielding a very ſweet oil, but in ſmall
 quantities, and are called *raggiariae* from *radius*:
 "Quae majusculae et oblongae, dulciſſimum oleum
 reddentes, ſed parcius, *raggiariae* a *radiis* nomine
 "deſlexo." Theſe ſeem to be the ſame with the
 firſt ſort mentioned by Matthiolus, which he ſays
 are large olives, produced from ſmall trees, and
 are generally pickled, becauſe they yield but a
 little oil: "Primum harum genus eas noſtri faciunt,
 quae licet a minoribus olearum plantis proferantur,
 ſunt tamen ſpectata forma et magnitudine,
 Bononiienſibus non quidem inferiores: his tantum
 muria aſervatis utuntur in cibis: quandoquidem
 oleae minus aptae ſunt, quod multo plus amurcae
 quam olei fundant."

Amara pauſia bacca.] The Poet mentions the
 bitter berry of this ſort of olive, becauſe it is
 to be gathered before it is quite ripe; for then
 it has a bitter or auſtere taſte. But when it is
 quite ripe, it has a very pleaſant flavour, according
 to Columella: "Bacca jucundiſſima eſt pauſiae."
 Cato, when he is ſpeaking of making green oil,
 ſays you muſt chooſe the rougheſt olive: "Quam
 acerbiffima olea oleum facies, tum oleum opti-
 mum erit." Pliny alſo has almoſt the ſame words:
 "Oleum quam acerbiffima oliva opti-
 mum fieri." And Columella calls the Pauſian olive
acerba: "Acer-

bam pauſeam menſe Septembri vel Octobri,
 dum adhuc vindemia eſt, contunde."

87. *Poma.*] Columella mentions nine ſorts
 of apples, as the moſt excellent: "Praeterea
 malorum genera exquirenda maxime ſcandiana,
 matiana, orbiculata, ſextiana, peluſiana,
 amerina, ſyrica, malimela, cydonia." Pliny
 mentions twenty-nine ſorts: but in theſe are
 included citrons and ſeveral other fruits which
 we do not now call apples.

Alcinoi ſylvae.] The gardens of Alcinous,
 in which were groves of fruit trees, are celebrated
 in the ſeventh *Odſſey*.

88. *Crustumii, Syriisque pyris, gravibusque volemis.*
 The *Crustumia*, or as others call them,
crustumina, were reckoned the beſt ſort of pears.
 Columella gives them the firſt place in his catalogue;
 and Pliny ſays they are the beſt flavoured.
 "Cunctis autem crustumina gratiſſima." Whether they are any ſort
 of pears now known is uncertain: Mr B — —
 translates them *warden pears*.

The Syrian pears are called alſo *Tarentina*,
 according to Columella. They are thought by ſome
 to be the *bergamot*.

The *volemi* are ſo called, *quia* volam manus
impleant; becauſe they fill the palm of the hand.
 Ruæus thinks they are the *bon chretien*, and that
 thoſe are miſtaken, who confound them with the
libralia of Pliny, which are the pound pears.
 Dryden however differs from Ruæus:

"Unlike are bergamots and pounder pears."

and Mr B — —

"The ſame variety the orchard bears,
 "In warden, bergamot, and pounder pears."

90. *Methymnaeo.*] Methymna is a city of
 Lesbos, an iſland of the Aegean ſea, famous
 for good wine.

91. *Thaſias*

Sunt Thasiae vites, funt et Mareotides albae :

Pinguibus hae terris habiles, levioribus illae.

Et passio psythia utilior, tenuisque lageos,

Tentatura pedes olim, vincturaque linguam,

Purpureae,

91. *Thasiae vites.*] Thafus is another island of the same sea. The Thasian wine is mentioned by Pliny, as being in high esteem: "In summa gloria post Homericam illa, de quibus supra diximus fuere *Thasum*, Chiumque."

Mareotides albae.] It is disputed whether these vines are so called from Mareia, or Mareotis, a lake near Alexandria; from Mareotis, a part of Africa, called also Marmarica, and now Barca; or from Mareotis, a part of Epirus. Columella seems to be of the latter opinion, for he calls them Greek vines: "Nam quae Graeculae vites sunt, ut Mareoticae, Thasiae, Psythiae, &c." Athenaeus is of the former opinion, and says the best Mareotic or Alexandrian wine is white. But Pliny expressly says the Alexandrian grape is black: "Alexandrina appellatur vitis circa Phalacram brevis, ramis cubitalibus, acino nigro." Horace seems to countenance the opinion that the Mareotic was an Egyptian wine; for he represents Cleopatra as inebriated with it:

"Mentemque lymphatam *Mareotico*
"Redegit in veros timores
"Caesar."

Strabo is quoted, as ascribing the Mareotic wine to Marmarica; but I think unjustly. The place referred to is in the seventeenth book: which if the reader will carefully consult, he will find, I think, that this part of Africa did not bear good wine: Μεταξύ δὲ πρῶτον μὲν ἀκρὰ λευκόγειος, λευκὴ ἀκτὴ καλουμένη. ἔπειτα φοινικοὺς λιμὴν, καὶ πνιγεὺς κάμη. ἔϊτα νῆσος πηδονία λιμένα ἔχουσα. εἴτ' ἀντίφρα, μικρὸν ἀπατέρω τῆς θαλάττης. ἀπ᾽ αὐτῆς μὲν ἡ χώρα αὐτὴ οὐκ ἐυοίνοσ, πλείω δεχομένη τοῦ κεράμου θάλατταν, ἢ οἶνον, ὅν δὴ κακοῦσι Λιβυκόν. ἢ δὴ καὶ τῷ ζύθῳ τὸ πολὺ εὖλον χρίται τῶν Αλεξανδρέων. Here we see, that the Libyan wine was in no esteem, and that it served only

for the use of the common people of Alexandria. But he plainly enough ascribes the Mareotic wine to the country about the lake Mareia: "Ἡ δὲ Μαρεία λίμνη παρατείνουσα μέχει καὶ δεῦρα, πλάτος μὲν ἔχει πλείονων, ἢ πεντήκοντα καὶ ἑκατὸν σταδίων, μῆκος δ' ἐλαττόνων ἢ τετρακοσίων. Ἐκεῖ δὲ ὀκτὼ νήσους, καὶ τὰ κύκλω πάντᾳ οἰκούμενα καλῶς. Ἐυοινία τὲ ἐστὶ περὶ τοὺς τόπους, ὥστε καὶ διαχεῖσθαι πρὸς παλαιῶσιν τὸν Μαρεώτιν οἶνον. The same author tells us expressly, in another place of the same book, that this lake Mareia, or Mareotis, is on the south side of Alexandria: Ἀμφίκλυστον τε γὰρ ἐστὶ τὸ χωρίον δυσὶ πελάγεσι, τὸ μὲν ἀπὸ τῶν ἀρκτῶν τῷ Αἰγυπλίῳ λεγομένῳ, τὸ δὲ ἀπὸ μεσημβρίας τῷ τῆς λίμνης τῆς Μαρείας, ἢ καὶ Μαρεώτις λέγεται. Strabo indeed makes Egypt to extend as far as to Catabathmus, which must comprehend the whole Mareotis Lybia, which, according to Pliny, extends from Catabathmus to Alexandria. Now as the lake Mareotis is on the borders of Egypt and Lybia, the Mareotic vines may be supposed to have grown in either of these countries. But as Strabo plainly distinguishes between the Libyan and Mareotic vines, I believe we may venture to conclude, that they grew on the Egyptian side of the lake Mareotis: that there were both black and white grapes, in that country: and therefore that the Poet added the epithet *white*, because they were better than the black sort.

93. *Passio psythia utilior.*] *Passum* is a wine made from raisins, or dried grapes. Columella has described the manner of making it, in lib. 12. cap. 39. It is called *passum* from *patior* according to Pliny: "Quin et a patientia non men acinis datur passis."

Tenuis lageos.] The *Lageos* is so called from *λαγώς* a hare, on account of its colour. This was not an Italian, but a foreign wine, as we are informed by Pliny: "Dixit Virgilius
"Thasias

Purpureae, preciaeque, et quo te carmine dicam

95

Rhaetica? nec cellis ideo contende Falernis.

Sunt etiam Ammineae vites, firmissima vina,

Tmolius

"Thasias et Mareotidas, et Lageas, complu-
resque externas, quae non reperiuntur in
Italia." Servius interprets *tenuis*, *penetrabilis*,
quae cito descendit ad venas. Some think
that *tenuis* signifies *weak*, and therefore that the
Poet uses *olim*, to signify that it will be long
before it affects the head. I take *tenuis* in this
place to signify what we call a *light wine*. Dios-
corides opposes the light wines to the thick
black wines: "Οἱ δὲ παχεῖς καὶ μέλανες κα-
κοστύμαχοι, φουσάδεις, σαρκὸς μὲν τοὶ γέννη-
τικοί. οἱ μὲν τοὶ λεπτοὶ καὶ ἀυσθηροὶ εὐστό-
μαχοι."

95. *Preciae*.] "Preciae, quasi praecoquae,
says Servius, quod ante alias coquantur."

Quo te carmine dicam, Rhaetica?] Rhaetia
is a country bordering upon Italy. It has been
questioned whether this expression of Virgil is
intended to praise the Rhaetian wines or not.
Seneca in his first book of natural questions,
cap. 11. speaking of the *parbelia*, is in doubt
what Latin name to give them, and asks whe-
ther he shall imitate Virgil's expression, where
he is in doubt how to call the Rhaetian vine:
"His quod nomen imponimus? An facio quod
Virgilius, qui dubitavit de nomine, deinde id
de quo dubitaverat, posuit?"

——— Et quo te nomine dicam

"Rhaetica? nec cellis ideo contende Falernis."

Here Seneca certainly understood Virgil's mean-
ing to be, that he was in doubt what to say of
this sort of vine. But I think his authority in
this place not very great, because he seems not
to have read our Poet very carefully. Virgil
did not say *nomine*, but *carmine*: he was in no
doubt about the name of the vine, but how he
should celebrate it. Servius tells us that Cato
commended this grape, and that Catullus spoke
in contempt of it: and that Virgil therefore
judiciously kept a middle way, and made a
doubt whether he should praise or dispraise it.
Fulvius Ursinus thinks this interpretation very
insipid. Let us see now what reason there is

to think that Virgil intended absolutely to praise
the Rhaetian vine. I shall first quote the au-
thority of Strabo, who tells us that the Rhae-
tian wine was highly esteemed: "Οἱ μὲν οὖν
Ραῖτοι μέχει τῆς Ἰταλίας καθήκουσι, τῆς ὑπὲρ
Οὐρέωνος καὶ Κώμου, καὶ ὅγε Ραιτικὸς οἶνος τῶν
ἐν τοῖς Ἰταλικοῖς ἐπαινουμένων οὐκ ἀπολείπεις-
θαι δοκῶν, ἐν ταῖς τούτων ὑπερείαις γίνεται."
The next author I shall quote is Pliny, who
understood our Poet to mean, that the Rhaetian
vine was second to none but the Falernian:
"In Veronensi item Rhaetica, Falernis tantum
posthabita a Virgilio." He speaks of it in
another place, as a grape in high esteem:
"Et Rhaetica in maritimis Alpibus appellata,
"diffimilis laudatae illi." We learn from the
same author, that Tiberius introduced another
sort of wine, but that till then the Rhaetian
was most esteemed: "Aliis gratiam qui et
"vinis fumus affert fabrilis, iisque gloriam prae-
"cipuam in fornacibus Africae Tiberii Caesaris
"autoritas fecit. Ante eum Rhetis prior
"mensa erat, et uvis Veronensium agro." But
what has the most weight with me in this
argument is, that Suetonius has informed us,
that this wine was the favourite of Augustus
Caesar: "Maxime delectatus est Rhaetico." Surely
Virgil was not so ill a courtier, as to make a
doubt whether he should praise or dispraise
that wine which his Emperor applauded: tho' he
confesses at the same time that he must be so
sincere as to prefer the Falernian wine be-
fore it.

96. *Nec cellis ideo contende Falernis*.] Pierius
found *adeo* instead of *ideo*, in some ancient ma-
nuscripts, which he thinks more elegant.

Falernus is the name of a mountain of Cam-
pania, famous for the best wine.

97. *Sunt etiam Ammineae vites, firmissima
vina*.] One of the Arundelian manuscripts has
sunt et Ammineae: the other has *sunt et Amineae*.
This last reading is in one of Dr Mead's manu-
scripts, and is admitted by Servius, Paul Ste-
phens, La Cerda, and several other editors.
The Cambridge, and the other manuscript of
Dr Mead

Tmolius adsurgit quibus, et rex ipse Phanaeus,
Argitisque minor: cui non certaverit ulla,
Aut tantum fluere, aut totidem durare per annos.
Non ego te, Dîs, et mensis accepta secundis,
Transferim, Rhodia, et tumidis, bumaste racemis.
Sed neque quam multae species, nec nomina quae sint,

100

Eft

Dr Mead has *sunt et Animee*, which is an easy mistake of the transcribers for *Amineae*. The old Nurenberg edition has *suntque Amineae*. Pierius says the Medicean and Vatican manuscripts have *sunt etiam Ammineae*: it is the same in the King's and the Bodleian manuscripts. This reading is approved by Heinsius, Ruæus, Masvicius, and most of the modern editors. *Amineum vinum*, says Servius, *quasi sine minio, id est, rubore, nam album est*. But this seems to be an imagination of his own, not founded on any good authority.

98. *Tmolius adsurgit quibus, et rex ipse Phanaeus.*] Most of the editors read *Tmolus et adsurgit*. Some have *Tmolus adsurgit*, but this is objected to by the Grammarians, because there is no instance of a Hexameter verse beginning with a Trochee. To avoid this impropriety, perhaps they stuck in *et*, for which there is no occasion, if we read *Tmolius*, according to the Medicean, the Vatican, and the King's manuscripts. This reading is approved by Pierius, Heinsius, and Masvicius. I find it also in several of the oldest printed editions. In one of Dr Mead's manuscripts it is *mollius assurgit*. I have spoken of Tmolus in the note on ver. 56. of the first book. This mountain was very famous for wine: thus Ovid:

"Africa quot segetes, quot Tmolia terra ramos."
"cecos."

Phanae or Phanaea is the name of a mountain of Chios, now called Scio. The Chian wines are abundantly celebrated by the Greek and Roman writers.

99. *Argitis.*] This is thought to be so called from *Argos*, a city, and kingdom in the

Morea, or ancient Peloponnesus. Some think it is derived from *ἀργός*, white, in which sense May has translated it:

"And white grapes, less than those."

101. *Dîs et mensis.*] So I find it in the King's, the Cambridge, the Bodleian, and one of the Arundelian manuscripts. In the other Arundelian, it is *Dîs aut mensis*. In both Dr Mead's manuscripts, it is *mensis et Dîs*; which order of the words is preferred by Pierius, wherein he is followed by most of the editors. He acknowledges however that *Dîs et mensis* is in most of the ancient manuscripts he had seen: and this reading is approved by Heinsius, and Masvicius.

The first course was of flesh; and the second, or dessert, of fruit: at which they poured out wine to the gods, which was called Libation. Therefore when the Poet says the Rhodian wine is grateful to the gods and to second courses, he means it was used in Libations, which were made at these second courses; or perhaps, that the wine was poured forth, and the grapes served up, as part of the dessert.

102. *Tumidis bumaste racemis.*] One of Dr Mead's manuscripts has *gravidis*, instead of *tumidis*. The *bumasti* are so called, because they are large clusters, swelling like great udders: thus Pliny: "Tument vero mammarum modo bumasti."

103. *Sed neque quam multae species, nec nomina quae sint, est numerus.*] Pliny tells us that Democritus alone thought, that the different sorts of vines were to be numbred, but that others thought they were infinite: "Genera vitium numero comprehendi posse unus existimavit"

Est numerus ; neque enim numero comprehendere refert :

Quem qui scire velit, Lybici velit aequoris idem

105

Discere quam multae Zephyro turbentur arenae :

Aut ubi navigiis violentior incidit eurus,

Nosse, quot Ionii veniant ad litora fluctus.

Nec vero terrae ferre omnes omnia possunt.

Fluminibus salices, crassisque paludibus alni

110

Nascuntur :

“ existimavit Democritus, cuncta sibi Graeciae
“ cognita professus. Caeteri innumera atque
“ infinita esse prodiderunt, quod verius appa-
“ rebit ex vinis.”

105. *Velit.*] It is *volet* in one of Dr Mead's manuscripts.

Lybici velit aequoris idem, &c.] This seems to be an imitation of Theocritus, in his sixteenth Idyllium.

Ἄλλ' ἴσος γὰρ ὁ μόχθος, ἐπ' ἀόνι κύματα με-
τρέειν,

Ὅσσ' ἀνεμος χέρσονδε μετὰ γλαυκᾶς ἀλδὸς ᾤδεϊ.

109. *Nec vero terrae, &c.*] The Poet now informs us, that different plants require different soils: he mentions several considerable trees, by which the countries that produce them may be distinguished; and concludes with a beautiful description of the Citron-tree: “ But neither can every sort of land bear all
“ sorts of trees. Willows grow about rivers,
“ and alders in muddy marshes: the barren
“ wild ashes on rocky mountains: the sea
“ shores abound with myrtles: lastly the vine
“ loves open hills, and yews the northern cold.
“ Behold also the most distant parts of the cul-
“ tivated globe, both the eastern habitations of
“ the Arabians, and the painted Geloni. You
“ will find that countries are divided by their
“ trees: India alone bears the black ebony:
“ the Sabaeans only enjoy the bough of frankin-
“ cense. Why should I mention the balsam,
“ which sweats out of the fragrant wood, and

“ the berries of the ever-green acanthus? Why
“ should I speak of the forests of the Ethio-
“ pians, hoary with soft wool? And how the
“ Seres comb the fine fleeces from the leaves
“ of trees? Or of the groves of India, which
“ lies nearest the ocean, and is the farthest
“ bound of the earth? where no arrows can
“ soar above the lofty summits of their trees:
“ and yet those people are no bad archers.
“ Media bears bitter juices, and the flow taste
“ of the happy apple, than which there is not
“ a better remedy, to expel the venom, when
“ cruel step-mothers have poisoned a cup, and
“ mingled herbs, with baleful charms. The
“ tree is large, and very like a bay; and, if it
“ did not spread abroad a different smell, it
“ might be taken for a bay: the leaves are not
“ shaken off with any winds: the flower is
“ very tenacious: the Medes chew it for their
“ unfavoury breaths, and cure with it their
“ asthmatick old men.”

Half the first verse is taken from Lucretius,
lib. 1. ver. 167.

“ ——— Ferre omnes omnia possent.”

110. *Fluminibus salices.*] The author of the books of plants, ascribed to Aristotle, says that willows grow either in dry or wet places: *Τινὰ μὲν ζῶσιν ἐν τόποις ὑγροῖς, τινὰ δὲ ξηροῖς, τινὰ ἐν ἐκατέροις, ὡς ἡ ἰτέα.* It would be wasting time, to produce innumerable quotations from other authors, to shew that wet grounds are the proper soil for willows: since it is confirmed by daily experience.

Crassus

Nascuntur : steriles saxosis montibus orni :

Littora myrtetis laetissima : denique apertos

Bacchus amat colles, aquilonem et frigora taxi.

Aspice et extremis domitum cultoribus orbem,

Eoasque domos Arabum, pictosque Gelonos.

Divisae arboribus patriae : sola India nigrum

115

Fert

Crassis paludibus.] Servius interprets *crassis*, *lutosis naturaliter* : Grimoaldus's paraphrase is, "Alni gaudent paludibus, et luto repletis locis." Mr Evelyn say, "The Alder is of all other the most faithful lover of watery and boggy places, and those most despised weeping parts, or water-galls of forests; for in better and dryer ground they attract the moisture from it, and injure it."

111. *Orni.*] See the note on ver. 71.

114. *Extremis domitum cultoribus orbem.*] Servius thinks the preposition *cum* is to be understood here, and that these words are to be rendered "the farthest part of the earth subdued together with its husbandmen." He supposes the Poet designs a compliment to the Romans, who had subdued those nations. Grimoaldus, La Cerda, and most of the Commentators follow this interpretation. Ruæus gives the sense which I have followed in my translation. May follows Servius :

" ——— And again behold

" The conquer'd world's farthest inhabitants :"

and Dr Trapp :

" See the most distant regions, by the pow'r
" Of Roman arms subdu'd."

" I have render'd it, *says he*, according to the sense of all the Commentators, except Ruæus.—*Orbem domitum* [a Romanis, una cum] *extremis* [suis] *cultoribus*. Tho' I confess it is strained, and harsh; and Ruæus's is more natural.—*Orbem domitum*; for *subactum*; i. e. *cultum* [ab] *extremis*, &c." Dryden follows Ruæus :

" Regard th' extremest cultivated coast :"

and Mr B — — :

" Where-e'er the globe subdu'd by *hinds* we
" see."

115. *Pictos Gelonos.*] The Geloni were a people of Scythia, who painted their faces, like several other barbarous nations, to make themselves appear more terrible in battle. Some have erroneously, contrary to all Geographers, placed the Geloni in Thrace : and Ruæus thinks that Virgil himself seems to make them Thracians, in the third Georgick, where he says;

" ——— Acerque Gelonus,

" Cum fugit in Rhodopen, atque in deserta Geta-
" tarum :"

because Rhodope is a mountain of Thrace, and the Getae border upon Scythia and Thrace. I believe the Poet uses Rhodope for Thrace; and the desarts of the Getae are confessedly not in Thrace, the Danube flowing between them. Hence it is as reasonable to say that the Poet makes the Geloni to be Getae as Thracians, nay that he makes them both Getae and Thracians, which is absurd. It seems more probable that when he speaks of their flying into Thrace, and the desarts of the Getae, he should mean flying out of their own country; whence it will follow that they were neither Getae nor Thracians, but Scythians.

116. *Divisae.*] In the King's and one of Dr Mead's manuscripts it is *diversae*.

Sola India nigrum fert ebum.] Our Poet has been accused of a mistake in saying that only

Fert ebum : folis est thurea virga Sabaeis.

Quid tibi odorato referam sudantia ligno

Balsamaque et baccas semper frondernis acanthi ?

Quid

only India produces Ebony, since we are informed by good authors, not only that it is brought from Ethiopia, but also that the best grows in that country. Herodotus says expressly that Ebony grows in Ethiopia, and we find him quoted to this purpose by Pliny : " Unam e peculiaribus Indiae Virgilius celebravit Ebum, nusquam alibi nasci professus. " Herodotus eam Aethiopiae intelligi maluit, " tributi vice regibus Persidis e materie ejus " centenas phalangas tertio quoque anno pensasse Aethiopus cum auro et ebore, prodendo. " Dioscorides mentions an Indian Ebony, but he says the best comes from Ethiopia : " Ἐβένος κατὰ τὴν ἡ ἀιθιοπική. — ἔστι δὲ τὴν καὶ ἰνδική. " Lucan is quoted for saying it is an Egyptian plant :

" — Ebenus Mareotica vastos
" Non operit postes, sed stat pro robore vili.
" Auxilium."

But it has, not without reason, been supposed, that we ought to read *Meroëtica* instead of *Mareotica*, which will make the Ebony, not an Egyptian, but an Ethiopian plant, even according to Lucan, for Meroë is in Ethiopia. This emendation is confirmed by another passage in the same author ; where he expressly says that the Ebony grows in Meroë :

" — Late tibi gurgite rupto
" Ambitur nigris Meroë foecunda colonis,
" Laeta comis Ebeni : quae, quamvis arbore
" multa
" Frondeat, aestatem nulla sibi mitigat umbra."

Thus we find a concurrent testimony of several authors, that the Ebony grows in Ethiopia, whereas Virgil asserts, that it grows only in India. Servius vindicates the Poet by saying, that Ethiopia was reckoned a part of India ; which opinion seems to be confirmed by a passage in the fourth Georgick, where the source of the Nile is said to be in India ; which must be understood to mean Ethiopia, for it is impossible to suppose the Nile to rise in India properly so called :

" Et diversa ruens septem discurrit in ora
" Usque coloratis amnis devexus ab Indis."

However it is not improbable, that the Poet might think that Ebony was peculiar to India, for we find that Theophrastus was of the same opinion. This great author speaking of the trees of India, says that Ebony is peculiar to that country : Ἰνδίων δὲ καὶ ἑβένου τῆς χώρης ταύτης.

117. *Solis est thurea virga Sabaeis.*] See the note on *molles sua thura Sabaei*, Book I. ver. 57.

119. *Balsamaque.*] In one of Dr Mead's manuscripts, it is *Balsama*, *quid*. If this reading, which seems very good, be admitted, the whole passage will stand thus :

" Quid tibi odorato referam sudantia ligno
" Balsama? quid baccas semper frondentis
" acanthi?
" Quid nemora Aethiopum molli canentia lana?

In the Cambridge manuscript, it is *Balsama*, *et baccas*.

According to Pliny the Balsam plant grows only in Judaea : but Josephus tells us, that the Jews had a tradition, that it was first brought into their country by the Queen of Sheba, who presented it to Solomon : λέγουσι δ' ὅτι καὶ τὴν τοῦ ὀποβαλάμου ῥίζαν ἦν ἔτι νῦν ἡμῶν ἡ χώρα φέρει, δούσης ταύτης τῆς γυναικὸς ἔχουμένη. According to the best accounts of modern authors the true country of the Balsam plant is Arabia felix. It is a shrub with unequally pinnated leaves. The Balsam flows out of the branches, either naturally, or by making incisions in June, July, and August. It is said to be white at first, then green, and at last of a yellow colour, like that of honey.

Baccas semper frondentis Acanthi.] The Acanthus is mentioned several times by Virgil. In this place he speaks of it as a tree, that bears berries, and is always green. In the fourth Georgick, he seems to speak of it as a twining plant :

" — Flexi tacuissim vimen Acanthi."

A little afterwards he mentions it as a garden plant :

" Ille

Quid nemora Aethiopum molli canentia lana?

120

Velleraque

“ Ille comam mollis jam tum tondebat Acanthi.”

In the third Eclogue he describes two cups adorned with the figure of it:

“ Et nobis idem Alcimedon duo pocula fecit;

“ Et molli circum est anfas amplexus Acantho.”

This verse is taken from the first Idyllium of Theocritus:

Παντὰ δ' ἀμφὶ δέπας περιπέπληται ὕγρὸς
ἀκανθός.

In the fourth Eclogue it is represented as a beautiful plant:

“ Mixtaque ridenti Colocasia fundet Acantho.”

In the first Aeneid he speaks of a garment wrought with yellow silk, in the form of Acanthus leaves:

“ Et circumtextum croceo velamen Acantho:”
and

“ ——— Pictum croceo velamen Acantho.”

It seems scarce possible, to find any one plant, with which all these characters agree. Hence it has not been unreasonably supposed, that there are two sorts of Acanthus; the one an Egyptian tree, of which the Poet speaks in this place; and the other an herb, to which the other passages allude. The tree is described by Theophrastus. He says it is called *Acanthus*, because it is all over prickly, except the trunk: for it has thorns upon the shoots and leaves. It is a large tree, and affords timber of twelve cubits. — The fruit grows in pods, after the manner of pulse, and is used by the inhabitants, instead of galls, in dressing leather. The flower is beautiful, and is used in garlands: it is also gathered by the Physicians, being useful in medicine. A Gum also flows from it, either spontaneously, or by incision. It shoots again the third year after it has been cut down. This tree grows in great plenty, and there is a large wood of them about Thebais: Ἡ δὲ Ἀκανθὸς καλεῖται μὲν διὰ τὸ ἀκανθώδες ὅλον τὸ δένδρον εἶναι, πλὴν τοῦ στελέχους, καὶ γὰρ ἐπὶ τῶν βλαστῶν καὶ ἐπὶ τῶν φύλλων ἔχει. Μεγέθει δὲ μέγα, καὶ γὰρ δωδεκάπηχυς ἔξ αὐτῶν ἐρέψιμος ὕλη τέμνεται. — Ὁ δὲ καρπὸς ἑλωτός, καθάπερ τῶν χειροπόων, ᾧ χρῶνται οἱ ἐγχαίριοι πρὸς τὰ δέρματα ἀντὶ κηλίδος. Τὸ δὲ

ἄνθος καὶ τῇ ὄψει καλόν. ὥστε καὶ στεφάνους ποιεῖν ἐξ αὐτοῦ. καὶ φαρμακῶδες, διὸ καὶ συλλέγουσιν οἱ ἱατροί. Γίνεται δὲ ἐκ ταύτης καὶ τὸ κόμμι, καὶ ῥέα, καὶ πληγείσης, καὶ αὐτόματον ἀνευ σχάσεως. Ὅταν δὲ κοπῇ, μετὰ τρίτον ἔτος ἐνθὺς ἀναβεβλάστηκε. Πολὺ δὲ τὸ δένδρον ἐστὶ καὶ δρυμὸς μέγας περὶ τὸν Θηβαϊκὸν νόμον. The *Acanthus* of Theophrastus is certainly the Egyptian *Acacia*, from which we obtain that sort of gum, which is commonly known by the name of Gum Arabic. There is only one thing, in which the *Acacia* differs from the *Acanthus*; the trunk of it is prickly, as well as the other parts. But in this particular Theophrastus might have been misinformed: in other circumstances they agree sufficiently. The juice of the unripe pods is now used at Cayro, in dressing leather; and Prosper Alpinus, who had gathered the gum from this tree with his own hands, affirms that no other sort of tree bears any gum, either in Egypt or Arabia. But, tho' it be allowed that the *Acacia* is the *Acanthus* of Theophrastus, yet there remains a great difficulty to reconcile what Virgil says of it in this place with the description of that tree. It is certain that the fruit of the *Acacia*, or *Acanthus*, is a pod, and bears no resemblance of a berry. Bodaeus a Stapel has proposed a solution of this difficulty. He observes that the flowers grow in little balls, which Virgil might therefore poetically call berries; tho' that word strictly belongs to small round fruits. Prosper Alpinus has given a particular description of them: “ Flores parvos, pallidos, subflavos, atque etiam albos, rotundos, parvos lanæ floccos imitantes, platani fructibus forma plane similes, his tamen longe minores, et nihil aliud flos hujusce arboris videtur, quam mollis lanugo parvum rotundumque globulum efformans, non ingrati odoris.” But might not Virgil as well call the globules of gum berries? Mr B — — seems to have been of this opinion:

“ ——— Where ever-green

“ Acanthus rises with his gummy stem.”

We shall consider the other *Acanthus*, in the note on ver. 123. of the fourth Georgick.120. *Nemora Aethiopum molli canentia lana.* These forests, that are hoary with soft wooll,

ar.

Velleraque ut foliis depectant tenuia Seres ?
 Aut quos oceano propior gerit India lucos,
 Extremi finus orbis ? ubi aëra vincere summum
 Arboris haud ullae jactu potuere sagittae :
 Et gens illa quidem sumptis non tarda pharetris.
 Media fert tristes succos, tardumque saporem
 Felicis mali, quo non praesentius ullum,

125

Pocula

are the cotton-trees. They grow usually to about fifteen feet in height ; the cotton is a soft substance, growing within a greenish husk, and serving to defend the seeds.

121. *Velleraque ut foliis depectant tenuia Seres.*] The Seres were a people of India, who furnished the other parts of the world with silk. The ancients were generally ignorant of the manner in which it was spun by the silk-worms ; and imagined that it was a sort of down, gathered from the leaves of trees. Thus Pliny : “ Pri-
 “ mi sunt hominum, qui noscantur, Seres,
 “ lanicio sylvarum nobiles, perfusam aqua de-
 “ pectentes frondium caniciem.”

122. *Propior.*] In the Cambridge, and in one of Dr Mead’s manuscripts, and in the old Nuremberg edition, it is *propior*.

123. *Aëra vincere summum, &c.*] The vast height of the Indian trees is mentioned also by Pliny, *lib. 7. c. 2.* “ Arbores quidem tantae
 “ proceritatis traduntur, ut sagittis superari ne-
 “ queant.”

126. *Media fert tristes succos, &c.*] The fruit here mentioned is certainly the Citron. Dioscorides says expressly that the fruit which the Greeks call *Medicum*, is in Latin called *Citrium*: Τὸ δὲ Μηδικὸν λεγόμενον, ἢ περσικὸν, ἢ κεδρόμηλον, Ῥωμαῖοι δὲ Κίτεια, πᾶσι γνω-
 εῖμα.

Tristis signifies bitter, as *tristisque lupini*. This must be understood either of the outer rind, which is very bitter ; or of the seeds, which are covered with a bitter skin. The juice of the pulp is acid.

What sort of taste the Poet means by *tardum saporem*, is not very easy to determine,

I

nor are the Commentators and Translators well agreed about it. Servius seems to understand it to be a taste which does not presently discover itself. Philargyrius interprets it a taste which dwells a long time upon the palate. La Cerda takes it to mean that persons are slow or unwilling to swallow it, on account of its acrimony. Ruæus follows Philargyrius. May translates this passage :

“ *Slow tasted* apples Media doth produce,
 “ And bitter too ; but of a happy use.”

Dryden renders *tristes succos*, *sharp tasted*, and *tardum saporem*, *bitter* ; which he applies to the rind :

“ *Sharp tasted* Citrons Median climes produce,
 “ *Bitter the rind*, but gen’rous is the juice.”

Mr B — — makes it a *clammy taste* :

“ To Media’s clime those happy fruits belong,
 “ Bitter of taste, and *clammy* to the tongue.”

Dr Trapp translates *tristes*, *pungent* ; and follows Philargyrius, with regard to *tardum saporem*.

“ Media the happy Citron bears, of juice
 “ *Pungent*, of taste that dwells upon the tongue.”

I take the epithet *happy* to be ascribed to this fruit on account of its great virtues. Some of the Commentators think it is so called, because the tree enjoys a continual succession of fruits.

127. *Praesentius.*] Pierius says it is *praesentius*, in the Lombard manuscript : but he adds that *praesentius* is preferred by the learned.

129. *Mif-*

P. 435.



The Citron tree.

Pocula si quando faevae infecere novercae,
 Miscueruntque herbas, et non innoxia verba,
 Auxilium venit, ac membris agit atra venena.
 Ipsa ingens arbor, faciemque simillima lauro :
 Et, si non alium late jactaret odorem,
 Laurus erat : folia haud ullis labentia ventis :
 Flos ad prima tenax : animas et olentia Medi
 Ora foveat illo, et senibus medicantur anhelis.

130

135

Sed

129. *Miscuerunt.*] It is *miscuerant* in the Cambridge manuscript; and *miscuerint* in one of Dr Mead's, and in some old printed editions.

130. *Membris agit atra venena.*] Athenaeus relates a remarkable story of the use of Citrons against poison; which he had from a friend of his, who was governor of Egypt. This governor had condemned two malefactors to death, by the bite of serpents. As they were led to execution, a person taking compassion of them, gave them a Citron to eat. The consequence of this was, that tho' they were exposed to the bite of the most venomous serpents, they received no injury. The governor being surprized at this extraordinary event, inquired of the soldier who guarded them, what they had eat or drank that day, and being informed, that they had only eaten a Citron, he ordered that the next day one of them should eat Citron, and the other not. He, who had not tasted the Citron, died presently after he was bitten: the other remained unhurt.

131. *Faciemque simillima Lauro.*] "This is a verbal translation of Theophrastus: 'Εχει δὲ τὸ δένδρον τοῦτο φύλλον μὲν ὅμοιον καὶ σχεδὸν ἴσον τῷ τῆς Δάφνης. But it must be observed that in the common editions we find *ἀνδράχνης*, which is a corrupt reading, for *δάφνης*: which has led Theodorus Gaza into a mistake, who translates it *Portulaca*. Others finding this passage corrupted, have taken pains to correct it, by substituting *ἀδράχνης* for *ἀνδράχνης*. But I think I have

restored the true reading; for so Athenaeus, lib. 3. informs us that it ought to be read. This author, quoting this passage of Theophrastus, uses *δάφνης*, instead of *ἀνδράχνης*. As for the words *ἀνδράχνης*, *καρύας*, which follow *δάφνης*, I take them to be the gloss of some idle Commentator, for they are not to be found in the oldest copies." Fulvius Urfinus.

Both Dr Mead's manuscripts have *facieque*.

134. *Flos ad prima tenax.*] "Tho' some manuscripts have *apprime*, I prefer *ad prima*, which I find in the most ancient copies. This reading seems to have been allowed also by Arusianus. And in an old manuscript of Terence we find, *Meis me omnibus scia esse ad prima obsequentem*. 'Επὶ τὰ πρῶτα is no inelegant Greek figure." Pierius.

Servius reads *apprima*, which he says is put adverbially, like *Et pede terram crebra ferit*, for *crebro*. The King's, the Cambridge, and the Bodleian manuscripts have *ad prima*, which is acknowledged also by Heinsius.

134. *Animas et olentia Medi ora foveat illo.*] Grimoaldus refers *illo* to the flower: but it is generally thought to refer to the fruit. Theophrastus ascribes this virtue to the fruit: 'Εάν γάρ τις ἐψήσας ἐν τῷ ζαμῷ ἢ ἐν ἄλλῳ τινὶ, τὸ ἐσώθεν τοῦ μήλου ἐκπίσσει εἰς τὸ στόμα καὶ καταερφήσει, ποιεῖ τὴν ὀσμὴν ἡδεῖαν. Pliny says the Parthians are subject to a stinking breath, on account of the variety of their food, and their hard drinking: and that their great men

cure

Sed neque Medorum sylvae, ditissima terra,

Nec

cure this disorder with the seeds of Citrons. "Animae leonis virus grave Hominis
"tantum natura infici voluit pluribus modis,
"et ciborum ac dentium vitiis, sed maxime
"senio. Dolorem sentire non poterat, tactu
"sensuque omni carebat; sine qua nihil sen-
"titur. Eadem commeabat recens assidue,
"exitura supremo, et sola ex omnibus super-
"futura. Denique haec trahebatur e caelo.
"Hujus quoque tamen reperta poena est, ut
"neque id ipsum quo vivitur, in vita juvaret.
"Parthorum populis hoc praecipue, et a ju-
"venta, propter indiscretos cibos: namque et
"vino foetent ora nimio. Sed sibi procures
"medentur grano Assyrii mali, cujus est sua-
"vitas praecipua, in esculenta addito." The
same author, in another place, speaks of the
Citron, as the most salutary of exotic fruits,
and a remedy for poison. He there compares
the leaves of it to the arbut: he says the fruit
is not eaten, which we find also in Theophras-
tus, but it has an agreeable smell; as also the
leaves, which preserve garments from being
eaten. The tree is laden with a continual
succession of fruits. Several nations have en-
deavoured to transplant it into their own coun-
tries, but it will grow only in Media and Persia.
The seeds are used by the Parthians, for the
sake of their breath: and there is no other
tree of note in Media. "In praesentia exter-
"nas persequemur, a salutari maxime orfi.
"Malus Assyria, quem alii vocant Medicam,
"venenis medetur. Folium ejus est Unedonis,
"intercurrentibus spinis. Pomum ipsum alias
"non manditur, odore praecellit: foliorum
"quoque qui transit in vestes una conditus,
"arceatque animalium noxia. Arbor ipsa om-
"nibus horis pomifera est, aliis cadentibus,
"aliis maturefcentibus, aliis vero subnascenti-
"bus. Tentavere gentes transferre ad sese,
"propter remedii praestantiam, fictilibus in
"vasis, dato per cavernas radicibus spiramento:
"qualiter omnia transitura longius, feri arctif-
"sime transferrique meminisse conveniet, ut
"semel quaeque dicantur. Sed nisi apud Me-
"dos et in Perside nasci noluit. Haec autem
"est cujus grana Parthorum procures incoquere
"diximus esculentis, commendandi halitus
"gratia. Nec alia arbor laudatur in Medis."

Palladius seems to have been the first, who
cultivated the Citron, with any success, in
Italy. He has a whole chapter on the subject
of this tree. It seems, by his account, that
the fruit was acrid: which confirms what
Theophrastus and Pliny have said of it; that
it was not esculent: "Feruntur acres medullas
"mutare dulcibus, si per triduum aqua mulsas
"semina ponenda macerentur, vel ovillo lacte,
"quod praestat." It may have been meliorat-
ed by culture, since his time.

136. *Sed neque, &c.*] The Poet having
spoken of the most remarkable plants of foreign
countries, takes occasion to make a beautiful
digression in praise of Italy.

"But neither the groves of Media, the
"richest of countries, nor the beautiful Ganges,
"and Hermus thick with gold, may contend
"for praise with Italy: not Bactra, nor India,
"nor all Panchaia, whose rich sands abound
"with frankincense. This country has never
"been plowed by bulls, that breathe fire from
"their nostrils, nor sown with the teeth of a
"cruel dragon: nor have the fields born a
"horrid crop of men armed with helmets and
"spears, but it is filled with heavy corn, and
"the mastic liquor of Bacchus: and is pos-
"sessed by olives, and joyful herds. Hence
"the warlike horse with his lofty neck rushes
"into the field. Hence thy white flocks,
"Clitumnus, and the greatest of victims, the
"bull, having been often washed with thy
"sacred stream, have led the Roman triumphs
"to the sacred temples of the gods. Here the
"spring is perpetual, and the summer shines
"in unusual months. The sheep bear twice,
"and the tree is twice loaded with apples
"every year. But there are no ravening
"tygers, nor savage breed of lions; nor do
"aconites deceive the unhappy gatherers. Nor
"does the scaly serpent trail his immense folds
"along the ground, nor collect his length in-
"to so vast a spire. Add to this so many fa-
"mous cities, and stupendous works: so many
"towns built on the rocky cliffs: and rivers
"sliding under ancient walls. Shall I mention
"the sea which washes it above, and that
"which

Nec pulcher Ganges, atque auro turbidus Hermus
Laudibus Italiae certent : non Baëtra, neque Indi,
Totaque thuriferis Panchaia pinguis arenis

Haec

“ which washes it below ? or the great lakes ?
“ thee, O greatest Larius, and thee, Benacus,
“ swelling with waves and roaring like a sea ?
“ Or shall I mention the havens, and the moles
“ added to the Lucrine lake, and the sea raging
“ with hideous roar, where the Julian water
“ refounds, the sea being driven far back, and
“ the Tuscan tide is let in to the Avernian
“ freights. The same country has disclosed
“ veins of silver and copper, and has flowed
“ with abundance of gold. The same has pro-
“ duced a warlike race of men, the Marfi, and
“ the Sabellian youth, and the Ligurians inured
“ to labour, and the Volscians armed with
“ darts: the Decii, the Marii, and the great
“ Camilli, the Scipio’s fierce in war : and thee,
“ O greatest Caesar, who now being conqueror
“ in the farthest parts of Asia, dost avert the
“ disarmed Indian from the Roman towers.
“ Hail, Saturnian land, the great parent of
“ fruits, the great parent of men ; for thee I
“ enter upon subjects of ancient praise and art,
“ and venture to open the sacred springs : and
“ sing the Ascræan verse thro’ the Roman
“ towns.”

137. *Pulcher Ganges.*] The Ganges is a great river of India, dividing it into two parts. It is mentioned by Pliny, as one of the rivers, which afford gold.

Auro turbidus Hermus.] Hermus is a river of Lydia ; it receives the Pactolus, famous for its golden sands.

138. *Baëtra.*] This is the name of the capital city of a country of Asia, lying between Parthia on the west, and India on the east. Pliny says it is reported, that there is wheat in this country, of which each grain is as big as a whole ear of the Italian wheat : “ Tradunt in Baëtris grana tantæ magnitudinis fieri, ut singula spicas nostras æquent.”

139. *Indi.*] He puts the name of the people, for the country. Mr B — — seems to imagine, that Virgil meant both the east and west Indies :

“ No nor yet Bactria, nor both Indies shores.”

Probably the Poet may mean Ethiopia in this place : for he has spoken already of India properly so called, in mentioning the Ganges.

139. *Thuriferis Panchaia pinguis arenis.*] *Panchaia* or *Panchaea* is a country of *Arabia felix*. See the note on ver. 57, of the first Georgick. The *sands bearing frankincense* may be variously interpreted. It may mean, that it is in such plenty, that it is not only gathered from the trees, but even found in plenty on the ground. Thus Grimoaldus paraphrases it : “ Neque Panchaia, pars Arabiae soli subjecta, et consecrata, ubi tanta thuris affluentia est, ut non solum in arborum corticibus, sed in areis etiam legi queat.” I believe *areis* is an error of the Press, and that it should be *arenis*. It may mean also, a soil producing frankincense, as Ruæus interprets it : “ Nec tota Panchaia, dives solo turifero : ” and Dr Trapp :

“ ——— Nor Panchaia fat,
“ All o’er, with frankincense-producing glebe.”

Mr B — — thinks it means, that the frankincense is in such plenty, that the country may be said to be dinged with it :

“ Or all Panchaia’s plains, manur’d with spicy
“ stores.”

“ The interpretation of the last of these lines (says he) differs from the Commentators, but I think it is Virgil’s sense. He always rises in his descriptions. After he has mentioned groves of citrons, and golden sands, Persia and India, what can be greater than to mention a country dinged with spices, and what more proper to bring the digression home to his subject, and to connect it with what follows ? But this passage deserves to be examined more nearly. It is plain, the sense of it turns upon this word *pinguis*. Now there are too many places in the Georgicks to be enumerated, where *pinguis terra*,
T
“ *pinguis*

Haec loca non tauri spirantes naribus ignem

140

Invertere, fatis immanis dentibus hydri;

Nec galeis, densisque virum seges horruit hastis:

Sed gravidæ fruges, et Bacchi Massicus humor

Implevere; tenent oleae, armentaque laeta.

Hinc bellator equus campo sese arduus infert:

145

Hinc albi, Clitumne, greges, et maxima taurus

Victima, saepe tuo perfusi flumine sacro,

Romanos ad templa deum duxere triumphos.

Hic ver assiduum, atque alienis mensibus aestas:

Bis

"*pinguis humus*, or *pingue solum*, signifies lands well manured; but where it once implies *dives* by its produce, as Ruæus and his followers understand it, I have not been able to discover."

140. *Haec loca*, &c.] He alludes to the story of Jason, who went to Colchis for the golden fleece; where he conquered the bulls, which breathed forth fire from their nostrils, and yoked them to a plough. He also slew a vast dragon, sowed his teeth in the ground, and destroyed the soldiers, which arose from the dragon's teeth, like a crop of corn from seed.

143. *Bacchi Massicus humor*.] Massicus is the name of a mountain of Campania, celebrated for wine.

144. *Oleae, armentaque*.] It is generally read *oleaeque, armentaque*. But Pierius informs us, that in the Medicean and other ancient manuscripts *que* is left out after *oleae*. I find it so in the King's manuscript. Heinsius also, and Masvicius follow this reading.

146. *Hinc albi Clitumne greges*, &c.] Clitumnus is a river of Italy, in which the victims were washed, to be rendered more pure; for none, but such as were white, were offered to Jupiter Capitolinus.

In the King's manuscript it is *tauri* instead of *taurus*.

149. *Hic ver assiduum, atque alienis mensibus aestas*.] He describes the temperate air of Italy, by saying it enjoys a perpetual spring, and summer warmth in such months, as make winter in other countries. Mr B—— contends, that we ought to read *messibus* for *mensibus*. "I do not wonder (says he) if none of the interpreters have been able to make sense of this line: but if we alter *mensibus* to *messibus*, it seems very intelligible. Virgil had already enumerated in the praises of his country, their corn, their wine, their olives, and their cattle, and what could be more properly mentioned after them, than their foreign grasses? he very poetically calls their verdure perpetual spring, and their frequent harvests continued summer. The *Medica*, which he takes such particular notice of in the first Georgick, is cut seven or eight times a year in Italy. There is a passage in Claudian, which may give some light to this in Virgil:

"*Quod gelidi rubeant alieno gramine menses.*

"What Claudian calls *alieno gramine*, Virgil expresses by *alieno messe*. What the former describes by *menses qui rubent*, the latter paints in a finer manner by *aestas*. That this passage relates to the foreign grasses, can hardly

Bis gravidæ pecudes, bis pomis utilis arbos.

150

At

"hardly be disputed, for another reason, because otherwise Virgil would have left them out of his praises of Italy, which would have been no inconsiderable omission." In pursuance of this criticism, his translation of this passage is

"Here everlasting spring adorns the field,
"And foreign harvests constant summer yield."

This is a bold alteration, and not warranted by the authority of any manuscript. *Alienis mensibus* signifies in unusual months; that is, in such months, as other countries do not feel warmth. Lucretius uses *alienis partibus anni*, or, as Fulvius Ursinus reads, *alienis mensibus anni*, in much the same sense. He is proving that something cannot be produced from nothing by this argument: roses appear in the spring, corn in summer, and grapes in autumn. Now, says he, if these were produced from nothing, we should see them rise at uncertain times, and unusual parts, or months, of the year:

"—— Subito exorerentur
"Incerto spatio, atque *alienis partibus anni*."

Trebellius, in the life of Gallienus, as he is quoted by La Cerda, speaking of fruits being brought to table, out of the common season, expresses it by *alienis mensibus*. "Ficos vi-rides, et poma ex arboribus recentia semper *alienis mensibus* prae-buit." The verse, which Mr B—— quotes from Claudian, rather confirms the old interpretation. He speaks of roses blooming in winter, and the cold months glowing with unusual grass:

"—— Quod bruma rosas innoxia servet,
"Quod gelidi rubeant alieno gramine menses."

That is, the roses blow, and the grass flourishes in winter, which is not the usual season. The same author, speaking of a star appearing at noon, calls it *alienum tempus*:

"Emicuitque plagis *alieni temporis* hospes
"Ignis."

I do not understand Dryden's translation of the line under consideration:

"And summer suns recede by slow degrees."

May has translated it better:

"And summers there in months unusual shine."

Dr Trapp's translation is not very different:

"—— And summer shines
"In months not her's."

150. *Bis gravidæ pecudes, bis pomis utilis arbos.*] He tells us the sheep are so fruitful in Italy, that they breed twice in a year. He seems to insinuate the same in his second Eclogue, where Corydon, speaking of his great riches in sheep and milk, says he has no want of new milk either in summer or winter:

"Quam dives pecoris nivei, quam lactis abundans.
"Mille meae Siculis errant in montibus agnae:
"Lac mihi non aestate novum, non frigore deficit."

*What stores my dairies, and my folds contain;
A thousand lambs that wander on the plain:
New milk, that all the winter never fails,
And all the summer overflows the pails?*

Homer speaks of the Lybian sheep breeding thrice in a year:

Τρίς γὰρ τίκτει μῆλα τελεσφόρον εἰς ἐνιαυτόν:

which is impossible, if the sheep be of the same species with those of Europe; which go 150 days with young, according to Pliny; "Ge-runt partum diebus cl." Mr B—— translates *pecudes*, kine:

"Twice ev'ry year the kine are great with
"young."

Varro mentions an apple-tree, which bears twice: "Malus bifera, ut in agro Consentino."

At rabidae tigres absunt, et faeva leonum
 Semina : nec miseros fallunt aconita legentes :
 Nec rapit immensos orbes per humum, neque tanto
 Squameus in spiram tractu se colligit anguis.
 Adde tot egregias urbes, operumque laborem :
 Tot congesta manu praeruptis oppida faxis;
 Fluminaque antiquos subterlabentia muros.

155

An

151. *Rabidae.*] In the Medicean, and other ancient manuscripts, it is *rapidae*, according to Pierius.

152. *Nec miseros fallunt aconita legentes.*] The Aconite or Wolfsbane is a poisonous herb, which was found in *Heraclea Pontica*. We have several sorts in our gardens, one of which is very common, under the name of Monkshood. There are several cases of persons poisoned with eating this herb, one of which was communicated lately to the Royal Society, by Mr Bacon. See *Phil. Transact.* N. 432. p. 287. Servius affirms, that the Aconite grows in Italy, and observes, that the Poet does not deny it, but artfully insinuates, that it is so well known to the inhabitants, that they are in no danger of being deceived by it. Dryden's translation seems to be according to this interpretation :

" Nor pois'nous Aconite is here produc'd,
 " Or grows unknown, or is, when known,
 " refus'd."

I do not find however that this poisonous plant is now found common in Italy : or that it was deemed a plant of that country by the Antients.

153. *Nec rapit immensos, &c.*] He does not deny that there are serpents in Italy, but he says they are not so large or so terrible as those of other countries.

155. *Laborem.*] In the King's manuscript it is *labores*.

156. *Congesta manu praeruptis oppida faxis.*] This is generally understood to mean towns built on rocky cliffs, as I have translated it.

Thus Grimoaldus paraphrases it : " Extant oppida non pauca, hominum industriis, et laboribus, in promontoriis collocata." Ruæus also interprets it, " Oppida manu extracta in altis rupibus." Thus also Dryden translates it :

" Our forts on steepy hills :"

and Dr Trapp :

" ———— On tops
 " Of craggy hills so many towns uprear'd."

La Cerda takes it to mean towns, in which buildings are raised by human industry, like rocks and precipices : " Oppida in quibus aedificia instar praecipitii et rupium efformata ab humana industria." May interprets it towns fortified with rocks :

" ———— Towns, that are
 " Fenced with rocks impregnable."

Mr B — — gives it yet another sense :

" Add towns unnumber'd, that the land adorn,
 " By toiling hands from rocky quarries torn."

157. *Fluminaque antiquos subterlabentia muros.*] Some take this to mean, that the walls of these towns are so built as to give admittance to rivers, which flow thro' them. Others think the Poet speaks of the famous aqueducts. But the general opinion is, that he means the rivers which flow close by the walls. Thus when any action

An mare, quod supra, memorem, quodque alluit infra?

Anne lacus tantos? te, Lari maxime, teque,

Fluctibus et fremitu assurgens Benace marino?

160

An memorem portus, Lucrinoque addita claustra.

Atque indignatum magnis stridoribus aequor,

Julia qua ponto longe sonat unda refuso,

Tyrrhenusque fretis immittitur aestus Avernis?

Haec

action is performed close to the walls of a town, we say it is done *under the walls*.

158. *An mare, quod supra, memorem, quodque alluit infra?*] In one of Dr Mead's manuscripts it is *abluit*.

Italy is washed on the north side by the Adriatick sea, or Gulf of Venice, which is called *mare superum*, or the *upper sea*; and on the south side, by the Tyrrhene, or Tuscan sea, which is called *mare inferum*, or the *lower sea*. We have a like expression in the eighth Aeneid:

"Quin omnem Hesperiam penitus sua sub juga
"mittant;

"Et mare quod supra, teneant, quodque alluit
"infra."

159. *Lari maxime.*] The Larius is a great lake, at the foot of the Alps, in the Milanese, now called *Lago di Como*.

160. *Benace.*] The Benacus is another great lake, in the Veronese, now called *Lago di Garda*; out of which flows the Mincius, on the banks of which our Poet was born.

161. *Lucrinoque addita claustra, &c.*] Lucrinus and Avernus are two lakes of Campania; the former of which was destroyed by an earthquake; but the latter is still remaining, and now called *Lago d'Averno*. Augustus Caesar made a haven of them, to which he gave the name of his predecessor Julius; as we are informed by Suetonius: "Portum Julium apud Baiae, immisso in Lucrinum et Avernum lacum mari, effecit." This great work seems to have been done about the time that

Virgil began his Georgicks. We may gather the manner, in which these lakes were converted into a haven, from Strabo the Geographer, who, as well as our Poet, lived at the time when it was done. He ascribes the work to Agrippa, and tells us, that the Lucrine bay was separated from the Tyrrhene sea by a mound, which was said to have been made by Hercules: but as the sea had broke thro' it in several places, Agrippa restored it: 'Ο δὲ Λοκρῖνος κόλπος πλατύνεται μέχει Βαίων, χώματι εἰργόμενος ἀπὸ τῆς ἑξω θαλάττης ὀκτασάδιον τὸ μῆκος, πλάτος δὲ ἀμαξίτη πλατείας, ὃ φατὶν Ἡρακλέα διαχῶσαι, τὰς βῆς ἐλαυνόντα τὰς Γηρυόνας· δεχόμενον δ' ἐπιπολῆς τὸ κύμα τοῖς χειμῶσιν, ὥστε μὴ πεζεύεσθαι ῥαδίως, Ἀγρίππας ἐπεσκεύασεν. Thus we find this great work consisted chiefly in forming moles, to secure the old bank, and leave no more communication with the sea, than was convenient to receive the ships into the harbour. Hence it appears that we are to understand these words of Pliny, *mare Tyrrhenum a Lucrino molibus seclusum* not to mean, that the sea was entirely excluded, but only so far as to secure the bank. This is what the Poet means by *the moles added to the Lucrine lake, and the sea raging with hideous roar*. He calls the new haven *the Julian water*; as we saw just now, in Suetonius, that Augustus gave it the name of the *Julian port*. It remains now, that we explain what the Poet means by the *Tuscan tide being let into the Avernian straits*. We find in Strabo, that the lake Avernus lay near the Lucrine bay, but
more

Haec eadem argenti rivos, aerisque metalla

Ostendit venis, atque auro plurima fluxit.

Haec genus acre virum Marfos, pubemque Sabellam,

Affuetumque malo Ligurem, Volscofque verutos

Extulit :

more within land: Ταῖς δὲ Βαταῖς συνεχὴς ὁ
τε Λοκρῖνος κόλπος, καὶ ἐντὸς τῆς δ' Ἀδρίας.
Hence it seems probable, that a cut was made
between the two lakes, which the Poet calls the
streights of Avernus. Philargyrius, in his note
on this passage of Virgil, says a storm arose at
the time when this work was performed, to
which Virgil seems to allude, when he men-
tions the raging of the sea on this occasion :

“ — Indignatum magnis stridoribus aequor.”

165. *Haec eadem argenti rivos, &c.*] Pliny
tells us in *lib. iv. cap. 20.* that Italy abounds in
all sorts of metals, but that the digging them
up was forbid by a decree of the Senate: “Me-
tallorum omnium fertilitate nullis cedit ter-
ris. Sed interdictum id vetere consulto pa-
trum, Italiae parci jubentium.” In *lib.*
xxxiii. cap. 4. he mentions the Po amongst the
rivers which afford gold. In the same chapter
he confirms what he had said before of the de-
cree of the senate: “Italiae parcitum est vetere
interdicto patrum, ut diximus, alioquin nulla
foecundior metallorum quoque erat tellus.”
At the end of his work, where he speaks of the
excellence of Italy, above all other countries,
he mentions gold, silver, copper, and iron: “Metallis auri, argenti, aeris, ferri, quamdiu
libuit exercere, nullis cessit.” Virgil seems
to allude to this antient discovery of metals,
by using *ostendit* and *fluxit* in the preterperfect
tense.

Aeris metalla.] *Aes* is commonly translated
Brass: but Copper is the native metal; Brass
being made of Copper melted with *Lapis Calami-
naris*. In the Cambridge manuscript it is
metalli, which is wrong: for the antient Ro-
mans did not say *aes metallum*, but *aeris me-
talla*. We find *auri metalla*, *argenti metalla*,
and *aeris metalla* in Pliny.

166. *Plurima.*] See the note on this word,
in ver. 187. of the first Georgick.

167. *Haec.*] In one of Dr Mead's manu-
scripts it is *hoc*, which must be an error of the
transcriber.

Marfos.] The *Marfi* were a very valiant
people of Italy, said to be descended from Mar-
sus, the son of Circe. They inhabited that
part of Italy, which lay about the *Lacus Fuci-
nus*, now called *Lago Fucino*, or *Lago di Ge-
lano*. It is now a part of the kingdom of
Naples.

Pubem Sabellam.] The *Sabelli* were antient-
ly called *Aufones*. They inhabited that part of
Italy, which was called *Samnium*.

168. *Affuetumque malo Ligurem.*] The Li-
gurians inhabited that part of Italy, which is
now the Republick of Genoa. Some have
thought that *affuetum malo* signifies *accustomed to
deceit*, which was imputed as a national crime
to the Ligurians, and is mentioned by Virgil
himself, in the eleventh Aeneid:

“Vane Ligur, frustra que animis elate superbis,
“Nequicquam patrias tentasti lubricus artes:
“Nec fraus te incolumem fallaci perferet Auno.”

*On others practise thy Ligurian arts;
Thin stratagems, and tricks of little hearts
Are lost on me. Nor shalt thou safe retire
With vaunting lies to thy fallacious fire.*

DRYDEN.

But it seems scarce probable, that Virgil would
mention the vices of the people, in this place,
where he is celebrating the praise of Italy. I
have followed therefore the general opinion of
the Commentators and Translators, in rendring
malum *hardship* or *labour*.

Volscof.] The *Volscoi* were a warlike people
of Italy, of whom there is abundant mention
in the Aeneids.

Verutos.]

Extulit: haec Decios, Marios, magnosque Camillos,

Scipiadas duros bello: et te, maxime Caesar,

170

Qui nunc extremis Asiae jam victor in oris

Imbellem avertis Romanis arcibus Indum.

Salve,

Verutos.] “*Armatus verubus*, that is, according to Nonius, armed with short and sharp darts. Lipsius reads,

“*Affuetumque malo Ligurem, Volscosque veruto:*”

“and *verutum* and *veru* is the same: but I prefer the common reading, *verutos* from *veru*, as *scutatos* from *scutum*; *cinctutos* from *cinctus*.” Ruæus.

The *Veru* is thought to differ from the *Pilum* in the form of its iron; which was flat in the latter, but round in the former; as it is described in the seventh Aeneid:

“*Et tereti pugnant mucrone, veruque Sabello.*”

And with round pointed Sabine jav'lin's fight.

Dr TRAPP.

169. *Decios.*] The Decii were a famous Roman family, three of whom, the father, son, and grandson, devoted themselves at different times, for the safety of their country: the first in the war with the Latins, being Consul together with Manlius Torquatus; the second in the Tuscan war; and the third in the war with Pyrrhus.

Marios.] There were several Marii, whereof one was seven times Consul. Julius Caesar was related to this family by marriage: wherefore the Poet makes a complement to Augustus by celebrating the Marian family.

Camillos.] Marcus Furius Camillus beat the Gauls out of Rome, after they had taken the city, and laid siege to the Capitol. His son Lucius Furius Camillus also beat the Gauls.

170. *Scipiadas duros bello.*] The elder Scipio delivered his country from the invasion of Hannibal, by transferring the war into Africa;

where he subdued the Carthaginians, imposed a tribute upon them, and took hostages. Hence he had the surname of Africanus, and the honour of a triumph. The younger Scipio triumphed for the conclusion of the third Punic war, by the total destruction of Carthage. Hence they were called the thunder-bolts of war: thus Virgil, in the sixth Aeneid:

“—— *Geminos, duo fulmina belli,*
“*Scipiadas, cladem Libyae.*”

171. *Extremis Asiae jam victor in oris.*] This verse, as Ruæus observes, must have been added by Virgil, after he had finished the Georgicks: for it was about the time of his concluding this work, that Augustus went into Asia, and spent the winter near the Euphrates, after he had vanquished Anthony and Cleopatra.

172. *Imbellem avertis Romanis arcibus Indum.*] Some think the Indians here mentioned are the Ethiopians, who came to the assistance of Cleopatra, and are called Indians in the eighth Aeneid.

“—— *Omnis eo terrore Aegyptus, et Indi,*
“*Omnis Arabs, omnes vertebant terga Sabaci.*”

The trembling Indians, and Egyptians yield;
And soft Sabaeans quit the wat'ry field.

DRYDEN.

Others think he alludes to the Indians, who being moved by the great fame of the valour and moderation of Augustus sent ambassadors to him to desire his friendship; as we find in Suetonius: “*Qua virtutis moderationisque fama, Indos etiam ac Scythas, auditu modo cognitos, pellexit ad amicitiam suam populi: lique Romani ultro per legatos petendam.*” We find also in Florus, that after Augustus had

Salve, magna parens frugum, Saturnia tellus,
Magna virum: tibi res antiquae laudis et artis
Ingredior, sanctos ausus recludere fontes:

Ascraeumque

had subdued the people between the Euphrates and mount Taurus, those nations also who had not been subdued by arms, amongst whom he reckons the Indians, came to him of their own accord, bringing him presents, and desiring his friendship: "Omnibus ad occasum, et meridiem pacatis gentibus, ad septentrionem quoque duntaxat intra Rhenum atque Danubium; item ad orientem intra Taurum et Euphratem, illi quoque reliqui, qui immunes imperii erant, sentiebant tamen magnitudinem et victorem gentium Populum Romanum reverebantur. Nam et Scythae misere legatos, et Sarmatae amicitiam petentes. Seres etiam habitantesque sub ipso sole Indi, cum gemmis et margaritis, Elephantes quoque inter munerera trahentes, nihil magis quam longinquitatem viae imputabant, quam quadriennio impleverant: et tamen ipse hominum color ab alio venire caelo fatebatur." These things happened in the year of Rome 724, about the time that Virgil finished his Georgicks, as he himself testifies at the end of the fourth book:

"Haec super arborum cultu, pecorumque ca-
nebam,
Et super arboribus: Caesar dum magnus ad
altum
Fulminat Euphratem bello, victorque volentes
Per populos dat jura, viamque affectat olympo."

From what has been said, we may observe that *imbellem* in this place is not to be rendred *weak*, *effeminate*, or *unwarlike*, as it is generally translated: the meaning of the Poet being, that they came in a peaceable manner to Augustus, being *disarmed* by the glory of his name, and the fame of his great exploits.

The King's and the Cambridge manuscripts have *artibus* instead of *arcibus*. If this reading be admitted, we must render this passage, "dost avert the disarmed Indian by Roman arts;" that is, by power and government, which he

has told us, in the sixth Aeneid, are the proper arts of the Roman people:

"Excudent alii spirantia mollius aera,
Credo equidem: vivos ducent de marmore
vultus;
Orabunt causas melius; caelique meatus
Describent radio, et surgentia fidera dicent:
Tu regere imperio populos, Romane, memento:
Hae tibi erunt artes; pacisque imponere morem,
Parcere subjectis, et debellare superbos."

*Let others better mold the running mass
Of metals, and inform the breathing brass,
And soften into flesh a marble face:
Plead better at the bar; describe the skies,
And when the stars descend, and when they rise:
But, Rome, 'tis thine alone with awful sway,
To rule mankind; and make the world obey;
Disposing peace, and war, thy own majestic way.
To tame the proud, the fetter'd slave to free;
These are imperial arts, and worthy thee.*

DRYDEN.

173. *Salve, magna parens, &c.*] Pliny has concluded his Natural History, much after the same manner: "Ergo in toto orbe et quacunque caeli convexitas vergit, pulcherrima est omnium, rebusque merito principatum obtinens, Italia, rectrix parensque mundi altera, viris, foeminis, ducibus, militibus, servitiis, artium praestantia, ingeniorum claritatibus, jam situ ac salubritate caeli atque temperie, accessu cunctarum gentium facili, littoribus portuosus, benigno ventorum afflatu. Etenim contingit recurrentis positio in partem utilissimam, et inter ortus occasusque mediam, aquarum copia, nemorum salubritate, montium articulis, ferorum animalium innocentia, soli fertilitate, pabuli ubertate. Quicquid est quo carere vita non debeat, nusquam est praestantius: fruges, vinum, olea, vellera, lina, vestes, juvenci. Ne equos quidem in trigariis

Ascraeumque cano Romana per oppida carmen.
Nunc locus arborum ingeniis ; quae robora cuique,
Quis color, et quae fit rebus natura ferendis.

Difficiles

“ trigariis praeferrī ullos vernaculis animadverto.
“ Metallis auri, argenti, aeris, ferri, quamdiu
“ libuit exercere, nullis cessit. Et iis nunc in
“ se gravida pro omni dote varios succos, et
“ frugum pomorumque sapores fundit.”

176. *Ascraeum carmen.*] By *Ascraean Verse* he means, that he follows Hesiod, who was of Ascra in Boeotia, and wrote of husbandry in Greek verse.

177. *Nunc locus, &c.*] Here the Poet speaks of the different soils, which are proper for olives, vines, pasture, and corn.

“ Now is the time to speak of the nature of
“ the fields; what is the strength of each of
“ them, what their colour, and what they are
“ most disposed to produce. In the first place
“ stubborn lands, and unfruitful hills, where
“ the bushy fields abound with lean clay and
“ pebbles, rejoice in a wood of long lived Pal-
“ ladian olives. You may know this soil by
“ wild olives rising thick, and the fields being
“ strewed with wild berries. But the ground
“ which is fat, and rich with sweet moisture,
“ and the field which is full of grass, and
“ abounding with fertility, such as we are of-
“ ten wont to look down upon in the valley of
“ some hill, where rivers are melted down
“ from the tops of the rocks, and carry a rich
“ ooze along with them: and such as rises
“ gently to the south, and produces brakes,
“ detested by the crooked plough: such a soil
“ will in time produce strong vines, abounding
“ with juice: such a soil will be rich in clus-
“ ters, and wine, to be poured forth to the
“ gods in golden bowls, when the fat Tuscan
“ has blown his pipe at the altars, and we of-
“ fer the smoking entrails in bending chargers.
“ But if your design is to breed kine with
“ their calves, or lambs, or kids that burn the
“ trees; seek the forests and distant fields of
“ fat Tarentum, and such as unhappy Mantua

“ has lost, where snowy swans feed in the
“ grassy river. Here neither clear springs nor
“ grass will be wanting for the flocks: and
“ what the herds devour in a long day, the
“ cool dew will restore to you in a short night.
“ That soil generally which is black, and fat
“ under the piercing share, and that which is
“ naturally loose, such as we imitate by plow-
“ ing, is fittest for corn: from no plain will
“ you see the slow oxen draw more loaded
“ waggons home: that also from which the
“ angry plowman has removed a wood, and
“ felled the groves which have stood idle for
“ many years, and subverted the antient ha-
“ bitations of the birds from the very roots:
“ whilst they forsaking their nests fly aloft:
“ but as soon as the share has been used, the
“ rough field begins to shew its beauty. For
“ the hungry gravel of the hilly field will
“ scarce afford casia and rosemary for the
“ bees: nor the rough rotten stone, nor the
“ chalk which is hollowed by black snakes:
“ no soil is said to afford such sweet food, or
“ such crooked dens to serpents. That land,
“ which sends forth thin mists and flying va-
“ pours, and drinks in the moisture, and re-
“ turns it at pleasure, which always cloaths it-
“ self with green grass, and does not stain the
“ share with scurf and salt rust, will twist the
“ joyful vines about their elms: that land
“ abounds with oil: that land you will find by
“ experience to be good for cattle, and obe-
“ dient to the crooked share. Such a soil is
“ plowed about rich Capua, and the country
“ which lies near mount Vesuvius, and on the
“ banks of the Clanus, which does not spare
“ depopulated Acerrae.”

178. *Et.*] In one of the Arundelian ma-
nuscripts, and several of the old printed editions
it is *aut.*

Ferendis.] In one of the Arundelian manu-
scripts it is *creandis.*

Difficiles primum terrae, collesque maligni,
 Tenuis ubi argilla, et dumosis calculis arvis,
 Palladia gaudent sylva vivacis olivae
 Indicio est, tractu surgens oleaster eodem
 Plurimus, et strati baccis sylvestribus agri.
 At quae pinguis humus, dulcique uligine laeta,

Quique

179. *Difficiles primum terrae.*] The same soil does not agree with olives in all countries. Thus Pliny tells us, that a fat soil suits them in some places, and a gravelly soil in others: "Glareosum oleis solum aptissimum in Venafano, pinguisimum in Boetica." The soil where Virgil lived is damp, being subject to the inundations of the Po, and therefore he recommends the hilly and stony lands for the culture of olives. We find in Pliny, that the country about Larissa formerly abounded with olives, but that the land being chilled by the overflowing of a lake they were all lost: "In Thessalia circa Larissam emissio lacu frigidior facta ea regio est, oleaeque desierunt quae prius fuerant."

180. *Tenuis ubi argilla.*] May translates this, *where clay is scarce*: which is an error; for *tenuis* signifies *lean* or *hungry*. *Argilla* is not our common clay, but Potter's clay, which Columella observes is as hungry as sand: "Creta, qua utuntur figuli, quamque nonnulli argillam vocant, inimicissima est [viti]; nec minus jejuna fabulo."

181. *Palladia.*] Pallas or Minerva was said to be the discoverer of the olive-tree. See the note on ver. 18. of the first Georgick.

Vivacis.] We have seen, in the note on ver. 3. of this Georgick, that the olive is a slow grower, and therefore he here calls it long-lived.

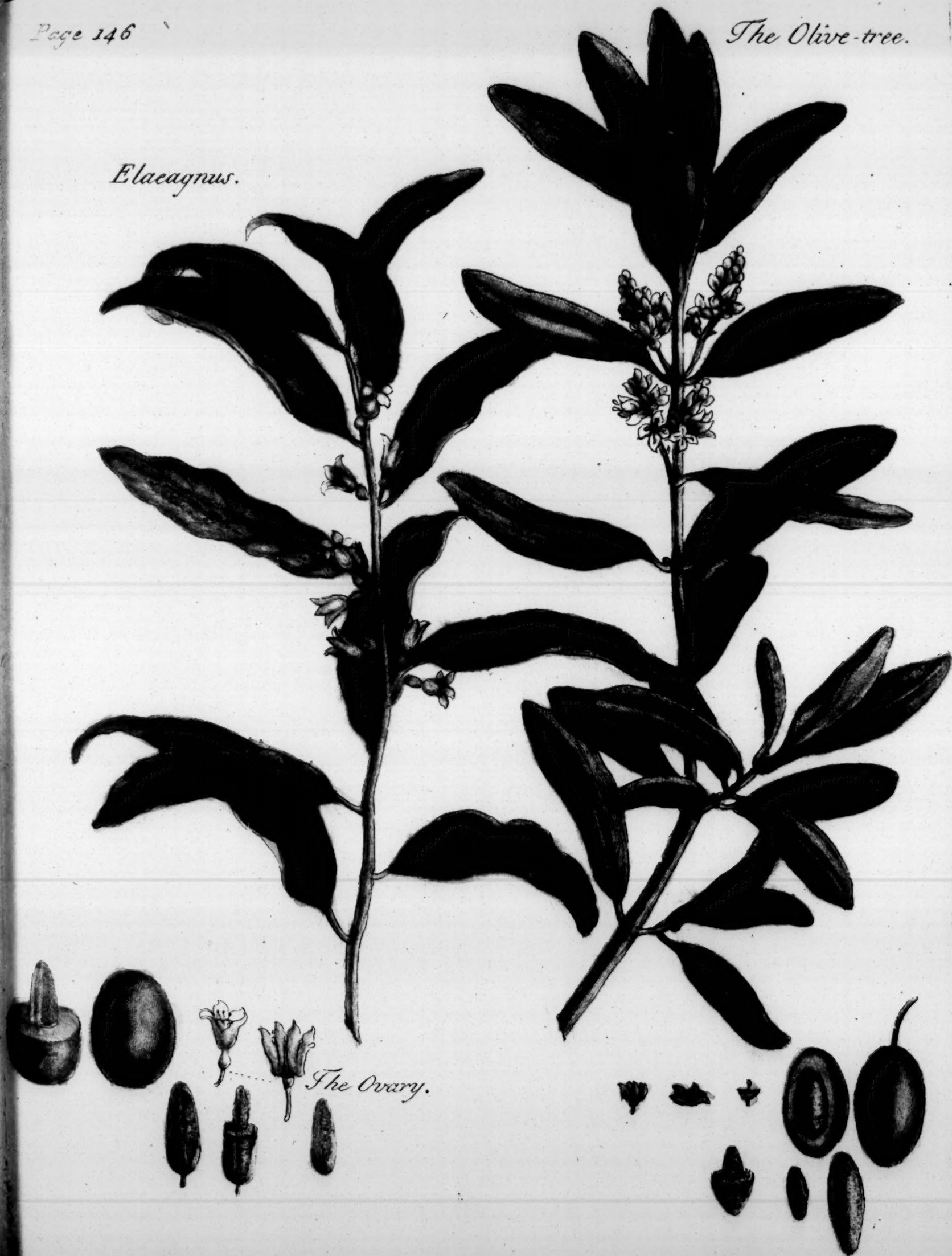
182. *Oleaster.*] This is a wild sort of olive, which seems to be different from the cultivated sort, only by its wildness, as crabs from apples. That plant, which is cultivated in our gardens under the name of *Oleaster*, is not an olive: Tournefort refers it to his genus of *Elaeagnus*. It grows in Syria, Aethiopia and mount Leba-

non, Clusius observed it in great plenty also near Guadix, a city in the kingdom of Granada, as also in the south of France and Germany. It is thought to be the Cappadocian Jujubs, which are mentioned by Pliny, amongst the coronary flowers: "Zizipha, quae et Cappadocia vocantur: his odoratus similisque olearum floribus." The flowers of the *Elaeagnus* are much like those of the olive; but the ovary of the *Elaeagnus* is placed below the petal, whereas that of the olive is contained within the petal. They are very sweet, and may be smelt at some distance.

183. *Plurimus.*] See the note on ver. 187. of the first Georgick.

184. *At quae pinguis humus, &c.*] Virgil here recommends a fat, moist, fruitful soil for vines, in which he is said to differ from the other writers of agriculture, who say that a very fruitful soil will generally make a bad vineyard. Celsus, as he is quoted by Columella, says the ground for a vineyard should be neither too loose nor too hard, but approaching to loose: neither poor nor very rich, but approaching to rich: neither plain nor steep, but a little rising: neither dry nor wet, but a little moist: "At si noto est eligendus vineis locus, et status caeli sicut censet verissime Celsus, optimum est solum, nec densum nimis, nec resolutum, soluto tamen propius: nec exile, nec laetissimum, proximum tamen uberi: nec campestre, nec praeceps, simile tamen edito campo: nec ficcum, nec uliginosum, modice tamen rosidum." We have almost the same words in Palladius; "Sed solum vineis ponendis nec spissum sit nimis, nec resolutum, propius tamen resolutum: nec exile, nec laetissimum, tamen laeto proximum: nec

Elaeagnus.



Quique frequens herbis, et fertilis ubere campus,
 Qualem saepe cava montis convalle solemus
 Despicere: huc summis liquuntur rupibus amnes,
 Felicemque trahunt limum: quique editus austro,
 Et filicem curvis invisam pascit aratris:
 Hic tibi praevalidas olim multoque fluentes
 Sufficiet Baccho vites: hic fertilis uvae,
 Hic laticis, qualem pateris libamus et auro,
 Inflavit cum pinguis ebur Tyrrhenus ad aras,

185

190

Lancibus

"nec campestre, nec praeceps, sed potius edito campo: nec siccum, nec uliginosum, modice tamen rosidum." These authors differ very little from Virgil. He recommends a loose soil; *rarissima quaeque Lyaeo*; they say it should be rather loose than hard: he recommends a rich soil; *fertilis ubere campus*; they say it should be rather rich than poor: he recommends a rising ground; *editus austro*; and so do they; he recommends a moist soil; they say it should not be dry. Besides Columella quotes Tremellius and Higinus, who agree with our Poet, in recommending the foot of a hill, which receives the soil from above, and vallies, which have received their soil from the overflowings of rivers: "Higinus quidem secutus Tremellium praecipue montium ima, quae a verticibus defluentem humum receperint, vel etiam valles, quae fluminum alluvie, et inundationibus concreverint, aptas esse vineis asseverat, me non dissentiente."

189. *Filicem*.] There are several sorts of *Filix* or *Fern*. I take that of which the Poet speaks to be our female Fern, or Brake, which covers most of the uncultivated, hilly grounds in Italy.

Masvicius has *filicem* for *felicem*, whether by design, or by an error of the Press, I am not sure. This reading however is not without

some foundation; for Columella says flints are beneficial to vines: "Est autem, ut mea fert opinio, vineis amicus etiam *flex*, cui superpositum est modicum terrenum, quia frigidus, et tenax humoris per ortum caniculae non patitur sitire radices." Palladius also uses almost the same words. And Mr Miller observes that, "the land which abounds with Fern is always very poor and unfit for vines: but the flinty rocks which abound in Chianti are always preferred, and the vines there produced are esteemed the best of Italy." But I take *filicem* to be the true reading, because it is in all the manuscripts I have seen or heard of; and because Pliny has it, when he quotes this very passage: "Virgilius et quae *filicem* ferat non improbat vitibus."

191. *Vites*.] In the King's manuscript it is *vires*.

192. *Pateris libamus et auro*.] It is agreed by the Grammarians, that *pateris et auro* is the same with *aureis pateris*.

193. *Pinguis Tyrrhenus*.] The antient Tuscans were famous for indulging their appetites, which made them generally fat; thus Catullus also calls them *obesus Etruscus*. Or perhaps he might allude to the bloated look of those, who piped at the altars, as we commonly observe of our trumpeters.

Lancibus et pandis fumantia reddimus exta.

Sin armenta magis studium vitulosque tueri,

195

Aut foetus ovium, aut urentes culta capellas:

Saltus et faturi petito longinqua Tarenti,

Et qualem infelix amisit Mantua campum,

Pascentem niveos herbofo flumine cycnos.

Non liquidi gregibus fontes, non gramina deerunt:

200

Et

194. *Pandis*.] Some interpret this *hollow*, others *bending*, which seems the more poetical expression: Thus Mr B — —

“ And massy chargers bending with their loads.”

In one of Dr Mead's manuscripts it is *patulis*, which word seems to have crept into the text from some marginal comment.

195. *Studium vitulosque*.] In one of Dr Mead's manuscripts it is *studium est vitulosque*.

196. *Urentes culta capellas*.] We find in Varro that the ancient Romans, when they let a farm, were accustomed to make an article, that the tenant should not breed kids, because they destroy the trees and bushes by browsing upon them: “ Nec multo aliter tuendum hoc pecus in pastu, atque ovillum, quod tamen habet sua propria quaedam, quod potius sylvestribus saltibus delectantur, quam pratis. Studiose enim de agrestibus fruticibus pascentur, atque in locis cultis virgulta carpunt: itaque a carpendo caprae nominatae. Ob hoc in lege locationis fundi excipi solet, ne colonus capra natum in fundo pascat: harum enim dentes inimici fationis.” This injurious biting of goats is also taken notice of by Mr Evelyn: “ Be sure to cut off such tender branches to the quick, which you find have been crompt by goats or any other cattle, who leave a drivel where they bite; which not only infects the branches, but sometimes endangers the whole; the reason is, for that the natural sap's recourse to the stem com-

municates the venom to all the rest, as the whole mass and habit of animal blood is by a gangreen, or venereal taint.”

197. *Tarenti*.] *Tarentum* is a city of *Magna Graecia*, part of the kingdom of Naples, famous for fine wooll, according to Pliny: “ *Lana autem laudatissima Apula, et quae in Italia Graeci pecoris appellatur, alibi Italica. — Circa Tarentum Canusiumque summam nobilitatem habent.*”

198. *Aut qualem infelix amisit Mantua campum*.] “ This line of Mr May's,

“ *Such fields as hapless Mantua has lost,*

“ has something very fine in it. The metre is extremely grave and solemn, as it is remarkably so in the original. There the verse complains, and every word seems to sigh.” Mr B — —.

Augustus Caesar had given the fields about Mantua and Cremona to his soldiers: and Virgil lost his farm with the rest of his neighbours; but he was afterwards restored to the possession of it, by the interest of his patron Maecenas; which is the subject of the first eclogue.

199. *Herbofo flumine*.] In one of Dr Mead's manuscripts, and in several of the old printed copies it is *herbofo* in *flumine*.

200. *Deerunt*.] So I read with Heinsius, and Masvicius. In the other editions it is *desunt*: but the other verbs in this sentence are in the future tense.

Et quantum longis carpent armenta diebus,
 Exigua tantum gelidus ros nocte reponet.
 Nigra fere, et presso pinguis sub vomere terra,
 Et cui putre solum, namque hoc imitatur arando,

Optima

201. *Quantum longis, &c.*] What the Poet here says of the prodigious growth of the grass in a night's time seems incredible: and yet we are informed by Varro, that Caesar Vopiscus affirmed, that at Rosea a vine-pole being stuck in the ground would be lost in the grass the next day: "Caesar Vopiscus Aedilicius, cau-

17. cap. 4.

203. *Nigra fere.*] Columella blames the antient writers of husbandry, for insisting upon a black or grey colour, as a sign of a rich land: "Plurimos antiquorum, qui de rusticis rebus scripserunt, memoria repeto, quasi confessa, nec dubia signa pinguis, ac frumentorum fertilis agri prodidisse, dulcedinem soli propriam herbarum et arborum proventum, nigrum colorem vel cinereum. De caeteris ambigo, de colore satis admirari non possum cum alios, tum Cornelium Celsum, non solum agricolationis, sed universae naturae prudentem virum, sic et sententia, et visu deerrasse, ut oculis ejus tot paludes, tot etiam campi salinarum non occurrerent, quibus fere contribuuntur praedicti colores. Nul- lum enim temere videmus locum, qui modo pigrum contineat humorem, non eundem vel nigri, vel cinerei coloris, nisi forte in eo fallor ipse, quod non putem aut in solo limosae paludis, et uliginis amarae, aut in maritimis areis salinarum gigni posse jacta frumenta: sed est manifestior hic antiquorum error, quam ut pluribus argumentis convincendus sit: non ergo color, tanquam certus autor, testis est bonitatis arborum." Virgil seems to have been aware of this objection, and therefore cautiously puts in *fere*. Mr Eve-

lyn however seems to recommend a black earth, and such as is here mentioned by the Poet: "The best is black, fat, yet porous, light, and sufficiently tenacious, without any mixture of sand or gravel, rising in pretty gross clods at the first breaking up of the plow; but with little labour and exposure falling to pieces, but not crumbling altogether into dust, which is the defect of a vicious sort. Of this excellent black mould (fit almost for any thing without much manure) there are three kinds, which differ in hue and goodness."

Presso pinguis sub vomere terra.] A rich land is universally allowed to be good for corn. Virgil here says the soil should be deep, so as to be fat, even below the share that makes a deep furrow; *presso sub vomere*. I take the epithet *presso* to allude to the custom of laying a weight on the head of the plough, to make the share enter deeper.

204. *Putre solum.*] *Putre* signifies rotten, crumbling, or loose. The Poet explains it here himself, and tells us it is such a soil, as we procure by plowing. Therefore in this place he recommends such a soil for corn as is in its own nature loose, and crumbling: because we endeavour to make other soils so by art. Agreeable to this Columella tells us, that such a soil, as is naturally loose, requires little labour of plowing: "Pastinationis expertes sunt exterarum gentium agricolae: quae tamen ipsa pene supervacua est iis locis, quibus solum putre, et per se resolutum est: namque hoc imitatur arando, ut ait Virgilius, quod etiam pastinando. Itaque Campania, quoniam vicinum ex nobis capere potest exemplum, non utitur hac molitione terrae, quia facilitas ejus soli minorem operam desiderat."

205. Non

Optima frumentis: non ullo ex aequore cernes

205

Plura domum tardis decedere plaustra juvencis:

Aut unde iratus sylvam devexit arator,

Et nemora evertit multos ignava per annos,

Antiquasque domos avium cum stirpibus imis

Eruit: illae altum nidis petiere relictis:

210

At

205. *Non ullo.*] In the Cambridge manuscript it is *non nullo*, which is manifestly an error of the transcriber.

206. *Decedere.*] In one of Dr Mead's manuscripts it is *descendere*.

207. *Iratus.*] This epithet seems to be added, to express the anger or impatience of the plowman, who sees his land overgrown with wood, which otherwise might bear good crops of corn.

Devexit.] It is *dejecit*, in the Medicean manuscript, according to Pierius.

209. *Antiquasque domos avium, &c.*] "I understand this place, says Mr B —, in a manner different from Ruæus, and others, who interpret *stirpibus imis*, the roots of the trees. These are connected to *domos avium*, and consequently, according to Virgil's clear way of writing, must relate to the birds; besides, if they related to the roots of the trees, it would be an useless tautology; for, that the roots were grubbed up, is said before, *nemora evertit*. And again, *cum stirpibus imis* is the best expression possible to describe where the birds young ones were lodged; for it is well known, that by getting down into the bottoms of decayed trees, several sorts of birds preserve their brood. I translate *altum*, the top of the tree, and not the air, because, in fact, when hollow old trees are felled, in which birds have young ones, they always keep hovering about the top, and making a lamentable noise for several days together." According to this interpretation, he translates the passage thus:

" — Down with the sounding wood
" The birds old mansions fell, and hidden brood;
" They from their nests flew upwards to the
" head,
" Long hover'd round, and piteous outcry made."

According to the common interpretation of *stirpibus imis*, Virgil is not made guilty of tautology: for *nemora evertit* does not necessarily signify grubbed up the groves, but may be interpreted felled the groves. *Evertit* is rendered to fell, in the first Georgick, by Mr B — himself:

" Aut tempestivam sylvis evertere pinum;"

which he thus translates;

" And timely on the mountain fell the fir."

Therefore the Poet has not expressly said that the groves are grubbed up, till he mentions *cum stirpibus imis*. *Altum*, I believe, is never used for the top of a tree, especially after it has been felled.

Manilius's description of the felling of woods is not very unlike that of our Poet:

" — Ruit ecce nemus, saltusque vetusti
" Procumbunt, solemque novum, nova sidera
" cernunt.
" Pellitur omne loco volucrum genus, atque
" ferarum,
" Antiquasque domos, et nota cubilia linquunt."

211. At

At rudis enituit impulso vomere campus.

Nam

211. *At rudis enituit, &c.*] In the King's manuscript is *aut*; and in one of Dr Mead's it is *et*: but in the other manuscripts, and in most of the printed editions it is *at*. Mr B — makes the period to end at *relictis*; and takes the description of an unfit soil for corn to begin with this line, which he translates thus:

" But where the plough is urg'd on rubble
" ground,
" Nothing, but whitening furrows, will be
" found.

" This, says he, is another of those passages
" which all the Commentators have misunder-
" stood, more or less, for want of some know-
" ledge of country affairs. Ruæus, according
" to his usual custom, only abstracts Pontanus.
" Virgil speaks here of three sorts of soil, two
" of which are fit for corn, the other not.
" The first he describes thus; a loose soil
" which looks dark and fat, when turned up
" with the plough. *Nigra fere, &c.* The se-
" cond is forest, or coppice ground. *Aut unde*
" *iratus sylvam, &c.* The third he describes in
" a very poetical manner, by the different ef-
" fect the plough has upon it. *At rudis eni-*
" *tuit, &c.* The loose rich ground, first men-
" tioned, looks dark, and fat, even below the
" piercing of the share, but the hard rubbly
" field, quite contrary, is all white and shin-
" ing, *impulso vomere*, because the plough must
" be drove into it; such ground not being to
" be plowed, but by putting weight upon
" the head of the beam." I believe Mr B —
mistakes in translating *rudis campus*, rubble
ground; for *rudis* does not signify any parti-
cular sort of soil, but only that which has not
yet been cultivated. Thus Columella: " Sed
" nunc potius uberius foli meminimus, cu-
" jus demonstranda est duplex ratio, *culti et*
" *sylvestris*: de *sylvestri* regione in arborum
" formam redigenda prius dicemus. — In-
" cultum igitur locum consideremus. — Sed
" jam expediendi *rudis* agri rationem sequitur
" cultorum novalium cura." Here *sylvestris*,
incultus, and *rudis* are used as synonymous
terms, to express a field that has never been
plowed for corn: as *rudis*, applied to a person,

signifies one who has had no education; whence
erudire signifies to *instruct*, or *educate*, that is
to take away *rudeness*, or *roughness*; and *eru-*
ditus signifies a *well educated*, or *learned* person,
whose mind is not uncultivated. *Enituit*, which
Mr B — takes to mean the *whitening* of the
furrows, signifies to *shine*, or *look beautiful*.
This verb, I think is used but once more by
our Poet, in all his works. It is in the seventh
Aeneid, where he describes Aeneas going forth
to hunt with Dido, and compares him to A-
pollo, for the splendor of his dress, and beauty
of his person:

" — Ipse ante alios pulcherrimus omnes
" Infert se socium Aeneas, atque agmina jungit.
" Qualis, ubi hybernæ Lyciam, Xanthique
" fluenta
" Deserit, ac Delum maternam invisit Apollo,
" Instauratque choras, mixtique altaria circum
" Cretesque Dryopesque fremunt, piæque Aga-
" thyrsi:
" Ipse jugis Cynthi graditur, mollique fluentem
" Fronde premit crinem fingens, atque implicat
" auro:
" Tela sonant humeris. Haud illo seignior ibat:
" Aeneas tantum egregio decus enitet ore."

But far above the rest in beauty shines
The great Aeneas, when the troop he joins:
Like fair Apollo, when he leaves the frost
Of wintry Xanthus, and the Lycian coast;
When to his native Delos he resorts,
Ordains the dances, and renews the sports:
Where painted Scythians, mixt with Cretan bands,
Before the joyful altars join their hands.
Himself, on Cynthus walking, sees below
The merry madness of the sacred show.
Green wreaths of bays his length of hair inclose,
A golden fillet binds his awful brows:
His quiver sounds. Not less the Prince is seen
In manly presence, or in lofty mien.

DRYDEN.

Enituit therefore is used by the Poet to express,
that when a wood has been grubbed up, the rude
uncultivated land, where it stood, appears in
full beauty after it has been plowed.

212. Nam

Nam jejuna quidem clivosi glareae ruris

Vix humiles apibus casias, roremque ministrat:

Et

212. *Nam jejuna quidem, &c.*] Here he begins to speak of the hungry foil, which abounds with gravel, rotten stone, or chalk.

213. *Casias.*] The *κασία* of the Greek writers is not the plant of which Virgil speaks in this place. Theophrastus, in the fourth chapter of the ninth book of his History of Plants, mentions it along with myrrh, frankincense, and cinnamon, and says they all come from Arabia: *Γίνεται μὲν ἐν ὁ λιθάνος, καὶ ἡ σμύρνα, καὶ ἡ Κασία, καὶ ἔτι τὸ κινάμωμον, ἐν τῇ τῶν Ἀράβων χώρα μέσῃ.* In the fifth chapter he seems to describe it as a sort of cinnamon, or a plant not very unlike it: *Περὶ δὲ κινάμωμου καὶ Κασίας ταῦτα λέγουσι. θάμνος μὲν ἀμφοτέρω τούτῳ εἶναι ἔμεγας, ἀλλ' ἡλίκευ ἄγρ' πολυκλάδους δὲ καὶ ξυλόδους.* Pliny has translated great part of what Theophrastus has said in this chapter, in the nineteenth chapter of his twelfth book. In the seventh chapter, Theophrastus mentions it amongst the spices, which are used to perfume ointments: *Τὰ δὲ ἄλλα πάντα τὰ ἐν οὐμα οἷς πρὸς τὰ ἄρώματα χερῶνται, τὰ μὲν ἐξ ἰνδῶν κομίζονται. κακείθεν ἐπὶ θάλατταν καταπέμπεται τὰ δὲ ἐξ Ἀραβίας οἷον πρὸς τῷ κινάμωμῳ, καὶ τῇ Κασίᾳ. — οἷς μὲν ἐν εἰς τὰ ἄρώματα χερῶνται, σχεδὸν τὰδε εἰσι Κασία, κινάμωμον, &c.* The *Casia*, of which Theophrastus speaks in these places, is an aromatick bark, not much unlike cinnamon, and may therefore not improbably be that which we call *Cassia lignea*. It is of this bark, which Virgil speaks in ver. 466. of this Georgick:

“Nec Casia liquidi corrumpitur usus olivi.”

Columella speaks of it amongst other exoticks, which had lately been introduced into the Roman gardens; “*Myfiam Lybiamque largis aiunt abundare frumentis, nec tamen Apulos, Campanosque agros opimis defici segetibus. Tmolon et Corycion florere croco. Judaeam et Arabiam pretiosis odoribus illustrem haberi, sed nec nostram civitatem praedictis egere stirpibus, quippe cum pluribus*

“*locis urbis, jam Cassiam frondentem conspiciamus, jam thuream plantam, florentesque hortos myrrha et croco.*” Therefore it could not be so common, if at all known, in Italy, in Virgil’s time, as he seems to make it in all the passages, where he mentions it, except that just now quoted. In the second Eclogue Alexis the shepherd makes a nosegay of Casia, with lilies, violets, poppies, daffodils, dill, hyacinths, and marigolds, which are all common herbs or flowers; and it is there expressly mentioned as a sweet herb:

“ — — — Tibi lilia plenis
“ *Ecce ferunt nymphae calathis: tibi candida Naïs*
“ *Pallentes violas et summa papavera carpens,*
“ *Narcissum et florem jungit bene olentis anethi.*
“ *Tum Casia, atque aliis intexens suavis herbis,*
“ *Mollia luteola pingit vaccinia caltha.*”

In the fourth Georgick, it is mentioned with wild thyme and favory, both common plants:

“ *Haec circum Casiae virides, et olentia late*
“ *Serpylla, et graviter spirantis copia thymbrae*
“ *Floreat:—*”

and afterwards it is mentioned along with thyme:

“ — — — — — Ramea costis
“ *Subjiciunt fragmenta, thymum, Cassiasque re-*
“ *centes.*”

In the passage now under our consideration, it seems to be mentioned as a vulgar herb. For otherwise the Poet, speaking of a hungry gravelly foil, would hardly have said, that it was so far from being fit for corn, that it can hardly afford a little *Casia* for the bees. Had he meant the aromatic Casia, he would never have let slip such an opportunity of telling us the advantages of such a foil: that tho’ indeed it was not fit for corn, yet it might glory in producing the sweet Casia of Arabia, and perfuming the air of Italy with Panchaeian odours. The Casia therefore here spoken of must be some common well known

Et tophus scaber, et nigris exesa chelydriis

Creta :

known herb. Nor is it at all to be wondered at, that the Poet should speak of two different things under the same name. We have seen already, that there are both trees and herbs called *lotus* and *acanthus*. The Romans frequently made use of Greek names, to express different plants, which were common in their own country, and afterwards confounded the descriptions of both together. It may not be amiss also to observe that we have a spice, and also a common flower, both which we call cloves; and that we have a common herb in our gardens, which we call balm of Gilead; tho' very different from the tree, which affords that precious balsam. It has been supposed by some that our Lavender is the *Casia*, which Virgil means in this place: but on diligently comparing Theophrastus, Pliny, and Dioscorides, it will appear to be a very different plant. Pliny tells us, that the coronary *Casia* is the same with what the Greeks call *Cneoron*: "Sunt et alia genera non minibus Graecis indicanda, quia nostris majore ex parte hujus nomenclaturae defuit cura. Et pleraque eorum in exteris terris nascuntur, nobis tamen confectanda, quoniam de natura sermo, non de Italia est: Ergo in coronamenta folio venere melothron, spireon, trigonon, *cneoron*, quod *casiam* Hyginus vocat." This therefore is the *casia*, which he mentions a little afterwards, in the twelfth chapter of the ninth book, as good for bees: "Verum hortis coronamentisque maxime alvearia et apes conveniunt, res praecipui quaestus compendiique cum favit. Harum ergo causa oportet serere thymum, apiastrum, rosam, violas, lilium, cytisum, fabam, ervilium, cunilam, papaver, conyzam, *casiam*, melilotum, melissophyllum, cerinthen." In the twenty-first chapter of the thirteenth book he tells us, that the *Thymelaea*, which bears the *granum Gnidium*, is called also *cneoron*; and describes it to have leaves like the wild olive, but narrower, and of a gummy taste: "Et in quo nascitur *granum Gnidium*, quod aliqui linum vocant; fruticem vero *thymelaeam*, alii *chamelaeam*, alii *pyros achnen*, alii *cnestron*, alii *cneoron*. Est similis oleastro, foliis angustioribus, gummosis, si mordeantur, myrti magnitudine, semine, colore, et specie farris, ad medicinae tantum usum." Dioscorides, in his chapter about *Thymelaea*, tells us expressly that the leaves of that plant, which, he says also, bears *granum gnidium*, are peculiarly called *cneoron*:

Ἐκ ταύτης ὁ κνίδειος κόκκος καρπὸς ὢν συλλέγεται. — τὰ δὲ φύλλα ἄπερ ἰδίως καλεῖται Κνέωρον, συλλέγειν δεῖ περὶ τὸν πυραμυτὸν καὶ ἀποτίθεσθαι ξηρὰντας ἐν σκιᾷ. Theophrastus makes no mention at all of *thymelaea*, and seems not to have known the plant which affords the *granum gnidium*. But in the second chapter of his sixth book he mentions two sorts of *cneoron*, black and white; the white one, he says, has leaves something like an olive; which agrees with what Pliny has said of the *thymelaea*. Therefore it is scarce to be doubted, that the white *cneoron* of Theophrastus is the same plant with the *thymelaea* of Pliny and Dioscorides, and consequently the *cneoron*, which, according to Pliny, was called *casia*: and hence we may conclude that the herb *Casia* of Virgil is the *cneoron*, or *thymelaea*, which bears the *granum gnidium*. The plant from which we have the *grana gnidia*, or *cnidia* is the *Thymelaea lini folio* C. B. and is called by Gerard *spurge flax*, or *mountain widow-waile*; and grows in rough mountains, and uncultivated places, in the warmer climates; and may therefore very well be taken for Virgil's *Casia*. The Germans have their *grana cnidia* from the *Mexereon*, which is a species of *Thymelaea*. I have not seen the *Thymelaea* in any of our gardens.

Rorem.] Dryden takes *rorem* to mean dew:

"The coarse lean gravel, on the mountain sides,
Scarce dewy bev'rage for the bees provides."

But it is more probable that Virgil means the Rosemary, or *Ros marinus*, so called, because it was used in sprinkling, as we read in the scriptures of hyssop, and grew in places near the sea coast. The prose authors generally write the name of this plant in one word, *rosmarinus*, or *rosmarinum*: but the Poets commonly divide it. Thus Horace:

" — Te nihil attinet
Tentare multa caede bidentium
Parvos coronantem *marino*
Rore deos, fragilique myrto:

and Ovid; who calls it *ros maris*:

" — Cultus quoque quantus in illis
Esse potest membris, ut sit coma pectine laevis:
Ut modo *rora maris*, modo se violave rosae
Implicet.

214. *Tophus scaber*.] I take this to be what we call rotten stone. Pliny says it is of a crumbling

Creta : negant alios aequae serpentibus agros

215

Dulcem ferre cibum, et curvas praebere latebras.

Quae tenuem exhalat nebulam, fumosque volucres,

Et bibit humorem, et, cum vult, ex se ipsa remittit,

Quaeque suo viridi semper se gramine vestit,

Nec scabie et falsa laedit rubigine ferrum ;

220

Illa tibi laetis intexet vitibus ulmos :

Illa ferax oleo est : illam experiere colendo,

Et facilem pecori, et patientem vomeris unci.

Talem dives arat Capua, et vicina Vesevo

Ora jugo, et vacuis Clanius non aequus Acerris.

225

Nunc,

crumbling nature : " Nam *tophus scaber natura*
" *friabilis* expetitur quoque ab autoribus."

216. *Latebras.*] In the King's manuscript it is *tenebras.*

217. *Quae tenuem exhalat nebulam, &c.*] The soil, which the Poet here describes in the last place, we are told is fit for all the before-mentioned purposes: for vines, olives, cattle, and corn.

218. *Et bibit.*] In one of Dr Mead's manuscripts it is *quae bibit.*

219. *Quaeque suo viridi, &c.*] Pierius observes, that in the most antient Roman manuscript this verse runs thus:

" Quaeque suo semper viridi se gramine vestit."

220. *Nec.*] In one of Dr Mead's manuscripts it is *haec*, which must be an error of the transcriber.

221. *Illa tibi laetis.*] In one of Dr Mead's manuscripts it is *Illa tibi in laetis.*

222. *Oleo.*] So I read it with Heinsius: and so Pierius found it in the most antient Roman manuscript, and in the Medicean, and another

very antient one. The common reading is *oleae.*

224. *Capua.*] The capital city of Campania.

Vesevo.] " Servius is mistaken, when he affirms, that *Vesuvus* is a mountain of Liguria, under the Alps: for that is called *Vesulus*, and is mentioned by Virgil in another place: "*Vesulus quem pinifer affert.* But the *Vesuvus*, of which Virgil speaks in this place, is a mountain of Campania, called also *Vesuvius* and *Vesuius.*" Pierius.

225. *Ora.*] Aulus Gellius tells us, that he had met with an account, that Virgil wrote at first *vicina Vesevo nola jugo*, but that being afterwards not permitted, by the people of that city, to bring down some water to his neighbouring farm, he altered *nola* to *ora*. Aulus Gellius seems to give no great credit to this old story.

Vacuis Clanius non aequus Acerris.] *Acerrae* is the name of a very antient city of Campania, which was almost depopulated by the frequent inundations of the river Clanius.

226. *Nunc,*

Nunc, quo quamque modo possis cognoscere, dicam.

Rara fit, an supra morem si densa requiras,

Altera frumentis quoniam favet, altera Baccho,

Densa magis Cereri, rarissima quaeque Lyaeo,

Ante locum capies oculis, alteque jubebis

230

In solido puteum demitti, omnemque repones

Rursus

226. *Nunc, quo quamque modo, &c.*] The Poet having, in the preceding paragraph, informed us of the benefits and disadvantages of the several sorts of soil, he now proceeds to instruct us how we may be able to distinguish each of them.

"Now will I tell by what means you may distinguish each sort of soil. If you desire to know whether it is loose or hard, because one is good for corn, the other for vines, the hard to be chosen by Ceres, and the most loose by Bacchus; first choose out a place, and then order a pit to be digged where the ground is solid, then throw in all the earth again, and tread it well down. If it does not fill the pit, the soil is loose, and will abundantly supply the cattle, and fruitful vines. But if it refuses to go into its place again, and rises above the pit that has been filled up, the soil is thick: then expect sluggish clods and stiff ridges, and plow up the earth with strong bullocks. But the salt earth, and that which is accounted bitter, which is unfit for corn, and is not meliorated by plowing, and does not preserve the sort of grape; nor the true names of apples, may be known by the following experiment. Take close-woven baskets and the strainers of the wine-presses from the smoaking roofs. Throw some of this bad soil into them, with sweet spring water, tread them well together; and all the water will strain out, and large drops will pass thro' the twigs. Then the taste will plainly discover itself, and the bitterness will distort the countenances of those who taste it. The fat soil also may be known by this means; it never crumbles, when it is squeezed by the hand, but sticks

to the fingers like pitch. The moist soil produces rank grass, and is itself too luxuriant; oh! let not mine be too fruitful, lest it shew itself too strong with early corn. The heavy and the light soil discover themselves evidently by their weight. It is easy to distinguish the black by the sight, and what colour is in each. But it is hard to discover the pernicious cold: only pitch trees, and yews, or black ivy sometimes are an indication of it."

227. *Rara densa.*] Mr B—— translates these words *light* and *heavy*: but of these the Poet speaks afterwards. Julius Graecinus, as I find him quoted by Columella, sufficiently explains what is the true meaning of them. *Densa* signifies such a soil, as will not easily admit the rain, is easily crackt, and apt to gape, and so let in the sun to the roots of the vines, and in a manner to strangle the young plants. This therefore must be a hard or stiff soil. *Rara*, says he, lets the showers quite thro', and is apt to be dried up with the sun. Therefore this must be a loose soil. "Perdensam humum caelestes aquas non fore, nec facile perflari, facillime perrumpi, et praebere rimas, quibus sol ad radices stirpium penetret: eademque velut conclausta, et coarctata semina comprimere, atque strangulare. Raram supra modum velut per infundibulum transmittere imbres, et sole ac vento penitus ficcari, atque exarescere."

230. *Jubebis.*] Pierius says it is *videbis* in the Medicean manuscript. I find the same reading in the old Nuremberg edition.

231. *In solido.*] The Poet says you should dig in a solid place; for if it was hollow, the experiment would be to no purpose.

Rursus humum, et pedibus summas aequabis arenas.

Si deerunt, rarum, pecorique et vitibus almis

Aptius uber erit. Sin in sua posse negabunt

Ire loca, et scrobibus superabit terra repletis,

235

Spissus ager: glebas cunctantes, crassaque terga

Expecta, et validas terram proscinde juvencis.

Salsa autem tellus, et quae perhibetur amara,

Frugibus infelix: ea nec mansuescit arando,

Nec Baccho genus, aut pomis sua nomina servat:

240

Tale dabit specimen: tu spisso vimine qualos,

Colaue praelorum fumosis deripe tectis.

Huc ager ille malus, dulcesque a fontibus undae

Ad plenum calcentur: aqua eluctabitur omnis

Scilicet, et grandes ibunt per vimina guttae.

245

At sapor indicium faciet manifestus, et ora

Tristia tentantum sensu torquebit amaror.

Pinguis

233. *Deerunt.*] It is *deerint* in one of Dr Mead's manuscripts; and *deerit* in the old Nurenberg edition: but *deerunt* is the most received reading, as Pierius found it in the Medicean and other antient manuscripts, and as I have found it in all the manuscripts which I have collated.

237. *Validis terram proscinde juvencis.*] He mentions the strength of the bullocks, to signify that this soil must be plowed deep. Thus we have in the first Georgick, *fortes invertant tauri*, in the same sense.

241. *Tu spisso vimine qualos.*] In one of Dr Mead's manuscripts it is *tum spisso*, &c. Pierius says it is *spissos vimine qualos*, in the Lom-

bard manuscript; but he prefers *spisso vimine*, as it is in the Medicean, and other copies.

246. *At.*] In one of Dr Mead's manuscripts it is *sat*.

247. *Sensu torquebit amaror.*] In one of the Arundelian manuscripts it is *sensum torquebit amaror*, where *sensum* seems to be an error of the transcriber for *sensu*.

"*Amaror* is the style of Lucretius, and the true reading; tho' many read *amaro*, making it agree with *sensu*." *Servius*.

"Tho' *Servius*, and some others affirm *amaror* to be the true reading, and taken from Lucretius,

" Cum

Pinguis item quae sit tellus, hoc denique pacto
Discimus: haud unquam manibus jactata fatiscit,
Sed picis in morem ad digitos lentescit habendo.
Humida majores herbas alit, ipsaque justo
Laetior: ah nimium ne sit mihi fertilis illa,
Neu se praevalidam primis ostendat aristis!
Quae gravis est, ipso tacitam se pondere prodit:

250

Quaeque

"Cum tuimur misceri absinthia tangit amaror:

"and tho' Aulus Gellius has collected the testimonia of some very ancient manuscripts, to support this reading; yet *amaro* is not amiss, as we find it in the most antient Roman manuscript. For *sapor* may be the nominative case both to *faciet* and *torquebit*. In the Lombard and Medicean manuscripts it was written *amaro*, but *r* has been added with another hand and ink." Pierius.

The passage of Aulus Gellius, to which Pierius alludes, is the twenty-first chapter of the first book, where he tells us, that Higinus affirmed it was *amaror* in the very book, which belonged to the house and family of Virgil himself; and that learned Critic is of opinion that the sense is better so, than if we read *amaro* with Pierius: "Versus istos ex Georgicis Virgillii plerique omnes sic legunt:

"At *sapor* indicium faciet manifestus: et ora
Tristia tentantum sensu torquebit *amaro*."

"Higinus autem non hercle ignobilis grammaticus, in commentariis, quae in Virgilium fecit, confirmat et perseverat non hoc a Virgilio relictum: sed quod ipse invenerit in libro, qui fuerat ex domo atque familia Virgillii,

"— — — — et ora

"Tristia tentantum sensu torquebit amaror."

"neque id soli Higinio, sed doctis quibusdam etiam viris complacitum. Quoniam videtur

"absurde dici: *sapor sensu amaro torquet*: quum ipse, inquit, *sapor sensus* sit, non alium in semetipso sensum habeat: ac inde sit quasi dicatur, *sensus sensu amaro torquet*. Sed enim quum Favorinus Higinii commentarium legisset: atque ei statim displicita esset insolentia et insuavitas illius, *sensu torquebit amaro*: risit, et, Jovem lapidem, inquit, quod sanctissimum jusjurandum est habitum, paratus sum ego jurare Virgilium hoc nunquam scripsisse. Sed Higinum ego dicere verum arbitror. Non enim primus finxit hoc verbum Virgilius insolenter: sed in carminibus Lucretii inventum est: nec est aspernatus auctoritatem poetæ ingenio et facundia præcellentis. Verba ex quarto Lucretii hæc sunt,

"— — — — Dilutaque contra

"Quum tuimur misceri absinthia, tangit amaror."

"Non verba autem sola, sed versus prope totos et locos quoque Lucretii plurimos sectatum esse Virgilium videmus."

It is *amaro* in the King's, the Bodleian, and in one of the Arundelian manuscripts.

253. *Neu*.] It is *nec* in the Roman, the Medicean, and some other manuscripts, and *ne* in others, according to Pierius. I find *nec* in one of the Arundelian, and one of Dr Mead's manuscripts. In the other Arundelian it is *heu*, which, I suppose, is an error of the transcriber, for *neu*.

254. *Prodit*.] The King's manuscript, and La Cerda have *promit*.

256. Et

Quaeque levis. Promptum est oculis praediscere nigram, 255

Et quis cui color. At sceleratum exquirere frigus

Difficile est: piceae tantum, taxique nocentes

Interdum, aut hederæ pandunt vestigia nigrae.

His animadversis, terram multo ante memento

Excoquere,

256. *Et quis cui color. At sceleratum.*] So I read with Heinſius, Schrevelius, Maſvicius, and others. Pierius ſays it is "*et quis cuique color. ſcleratum*;" in ſome very antient manuſcripts, and *et quis cuique color at* in the Medicean. In one of Dr Mead's manuſcripts it is *et quis cuique color. ſcleratum*, in the other, *et quis cuique color. at ſcleratum*. Servius approves of the common reading, which is *et quiſquis color. at ſcleratum*.

257. *Piceae.*] The *Picea* is our common Firr or Pitch-tree, or Spruce-Firr.

Taxique nocentes.] The berries of the Yew are ſaid by Pliny to be poiſonous: "Lethale quippe baccis, in Hiſpania praecipue, venenum ineſt." Julius Caefar alſo tells us that Cativulcus poiſoned himſelf with yew: "Cativulcus rex dimidiaſ partis Eburonum, qui una cum Ambiorige conſilium inierat, aetate jam conſectus, quum laborem aut belli aut fugae ferre non poſſet, omnibus precibus deſtatus Ambiorigem, qui ejus conſilii auctor fuiſſet, *taxo*, cujus magna in Gallia Germania copia eſt, ſe exanimavit." The leaves alſo are ſaid by the antients to be deſtructive to horſes, which we find to be true in England. The berries have been eaten by myſelf and many others with impunity: but this may be owing to the difference of climate; for Dioſcorides, who ſays it is not alike poiſonous in all places, affirms that the berries are poiſonous in Italy, and the ſhade hurtful in Narbonne. Perhaps the ſpecies may be different; for there is mention of a ſort of yew in the Piſa garden, which is more buſhy than the common, and has leaves more like a firr, and ſends forth ſuch a poiſonous ſmell, when it is clipped, that the gardeners cannot work at it above half an hour at a time.

258. *Hederæ nigrae.*] The berries of our common ivy are black, when ripe, and therefore we may ſuppoſe it to be the ivy here ſpoken of. There is a white ivy mentioned in the ſeventh Eclogue:

"Candidior cyncis, hederæ formoſior alba."

We find mention of it alſo in Theophræſtus, Pliny, and Dioſcorides: but we are not now acquainted with any ſuch plant.

259. *His animadverſis, &c.*] Having explained the ſeveral ſorts of ſoil, he proceeds to give ſome inſtructions concerning the planting of vines: and ſpeaks of the trenches, which are to be made, to receive the plants out of the nurſery; of taking care that the nurſery and the vineyard ſhould have a like ſoil; and that the plants ſhould be ſet with the ſame aſpect, which they had in the nurſery.

"Having well conſidered theſe rules, remember to prepare the earth a long while before-hand, and to cut the great hills with trenches: and to turn up the clods to the northern wind, before you plant the joyful vines: thoſe fields are beſt which have a looſe ſoil? this is procured by winds, and cold froſts, and by looſening and digging the ground deep. But thoſe who are completely careful, chooſe out the ſame ſort of ſoil to plant the young cuttings of their trees; and to remove them into afterwards; that the ſlips may not think their new mother ſtrange. They alſo mark the aſpect on the bark, that every ſlip may ſtand the ſame way, that it may ſtill have the ſame poſition, with regard

"to

Excoquere, et magnos scrobibus concidere montes:

260

Ante supinatas aquiloni ostendere glebas,

Quam laetum infodias vitis genus: optima putri

Arva solo: id venti curant, gelidaeque pruinae,

Et labefacta movens robustus jugera fossor.

At si quos haud ulla viros vigilantia fugit;

265

Ante locum similem exquirunt, ubi prima paretur

Arboribus

"to south and north: such is the force of
"custom in tender years."

Multo ante.] This is the very expression of Theophrastus, who says that "the trenches must be made a long while before-hand and digged deep: *Τοὺς δὲ γυροὺς προσορύττειν ὡς πλείου χρόνου καὶ βαθυτέρους δεῖ.*" In another place he says it should be a year before-hand, with which the other writers agree, who mention any determinate time. Thus Columella: "Sed et scrobes et sulci plurimum profunt, si in locis temperatis, in quibus aestas non est perfervida, ante annum fiant, quam vineta conferantur." Virgil seems to express that it should be done a year before-hand; for he says the trenches should be exposed to the north wind and frosts, that is, should lie at least a whole winter. *Excoquere* seems to express its lying a whole summer. *Coquere* signifies to bake the earth with the sun, in the first Georgick:

"Pulverulenta coquat maturis solibus aestas."

Mr Evelyn says "the longer you expose the mould, and leave the receptacles open (were it for two whole winters) it soon would recompense your expectation."

260. *Magnos scrobibus concidere montes.*] I can hardly forbear thinking that Virgil wrote *magnis*, which will make the sense be to cut the hills with great trenches, and agrees with Theophrastus, whose very words Virgil has almost transcribed, as was observed in the preceding note. But I propose this only as a conjecture,

for it is *magnos* in all the copies that I have seen.

Pierius says, it is *circundare* in the Roman manuscript, instead of *concidere*; and that *et* is left out in the Medicean copy; which, in truth is not very unlike Virgil's style:

"——— Terram multo ante memento
"Excoquere: magnos scrobibus concidere montes:
"Ante supinatas aquiloni ostendere glebas
"Quam laetum infodias vitis genus:"

without any conjunction copulative.

263. *Gelidaeque.*] In one of the Arundelian manuscripts it is *gelidaeve*; but I take *gelidaeque* to be the true reading.

264. *Robustus.* I have more than once observed already, that when Virgil speaks of making deep furrows, he expresses it by saying the bullocks must be strong: so here he expresses the depth of the trenches by saying the labourer must be strong.

266. *Prima paretur arboribus seges.*] By *prima seges* he means the *seminarium*, or nursery, where the cuttings of the vines are first planted. Dr Trapp interprets *seges*, those plants which spring from seed; but vines are seldom, if ever, propagated by seed. *Seget* is sometimes used by Virgil for a crop, thus we have *lini seget* for a crop of flax: but he uses it often also for the field itself; as in ver. 47. of the first Georgick:

"Illa

Arboribus seges, et quo mox digesta feratur :

Mutatam ignorent subito ne semina matrem.

Quin etiam caeli regionem in cortice signant :

Ut, quo quaeque modo steterit, qua parte calores

270

Austrinos

" Illa seges demum votis respondet avari
" Agricolae, bis quae solem, bis frigora sensit :"

where *seges* cannot signify the *crop*, for it would be absurd to say, that a crop of corn stands two summers and two winters, as Dryden has translated it :

" That *crop* rewards the greedy peasant's pains,
" Which twice the sun, and twice the cold
" sustains."

In ver. 129. of the fourth Georgick, *seges* is very evidently used for *land*, and not a crop, for it is applied to cattle as well as vines :

" ——— Nec fertilis illa juvenicis,
" Nec pecori opportuna seges, nec commoda
" Baccho."

267. *Quo mox digesta feratur.*] By these words he means the vineyard, into which the young vines are to be removed from the nursery, and where they are to continue.

In the Bodleian manuscript it is *egesta*, instead of *digesta*.

268. *Mutatam ignorent subito ne semina matrem.*] In the King's, the Cambridge, the Bodleian, and both Dr Mead's manuscripts it is *mutata*. I find the same reading in most of the old editions, in Paul Stephens, La Cerda, and several others. Both the Arundelian manuscripts, Heinsius, Ruæus, Masvicius, and several other good editors read *mutatam*.

" Some years ago, says Pierius, all agreed
" universally to write *mutata*, referring it to
" *semina*; tho' in all the antient manuscripts it
" was *mutatam* agreeing with *matrem*. Vir-
" gil's meaning is, that a like soil be chosen
" for the nursery and vineyard, lest the young
" vines should fare like young children, when
" they are taken from the breasts of their mo-

ther and given to a strange nurse: for they
" pine and cry after the breast to which they
" have been accustomed. As for their inter-
" preting *semina mutata*, the removing of the
" young plants from one place to another, it
" is ridiculous."

Semina does not always signify what we call seeds; but is frequently used by the writers of agriculture, for cuttings, slips, and layers.

Matrem is here used to express the earth, in which the cuttings, and young vines are planted.

In one of the Arundelian manuscripts we have *neu*, and in one of Dr Mead's *nec*, instead of *ne*.

269. *Caeli regionem in cortice signant.*] Theophrastus says the position of trees must be regarded, as to north, east, or south: "Ἡν περ εἶχεν ἐνία τῶν δένδρων τὰ πρὸς βορρᾶν, καὶ τὰ πρὸς ἑω; καὶ τὰ πρὸς μεσημβρίαν. Columella also advises that all trees should be marked, before they are taken out of the nursery, and adds, that it is of great consequence, to preserve the same aspect, to which they have been accustomed: "Hanc observationem non solum in vitium positione, sed in ulmorum, caeterarum-
" que arborum praecipio, et uti cum de seminario eximuntur, rubrica notetur una pars, quae nos admoneat, ne aliter arbores constituamus, quam quemadmodum in seminario steterint. Plurimum enim refert, ut eam partem caeli spectent, cui ab tenero consueverunt." Pliny thinks this care not to be requisite, because the mention of it has been omitted by Cato; and adds that some affect the very contrary position, in vines and figs; thinking that by this means the leaves grow thicker, to defend the fruit; and that it will not be so ready to drop off. "Non omisisset idem, si attineret meridianam caeli partem signare in cortice, ut translata in iisdem et assuetis statueretur horis: ne aquiloniae meridianis oppositae solibus finderentur, et algerent meridianae aquilonibus. Quod e diverso affectant
" etiam

Austrinos tulerit, quae terga obverterit axi,
 Restituant: adeo in teneris confuescere multum est.
 Collibus, an plano melius sit ponere vitem,
 Quaere prius. Si pinguis agros metabere campi,
 Densa fere: in denso non segnior ubere Bacchus.

275

Sin

“ etiam quidam in vite ficoque, permutantes
 “ in contrarium. Densiores enim folio ita
 “ fieri, magisque protegere fructum, et minus
 “ amittere.” This rule, I think, is not ob-
 served by our modern planters: tho’ it seems to
 have been laid down not without some founda-
 tion. It is easy to see a very great difference
 between the north and south side of a tree,
 after it has been felled: for the annual rings
 are much closer on the north side, than on the
 south. Mr Evelyn says he “ can confirm *this*
 “ *advice of the Poet* from frequent losses of his
 “ own, and by particular trials; having some-
 “ times transplanted great trees at midsummer
 “ with success (the earth adhering to the roots)
 “ and miscarried in others, where this circum-
 “ stance only was omitted.”

271. *Quae.*] Both the Arundelian manu-
 scripts, Servius, La Cerda, and Schrevelius read
qua.

Terga.] In one of Dr Mead’s manuscripts
 it is *terra*, which must be an error of the tran-
 scriber.

Axi.] He uses *axis* singly for the north, be-
 cause that pole only is visible to us.

273. *Collibus, an plano, &c.*] Here the Poet
 shews the different way of planting a plain or
 a hill. In a plain, the vines are to be planted
 close, but on a hill they are to be kept at
 greater distances. He then compares a well
 planted vineyard to an army drawn up in form
 of battle.

“ Enquire first, whether it is better to plant
 “ the vine on hills, or on a plain. If you lay
 “ out the fields of a rich plain, plant thick:
 “ for vines are not the less fruitful for being
 “ close planted. But if you choose a ground
 “ rising with hillocks, and sloping hills, spare

“ the rows: but at the same time let your
 “ trees be planted exactly, so that every space
 “ may square with that which crosses it. As
 “ in a great war, when the long extended le-
 “ gions have ranged their cohorts, and the
 “ squadrons stand marshalled in the open plain,
 “ and the armies are drawn up, and the whole
 “ field waves all over with gleaming brags, and
 “ the horrid battle is not yet begun, but doubt-
 “ ful Mars fluctuates in the midst of arms. So
 “ let your vineyard be divided by an equal
 “ number of spaces: not only to delight a vain
 “ mind with the prospect, but because the
 “ earth cannot otherwise afford equal strength
 “ to all, nor the branches extend themselves
 “ at large.”

Vitem.] The common reading is *vites*: but
 I prefer *vitem*, as I find it in the Cambridge,
 the Bodleian, and in one of the Arundelian
 manuscripts. Pierius says it is *vitem* in the
 Medicean, and in several other ancient manu-
 scripts. Heinsius also reads *vitem*.

275. *Densa.*] The adjective *densa* is here
 put adverbially for *dense*.

In denso non segnior ubere.] *Denso* is general-
 ly thought to agree with *ubere*: so that the con-
 struction must be *Bacchus non est segnior in denso*
ubere. But then what is meant by *in denso*
ubere? Grimoaldus explains it *parvis inter-*
vallis positae in ubere laetique et campestri solo:
 but then Virgil should have said *densus non seg-*
nior ubere Bacchus. Ruæus interprets it *in denso*
agro, taking *ubere* and *agro* to mean the same;
 which, I believe, cannot be proved. Dr Trapp
 says, “ *denso ubere*, i. e. *dense confito*, thick
 “ planted. The context necessarily requires
 “ that construction; tho’ none of the Com-
 “ mentators but De La Cerda, seem to have
 “ understood it.” But La Cerda does not seem
 to join *denso* with *ubere*; for his explication of

Sin tumultis acclive solum, collesque supinos,

Indulge

the words in question is "nam haec densitas, et confertio vitium nihil impediet, quo minus fertilissime proveniant vina." His note is upon *non segnior ubere Bacchus*; which he compares with

" — — — Non segnior agris
" Emergitque Ceres, nec segnior ubere Pallas."

Here is no mention of *denso*, and it is plain that *ubere* is the ablative case after the adjective *segnior*, and not after the preposition *in*. I take the construction to be *Bacchus non est segnior ubere*, in *denso*, where *denso* is put as a substantive, and means the same, as *in denso ordine*: which I take to be La Cerda's meaning.

Uber occurs so frequently in Virgil, that it may not be amiss to consider all the senses, in which he has used it. In the fifth Aeneid, it is used for the breast of a woman:

" Cressa genus, Pholoe, geminique sub ubere
" nati."

and again, in the sixth:

" Infantumque animae flentes in limine primo,
" Quos dulcis vitae exortes, et ab ubere raptos
" Abstulit atra dies."

The most frequent use of the word is for the dug of any beast. Thus it is used for that of a sheep, in the second Eclogue:

" Bina die siccant ovis ubera:"

and in the third:

" Cogite oves, pueri: si lac praeceperit aestus,
" Ut nuper, frustra pressabimus ubera palmis:"

and in the third Georgick:

" Hinc et amant fluvios magis, et magis ubera
" tendunt:"

and again:

" — — — Exhausto spumaverit ubere mulctra:"

and again:

" — — — Gravidio superant vix ubere limen:"

and in the third Aeneid:

" Lanigeras claudit pecudes, atque ubera preffat:"

for that of a goat, in the fourth Eclogue:

" Ipsae lacte domum referent distenta capellae
" Ubera:"

for that of a cow, in the third Eclogue:

" — — — Ego hanc vitulam, ne forte recuses,
" Bis venit ad mulctram, binos alit ubere foetus,
" Depono:"

and in the ninth:

" Sic cytiso pastae distentent ubera vaccae:"

and in the second Georgick:

" — — — Ubera vaccae
" Lactea demittunt."

and in the third Georgick:

" — — — Nec tibi foetae
" More patrum, nivea implebunt mulctralia
" vaccae;
" Sed tota in dulces consument ubera natos:"

for that of a sow, in the third Aeneid:

" — — — Inventa sub ilicibus sus
" Alba, solo recubans, albi circum ubera nati:"

for that of a wolf, in the eighth Aeneid:

" Procubuisse lupam: geminos huic ubera circum
" Ludere pendentes pueros:"

for that of a mare, in the third Georgick:

" — — — Depulsus ab ubere matris:"

and

Indulge ordinibus: nec fecius omnis in unguem
Arboribus positus secto via limite quadret.

Ut

and in the eleventh Aeneid:

"Hic natam in dumis interque horrentia lustra,
"Armentalis equae mammis et lacte ferino
"Nutribat, teneris immulgens ubera labris:"

and of a doe, in the seventh Aeneid:

" — — — — Matris ab ubere raptum."

In the second Georgick, it is used for the fruitfulness of a field:

" — — — Fertilis ubere campus."

and in the first and third Aeneid:

"Terra antiqua, potens armis, atque ubere
"glebae:"

and in the seventh Aeneid:

" — — — Non vobis, rege Latino,
"Divitis uber agri, Trojaeve opulentia deerit."

There are only two passages, where *uber* can be wrested to Ruacus's sense. The first is in this Georgick:

"Si deerunt, rarum, pecorique et vitibus almis
"Aptius uber erit:"

Where it may as well be rendred fruitfulness:
"The soil is loose, and its fruitfulness will be
"more fit for cattle and vines." The other is in the third Aeneid:

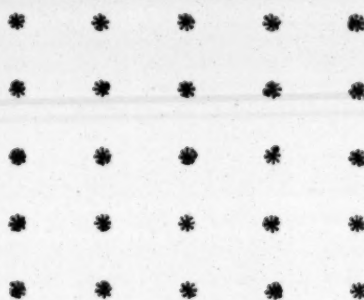
"Quae vos a stirpe parentum
"Prima tulit tellus, eadem vos ubere laeto
"Accipiet reduces:"

Where it may also have the same signification:
"that land which produced your ancestors will
"receive you also with a joyful fruitfulness:"
and therefore the passage now under consideration may be rendred literally "Bacchus is not

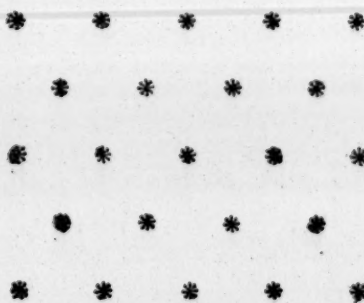
"more backward in fruitfulness in a close-planted vineyard."

277. *Secius.*] In the Bodleian manuscript it is *segnius*, and in one of the Arundelian copies it is *serius*.

Omnis in unguem arboribus positus secto via limite quadret.] This passage has occasioned some difficulty. Several of the Commentators think he is speaking of the Quincunx, of which number are Grimoaldus and Ruacus. La Cerda thinks, with better reason, that he means planting the vines in a square, that is, in the following order:



The *Quincunx* has its name from the numeral V: three trees being planted in that form are called the single quincunx. The double quincunx is the V doubled, which makes an X, being four trees planted in a square, with a fifth in the centre. This being often repeated forms the following figure:



Now as Virgil compares the disposition of the trees in a vineyard to an army drawn up in battle array, it is evident, that he must mean the former figure: the latter not being proper

Ut saepe ingenti bello cum longa cohortes

Explicuit legio, et campo stetit agmen aperto,

280

Directaeque acies, ac late fluctuat omnis

Aere renidenti tellus, nec dum horrida miscent

Praelia, sed dubius mediis Mars errat in armis.

Omnia

for that purpose. The Romans usually allowed three foot square for every common soldier to manage his arms, that is, six foot between each, which is a proper distance for the vines in Italy, according to Columella, who says the rows should not be wider than ten feet, nor nearer than four: "Sed de spatiis ordinum eatenus praecipendum habemus, ut intelligant agricolae five aratro vineas culturi sunt, laxiora interordinia relinquenda, five bidentibus angustiora: sed neque spatiosiora, quam decem pedum, neque contractiora, quam quatuor." These distances may indeed agree very well with the warmer climate of Italy: but, as Mr Miller justly observes, the dampness of our autumns requires our vines to be planted at greater distances. He advises them to be planted so, that there may be ten feet between each row, and six feet in the rows, between each vine.

In unguem is allowed by all the Commentators to be a metaphor taken from the workers in marble, who try the exactness of the joints with their nails. It signifies therefore perfectly or exactly.

Via signifies the spaces or paths between the rows.

Limes is the cross path, which, in the square figure, cuts the other at right angles.

I take the order of the words to be thus: *nec secius via quadret secto limite, arboribus positae in unguem*; "and no less let every path, or space, square with the cross path, the trees being planted exactly."

279. *Ingenti bello.*] In one of the Arundelian manuscripts it is *ingenti* in *bello*.

Cum longa cohortes explicuit legio.] A Roman legion consisted of ten cohorts. These legions marched in a square; but, in time of battle, they were drawn out into a longer form, which

Virgil beautifully expresses by *longa cohortes explicuit legio*.

281. *Ac.*] In one of Dr Mead's manuscripts it is *at*. In several of the old editions it is *et*.

282. *Renidenti.*] In the King's, both the Arundelian manuscript, and in the old Nuremberg edition, it is *renidenti*. Pierius found the same reading in some old manuscripts: but *renidenti* in the Roman, and some others. This is the only simile in the second Georgick: but never did any Poet draw one with greater propriety. The rows of vines are compared to the ranks and files of a Roman army, when they are ranged in the most exact discipline, and not yet disordered by fighting. The shining beauty of the clusters are finely represented by the splendor of the brazen arms, and not a word is used, that does not serve to justify the comparison. In both, the design of this order is the same: not only to please the eye with the beauty of so regular a prospect: but because it is most proper for the use, for which they are intended.

Dryden has translated *cum longa cohortes explicuit legio*,

"As legions in the field their front display:"

which is the very reverse of Virgil's expression: for, instead of displaying their front, they are drawn up, in time of battle, with a narrower front, than in their march.

"And equal Mars, like an impartial lord,

"Leaves all to fortune, and the dint of sword."

This is a very bad translation of *dubius mediis Mars errat in armis*. Virgil's sense is, that Mars still hovers doubtfully between the two armies,

Omnia fiant paribus numeris dimensa viarum :

Non animum modo uti pascat prospectus inanem :

285

Sed quia non aliter vires dabit omnibus aequas

Terra, neque in vacuum poterunt se extendere rami.

Forfitan et scrobibus quae fiant fastigia quaeras.

Aufim vel tenui vitem committere fulco.

Altius

armies, not having yet determined to which side to give the victory, not a man has yet stirred from his place, to give the onset. Mr B——'s translation begins :

“ As when two mighty armies all in fight,
“ Stretch'd on some open plain, begin the fight.”

But Virgil does not compare his vineyard to two armies: but only to that of the Romans. The design of the Poet is to celebrate the exactness of the military discipline of his own country in ranging their soldiers; to which the barbarous discipline of their enemies was by no means to be compared. Dr Trapp's translation comes much nearer the sense of his author, and is almost literal.

“ — — — — As in war,
“ The long extended legion forms in lines
“ Its cohorts; when the marshal'd squadrons
“ stand
“ In the wide plain, and, the whole army rang'd,
“ The ground all fluctuates with the brazen
“ gleam;
“ Nor yet in horrid shock the battle joins,
“ But Mars, uncertain, hover's o'er the field.”

284. *Numeris.*] “ The word *numerus* in the singular, and *numeri* in the plural, has a great variety of significations, and means quantity, as well as number; also order, regularity, exactness, &c. or if it be here taken for number; it means the same number of paths crossing one another, to make an exact square upon the whole: which must likewise be divided into squares, and so the distances must be equal.” Dr Trapp.

Dimensa.] In one of the Arundelian manuscripts it is *demensa*.

287. *Poterunt se extendere.*] “ In the Roman manuscript it is *poterunt extendere*, without the pronoun *se*: as elsewhere, *ferro accingunt*, and *lateri adglomerant nostro*, without *se*. But in the Medicean, and other manuscripts, *se* is inserted.” Pierius.

288. *Forfitan et scrobibus, &c.*] The subject of this paragraph is the depth of the trenches. He says the vine may be planted in a shallow trench, but great trees require a considerable depth, of these he gives the *Esculus* for an example, and thence takes occasion to give a noble description of that tree.

“ Perhaps you may desire to know how deep the trenches ought to be. For my own part, I venture my vine in a slight furrow. But trees must be planted deep, and far in the ground: chiefly the *Esculus*, whose root descends as low towards hell, as its branches rise up in the air towards heaven. Therefore no storms, no blasts, nor showers can hurt it: unshaken it stands, and outlasts many descents, many ages of men. It extends its strong branches and arms all around, and standing itself in the midst sustains the vast shade.”

289. *Aufim vel tenui vitem committere fulco.*] In one of Dr Mead's manuscripts it is *ter* instead of *vel*.

The Roman husbandmen seem not to have been well agreed about the depth of their trenches for planting vines. Columella would have them from two to three feet deep, according to the goodness of the soil: but we find in that author,

Altius ac penitus terrae defigitur arbor:

290

Esculus in primis, quae, quantum vertice ad auras

Aetherias, tantum radice in Tartara tendit.

Ergo non hyemes illam, non flabra, neque imbres

Convellunt: immota manet, multosque nepotes,

Multa virum volvens durando saecula vincit.

295

Tum fortes late ramos et brachia tendens

Huc illuc, media ipsa ingentem sustinet umbram.

Neve tibi ad solem vergant vineta cadentem:

Neve

author, that some of his contemporaries blamed him, thinking he had assigned too great a depth. Virgil seems to approve of a shallow trench, but he speaks of it with caution. He does not lay it down as an absolute rule, in which all were agreed, but only says that he himself would venture so to do: in which he seems to hint, that the common practice of his time was different.

290. *Altius ac penitus terrae defigitur arbor.*] Pierius says it is *altior* in some ancient manuscripts. Heinsius has embraced this reading: but I take it to be corrupt. *Ausim vitem committere, ac arbor defigitur* is such a connection, as, I believe, Virgil would not have made use of. Observe how wretchedly it appears in English: "I would venture my vine in a slight furrow, and a taller tree is planted deep in the ground." The reading would be tolerable, if it was *at* instead of *ac*: but no authority is offered for this alteration. But even, if this was admitted, *taller* in this place, would be a poor and useless epithet. I take *altius* to have been altered to *altior*, by some tasteless transcriber, who taking a *vine* to be a *tree*, thought there wanted an epithet to make a distinction between *vitis* and *arbor*. But *vines* were not accounted *trees*; but *shrubs*, or something of a middle nature between trees and shrubs. Thus Columella: "Nam ex furculo vel arbor procedit, ut olea: vel frutex, ut

"palma campestris: vel tertium quiddam, quod nec arborem, nec fruticem proprie dixerim, ut est vitis."

291. *Esculus.*] See the note on ver. 15. *Quantum vertice ad auras, &c.*] This very expression is used of the *Quercus*, in the fourth Aeneid:

"Ac velut annofo validam cum robore quercum
"Alpini Boreae, nunc hinc, nunc flatibus illinc
"Eruere inter se certant; it stridor, et altae
"Consternunt terram concusso stipite frondes:
"Ipsa haeret scopulis: et quantum vertice ad
"auras
"Aetherias, tantum radice in Tartara tendit."

293. *Non flabra.*] In one of the Arundelian manuscripts it is *nec flabra*.

294. *Multosque nepotes.*] So I read with Heinsius and Mafvicius. The same reading is in the Roman manuscript, according to Pierius. Others read *multosque per annos*.

297. *Ipsa.*] It is *ipsam* in one of the Arundelian manuscripts.

298. *Neve tibi ad solem, &c.*] In this passage are several short precepts relating to vineyards with a beautiful account of the danger of intermixing wild olives with the vines, lest a fire

Neve inter vites corylum fere: neve flagella

Summa

fire should kindle among them, and destroy the vineyard.

"Let not your vineyards look towards the setting sun: plant no hazles amongst your vines: do not take the upper part of the shoots, or gather your cuttings from the top of a tree, so great is the love of earth; do not hurt your plants with a blunt knife: nor intermix the truncheons of the wild olive. For a spark often falls from the unwary shepherds, which being at first concealed under the unctuous bark lays hold of the stem, and thence getting up into the topmost leaves, sends a great crackling up to heaven; then pursues its conquest over the boughs, reigns over the lofty head, and spreads its flame over the whole grove, and thick with pitchy darkness drives the black cloud to heaven: especially if a tempest has descended on the woods, and a driving wind rolls the fire along. When this happens, they are destroyed down to the root, and can no more arise, or recover themselves from the ground: but the unblest wild olive with bitter leaves remains."

Columella, speaking of the aspect of a vineyard, tells us that the antients were greatly divided about it. He recommends a south aspect in cold places, and an east aspect in warm places, if they be not subject to be infested with the east and south winds, as on the sea coast of Baetica: in which case, he says, they are better opposed to the north, or west: "Caeli regionem, quam spectare debeant vineae, vetus est dissensio, Salserna maxime probante solis ortum, mox deinde meridiem, tum occasum, Tremellio Scrofa praecipuam positionem meridianam censente, Virgilio de industria occasum sic repudiante,

"Neve tibi ad solem vergant vineta cadentem."

"Democrito et Magone laudantibus caeli plagam septentrionalem, quia existiment ei subiectas feracissimas fieri vineas, quae tamen bonitate vini superentur. Nobis in universum praecipere optimum visum est, ut in locis frigidis meridiano vineta subijciantur, tepidis orienti advertantur, si tamen non infestabuntur austris, curisque, velut orae mari-

timae in Baetica. Sin autem regiones praedictis ventis fuerint obnoxiae, melius aquiloni, vel favonio committentur, nam feruentibus provinciis, ut Aegypto, et Numidia, uni septentrioni rectius opponentur."

299. *Neve inter vites corylum fere.*] In the King's manuscript it is *corylos*. The hazle has a large, spreading root, which would therefore injure the vines. This seems to be the reason of roasting the entrails of the goat on hazle spits, as we find in this Georgick:

"Et ductus cornu stabit facer hircus ad aram,
"Pinguiaque in veribus torrebimus exta co-
"lurnis."

The goat was sacrificed to Bacchus, because that animal is highly injurious to vines: and its entrails were roasted on hazle spits, because that plant is also destructive to a vineyard. The hazle was used to bind the vines. See the note on *rubea*, Book I. ver. 266.

Neve flagella summa pete.] Virgil is generally understood to mean by *flagella summa* the topmost shoots of the tree: but these are mentioned in the words immediately following. Most of the translators therefore have blended them together. I take *summa flagella* to mean the upper part of the shoot, which ought to be cut off, and is not worth planting, as Mr Miller has observed: "You should always make choice of such shoots as are strong and well ripened of the last year's growth. These should be cut from the old vine, just below the place where they were produced, taking a knot of the two years wood, which should be pruned smooth: then you should cut off the upper part of the shoot, so as to leave the cutting about sixteen inches long. Now in making the cuttings after this manner, there can be but one taken from each shoot; whereas most persons cut them into lengths of about a foot, and plant them all which is very wrong: for the upper parts of the shoots are never so well ripened as the lower part which was produced early in the spring; so that if they do take root, they never make so good plants, for the wood of those cuttings being spongy and soft, admits the moisture

Summa pete, aut summa destringe ex arbore plantas: 300

Tantus amor terrae: neu ferro laede retuso

Semina: neve oleae sylvestres infere truncos.

Nam saepe incautis pastoribus excidit ignis,

Qui furtim pingui primum sub cortice tectus

Robora comprehendit, frondesque elapsus in altas 305

Ingentem caelo sonitum dedit. Inde secutus

Per ramos victor, perque alta cacumina regnat,

Et totum involvit flammis nemus, et ruit atram

Ad caelum picea crassus caligine nubem:

Praefertim

"moisture too freely, whereby the plants will
"be luxuriant in growth, but never so fruit-
"ful as such whose wood is closer and more
"compact."

300. *Summa destringe ex arbore plantas.*] So I read with Heinsius: the common reading is *summas destringe*. Pierius says it is *summas destringe* in some old manuscripts; but *summa* in the Roman, and other more antient copies. One of Dr Mead's manuscripts has *summas destringe*: the other, and the Cambridge copy have *summa destringe*. The same reading is in the Nurenberg, and several other old editions.

Columella says the best cuttings are those which are taken from the body; the next from the branches; and the third from the top of the tree; which soonest take, and are most fruitful, but soonest grow old: "Optima habentur a lumbis: secunda ab humeris: tertia summa in vite lecta, quae celerrime comprehendunt, et sunt feraciora, sed et quam celerrime senescunt."

301. *Tantus amor terrae.*] The Poet seems by this expression to insinuate, that those shoots, which grow nearest the earth, contract such a liking to it, that they take better in it.

Neu ferro laede retuso.] In the Bodleian manuscript it is *ne ferro laede retuso*: in the King's

it is *neu ferro laede vetusto*: in one of Dr Mead's it is *neu ferro lege recuso*.

A blunt knife not only increases the labour of the husbandman, but also tears the vines, and makes wounds that are not so apt to heal; as Columella has observed: "Super caetera illud etiam censemus, ut duris, tenuissimisque et acutissimis ferramentis totum istud opus exequamur: obtusa enim, et hebes, et mollis falx putatorem moratur, eoque minus operis efficit, et plus laboris affert vinitori. Nam siue curvatur acies, quod accidit molli, siue tardius penetrat, quod evenit in *retuso* et crasso ferramento, majore nisu est opus. Tum etiam plagae asperae, atque inaequales, vites lacerant. Neque enim uno, sed saepius repetito ictu res transigitur. Quo plerumque fit, ut quod praecidi debeat, perfringatur, et sic vitis laniata, scabrataque putrescat humoribus, nec plagae consanentur. Quare magnopere monendus putator est, ut prolixet aciem ferramenti, et, quantum possit, novaculae similem reddat."

302. *Neve oleae sylvestres infere truncos.*] It seems by this passage, as if it had been a custom to plant wild olives in the vineyards, for supports to the vines. This the Poet justly reprehends, because a spark, lighting accidentally on

Praesertim si tempestas a vertice sylvis

310

Incubuit, glomeratque ferens incendia ventus.

Hoc ubi, non a stirpe valent, caesaeque reverti

Possunt, atque ima fimiles revirescere terra :

Infelix superat foliis oleaster amaris.

Nec tibi tam prudens quisquam persuadeat auctor

315

Tellurem

on the unctuous bark of the olive, may set the whole vineyard on fire. May seems to understand this precept of Virgil to relate to the planting of wild olives, not amongst the vines, but amongst the cultivated olives: for his translation is thus:

“ — — — — — Nor yet
“ Wild olive trees ’mongst other olives set.

310. *A vertice.*] Servius, Grimoaldus, and after them Ruæus, think that by *a vertice* is meant from the north; because that pole appears above our heads: *hic vertex nobis semper sublimis*. But I rather believe it means only *from above*: for the most furious winds do not come from the north: and, in the first Georgick, we have the south wind mentioned to come *ab alto*: which, if it be taken to mean *from high*, as some understand it, cannot surely be interpreted of the north pole:

“ — — — — — Namque urget *ab alto*
“ Arboribusque satisque *notus*, pecorique sinister.”

See the note on book I. ver. 324.

312. *Non a stirpe valent.*] They are the vines, which he says are destroyed for ever; for he mentions the wild olives immediately afterwards, as recovering themselves.

315. *Nec tibi, &c.*] Here we have a precept relating to the time of planting vines; which is either in the spring or autumn; from which the Poet beautifully slides into a most noble description of the spring.

“ Let no man, be he ever so wise, prevail
“ upon you to stir the hard earth, when the
“ north wind blows. Then winter binds up
“ the country with frost, and does not suffer
“ the frozen root of the young plants to take
“ hold of the earth. The best time for plant-
“ ing vineyards is, when in the glowing spring
“ the white bird appears, which is hated by
“ the long snakes: or else about the first cold
“ of autumn, when the rapid sun does not
“ yet touch the winter with his horses, and
“ the heat is just gone. The spring above all
“ seasons is beneficial to the verdure of the
“ groves, the spring is beneficial to the woods:
“ in the spring the lands swell, and require
“ the genial seeds. Then the almighty father
“ Aether descends into the bosom of his joyful
“ spouse with fruitful showers, and greatly
“ mingling with her great body nourishes all
“ her offspring. Then do the lonely thickets
“ resound with tuneful birds, and the herds
“ renew their love at their stated time: the
“ teeming earth brings forth, and the fields
“ open their bosoms to the warm zephyrs:
“ all abound with gentle moisture: and the
“ herbs can safely trust themselves to the new
“ suns: nor does the vine-branch fear the
“ rising south winds, or the shower driven
“ down from heaven by the furious north: but
“ puts forth its buds, and unfolds all its leaves.
“ No other days, I believe, shone, nor was it
“ any other season, at the beginning of the
“ growing world: it was then the spring:
“ spring smiled over all the globe, and the east
“ winds forbore their wintry blasts: when
“ cattle first drew light, and the iron race of
“ men lifted up its head from the hard fields:

Z

“ and

Tellurem Borea rigidam spirante moveri.

Rura gelu tum claudit hyems, nec femine jacto

Concretam patitur radicem adfigere terrae.

Optima vinetis satio, cum vere rubenti

Candida venit avis longis invisa colubris:

320

Prima vel autumnii sub frigora, cum rapidus sol

Nondum

“ and wild beasts were sent into the woods,
“ and stars into the heavens. Nor could the
“ tender creation have born so great a labour,
“ if there had not been a rest between cold
“ and heat, and if the indulgence of heaven did
“ not favour the earth.”

316. *Moveri.*] So it is in the Roman manuscript, according to Pierius, who prefers this reading to *movere*, as it is in the other copies. Heinſius also has *moveri*.

319. *Optima vinetis satio, cum vere rubenti.*] Most of the printed editions have *est* after *satio*: but it is wanting in the King's, the Bodleian, both the Arundelian, and both Dr Mead's manuscripts. Heinſius also and Mafvicius leave out *est*.

The epithet *rubenti* may allude to the red flowers, which appear in the spring: or rather, it may be put for *bright*, or *shining*; for *purpureus* is used for any *bright colour*, and the spring has often that epithet.

320. *Candida avis.*] The stork, a bird of passage, which comes into Italy in the spring; or in summer, according to Pliny: “ *Ciconiae*
“ quonam e loco veniant, aut quo se referant,
“ incompertum adhuc est. E longinquo venire non dubium, eodem quo grues modo:
“ illas hyemis, has aestatis advenas.”

Longis invisa colubris.] Pliny tells us, that storks are in such esteem, for destroying serpents, that, in Thessaly, it is a capital crime to kill them, and the punishment is the same as for murder: “ Honos iis serpentium exitio
“ tantus, ut in Thessalia capitale fuerit occidisse, eademque legibus poena, quae in homicidam.”

321. *Prima vel autumnii sub frigora.*] The time, which the Poet means in this place, must be the latter end of autumn, which the Romans reckoned to begin on the twelfth of August. Their winter began on the ninth of November: and therefore we may understand the first cold of autumn to mean the end of October, or the beginning of November. This agrees with what Columella has said about the time of planting vineyards: that it is either in spring or autumn; in spring, if it be a cold or moist climate, or the soil be fat, and on a plain; and in autumn, if the contrary. He says the time of planting in the spring is from the thirteenth of February to the vernal equinox: in the autumn, from the fifteenth of October to the first of December: “ Sequitur
“ opus vineae conferendae, quae vel vere vel
“ autumnno tempeſtively deponitur. Vere melius,
“ si aut pluvius, aut frigidus status caeli est,
“ aut ager pinguis, aut campestris, et uliginosa
“ planities: rursus autumnno si sicca, si calida
“ est aëris qualitas, si exilis, atque aridus campus, si macer praeruptusve collis: vernaëque
“ positionis dies fere quadraginta sunt ab Idibus
“ Februariis usque in aequinoctium: rursus
“ autumnalis ab Idibus Octobris in Calendas
“ Decembres.” Observe that our Calendar varies a fortnight, since the time it was settled by Julius Caesar: for the vernal equinox, which is now about the tenth or eleventh of March, was then about the four or five and twentieth. This must always be remembered, when the days of the month are quoted from the ancient Roman authors.

322. *Nondum*

Nondum hyemem contingit equis, jam praeterit aestas.

Ver adeo frondi nemorum, ver utile sylvis :

Vere tument terrae, et genitalia femina poscunt.

Tum pater omnipotens foecundis imbribus aether

325

Conjugis in gremium laetae descendit, et omnes

Magnus alit, magno commixtus corpore foetus.

Avia

322. *Nondum hyemem contingit equis.*] Ruæus interprets this *the tropick of Capricorn*. But the sun passes into Capricorn, at the time of the winter solstice, which was about their twenty-fourth or twenty-fifth of December. This season could not possibly be called autumn by Virgil.

Jam praeterit aestas.] *Aestas*, summer, seems to be put here for *warm weather*. See the note on ver. 312. of the first Georgick.

Ver adeo.] Philargyrius looks upon *adeo*, as an expletive. Ruæus interprets it *praecipue*. See the note on *adeo*, book I. ver. 24.

324. *Vere tument terrae.*] "The earth swells, says Theophrastus, when it is moist and warm, and enjoys a temperate air: for then it is yielding, ready to burst, and full of juice:" Ὅργα δ' ὅταν ἐνικμὸς ἦ, καὶ θερμὴ, καὶ τὰ τῆ ἀέρος ἔχη σύμμετρα. τότε γὰρ εὐδιδάχυστός τε καὶ εὐβλαστὴς καὶ ὅλως εὐτραφὴς ἐστ.

325. *Tum pater omnipotens, &c.*] The Poet calls the *Aether* or *sky*, the *almighty father*, or *Jupiter*; for they are the same in the heathen mythology. Juno also is the earth, which Virgil here calls the wife of the almighty Aether. The earth is rendred fruitful by the showers falling from the sky; which the Poet expresses by Aether descending into the bosom of his wife. The following verses of Lucretius are not much unlike those of our Poet, who seems to have had them before his eye, when he wrote this passage.

"Postremo pereunt imbres, ubi eos pater Aether
"In gremium matris Terræ praecipitavit.

"At nitidae surgunt fruges, ramique virescunt
"Arboribus; crescunt ipsae, foetuque gravantur:

"Hinc alitur porro nostrum genus, atque ferarum:

"Hinc laetas urbes pueris florere videmus,
"Frondiferaeque novis avibus canere undique sylvas.

"Hinc fessae pecudes pingues per pabula laeta
"Corpora deponunt, et candens lacteus humor
"Uberibus manat distentis; hinc nova proles
"Artubus infirmis teneras lasciva per herbas
"Ludit, lacte mero mentes percussa novellas."

326. *Laetae.*] In one of the Arundelian, and in one of Dr Mead's manuscripts it is *late*: which is a very elegant reading, and expresses the wide extent of the spring showers. *Late* is a favourite adverb with Virgil, in this sense. Thus we find in the first Georgick:

"— — — — — Amnis abundans
"Exit, et obducto late tenet omnia limo:"

and

"Omnia ventorum concurrere praelia vidi,
"Quae gravidam late segetem ab radicibus imis
"Sublime expulsam eruerent."

On the other side, it must be said, that *laetae* is here no insignificant epithet: for the earth may well be said to be glad, at the falling of these fruitful showers. There is an expression something like this in the seventh eclogue:

"Jupiter et laeto descendet plurimus imbri."

Avia tum resonant avibus virgulta canoris,

Et venerem certis repetunt armenta diebus :

Parturit almus ager, zephyrique tepentibus auris

330

Laxant arva finus : superat tener omnibus humor :

Inque novos soles audent se gramina tuto

Credere : nec metuit surgentes pampinus austros,

Aut actum caelo magnis aquilonibus imbrem :

Sed trudit gemmas, et frondes explicat omnes.

335

Non alios prima crescentis origine mundi

Illuxisse

Here indeed not the *earth*, but the *shower* is called *joyful*: but yet this epithet is added to the *shower* by a metonymy, for the *shower* can no otherwise be said to be *joyful*, than as it makes the earth so.

328. *Tum.*] It is *cum*, in the Cambridge manuscript.

329. *Venerem certis repetunt armenta diebus.*] The brute part of the creation are known to have their stated times of propagating their species. Aristotle, from whom Virgil probably took this observation, says the general time for this is in the spring. The words, which that great Philosopher uses on this subject, will, I believe, not be disagreeable, in this place, to the learned reader: Βέλεται μὲν ἔν ἡ φύσις τῶν πλείστων, περὶ τὸν αὐτὸν χρόνον ποιεῖσθαι τὴν ἐμυλῖαν ταύτην, ὅταν ἐκ τῆ χειμῶνος μεταβάλλῃ πρὸς τὸ θερος. αὕτη δὲ ἐστὶν ἡ τῆ ἔαρος ὥρα, ἐν ἣ τὰ πλείστα, καὶ πετηνὰ, καὶ πεζὰ, καὶ πλωτὰ ὄρμα πρὸς τὸν συνδυασμὸν. ποιεῖται δὲ ἕνιστὴν ὁχείαν καὶ τὸν τόκον, καὶ μετοπώρῃ καὶ χειμῶνος, οἷον τῶν τε ἐνύδρων ἄτλα γένη, καὶ τῶν πετηνῶν, ἀνθρωπος δὲ μάλιστα πᾶσαν ὥραν, καὶ τῶν συνανθρωπευομένων ζώων πεζῶν πολλά, διὰ τὴν ἀλέαν καὶ εὐτροφίαν, ὥσων καὶ αἱ κυήσεις ὀλιγοχρόνιαι εἰσιν, οἷον υἱὸς καὶ κυνός, καὶ τῶν πετηνῶν ὅσα πλεονάκις ποιεῖνται τὰς τόκους. We find something like this in Pliny: "Caeteris animalibus statim per tempora anni

"concubitus, homini omnibus horis dierum noctiumque. Caeteris satietas in coitu, homini prope nulla." Lucretius also mentions the spring as the season for the generation of animals:

"Nam simul ac species patefacta est verna diei,
"Et referata viget genitalis aura Favoni;
"Aeriae primum volucres te, Diva, tuumque
"Significant initum percussae corda tua vi:
"Inde ferae pecudes persultant pabula laeta,
"Et rapidos tranant amnes; ita capta lepore,
"Illecebrisque tuis omnis natura animantum
"Te sequitur cupide, quo quamque inducere
"pergis:

"Denique per maria, ac montes, fluviosque rapaces,

"Frondiferaeque domos avium, camposque virentes,

"Omnibus incutiens blandum per pectora amor,

"Efficis ut cupide generatim saecula propagent."

330. *Parturit almus ager.*] In one of the Arundelian manuscripts it is *parturit alma Venus*.

332. *Gramina.*] In the King's manuscript it is *germina*.

336. *Non alios, &c.*] I take the Poet's meaning here to be, not that there was a perpetual spring, at the beginning of the world: but that it was the spring season, when cattle, and

Illuxisse dies, aliumve habuisse tenorem
 Crediderim: ver illud erat: ver magnus agebat
 Orbis, et hybernis parcebant flatibus euri:
 Cum primae lucem pecudes hausere, virumque
 Ferrea progenies duris caput extulit arvis:
 Immiffaeque ferae sylvis, et fidera caelo.
 Nec res hunc tenerae possent perferre laborem,
 Si non tanta quies iret frigusque caloremque
 Inter, et exciperet caeli indulgentia terras.
 Quod superest, quaecunque premes virgulta per agros,

340

345

Sparge

and men were created. He assigns this reason for it: the new created beings would not have been able to have sustained the extremities of heat or cold; and therefore, it must have been spring, when they were created, that they might have time to grow hardy, before a more inclement season should begin.

Dryden has greatly debased the elegance of these lines, by making use of vulgar, and, in this place, ridiculous expressions:

" In this soft season (let me dare to sing)
 " The world was *hatch'd* by heav'n's Impe-
 rial King
 " In prime of all the year, and *holy-days* of
 spring."

340. *Cum primae.*] In one of the Arundelian manuscripts, and in an old Paris edition, printed in 1494, it is *tum primum*. In the Cambridge manuscript, it is *cum primam*. Pierius says it is *cum primae*, in the Roman and Medicean manuscripts. Heinsius, Mafvicius, and some old editions have *cum primae*. The common reading is *cum primum*.

341. *Ferrea.*] Some read *terrea*, on the authority of Lactantius: but it may as well be supposed, that it is an error in the copy of

Lactantius. Virgil seems to have imitated Hesiod:

Νῦν γὰρ δὴ γένος ἐστὶ σιδήρεον.

Duris.] In some of the old editions it is *durum*.

Arvis.] In the Bodleian manuscript it is *armis*.

Ruaeus thinks the Poet here alludes to the iron age, and the restitution of the earth by Deucalion and Pyrrha, as was related in the note on ver. 62. of the first Georgick. But that learned Commentator seems to have forgotten, that Virgil is here speaking of the very first age of the world.

344. *Si non tanta quies iret, &c.*] In the old Nuremberg edition it is " Si non tanta quies inter frigusque caloremque iret."

345. *Exciperet.*] In one of Dr Mead's manuscripts it is *haec pareret*.

346. *Quod superest, &c.*] The Poet now proceeds to give directions, about layers: and recommends dunging, and laying stones and shells at the roots.

" But,

Sparge fimo pingui, et multa memor occule terra :

Aut lapidem bibulum, aut squalentes infode conchas.

Inter enim labentur aquae, tenuisque subibit

Halitus : atque animos tollent fata. Jamque reperti, 350

Qui faxo super, atque ingenti pondere testae

Urgerent :

“ But, to proceed, what branches soever you lay down in the fields, be careful to spread fat dung, and to cover them with a good deal of earth: or bury spongy stones or rough shells about their roots. By this means the water will soak thro’, and a fine vapour will penetrate them: and the plants will be vigorous. There are some now, who press a great weight of stones or potshards about them: this is a defence against pouring showers, this, when the burning dog-star cleaves the gaping fields with thirst.”

Premes.] Servius interprets this *demerges, infodis*. Hence most of the Commentators have agreed to understand the Poet to speak of planting in general. Mr B — is singular in understanding *virgulta premere* to be meant of layers :

“ Now, when you bend the layers to the ground.”

this however I take to be Virgil’s sense. We have seen, at the beginning of this book, that he recommends layers, as the best way of propagating vines: *Propagine vites respondent*: to this method of propagating therefore it is most probable that he should allude. And besides *premere* seems more proper to express the laying down a branch, than the planting of a cutting or removing of a young tree. La Cerda interprets *virgulta premere, infodere furculos in fossibus*, and endeavours to strengthen it with two quotations, neither of which seem to me to answer his purpose. The first is from Caius: “ Quod si vicini arborem in terra prefferim, ut in meum fundum radices egerit.” Caius speaks here plainly of layers. He says a tree is the property of that person, in whose ground it strikes root: and therefore if I lay it down in such a manner, as to make it strike root in my

ground, it becomes my tree. Surely this can be understood only of laying down a branch, which extends itself over my ground, and heaping the earth about it, which is expressed by *si terra prefferim*: for I have no right to remove my neighbours tree, or to take cuttings from it. See the entire passage. “ Si alienam plantam in meo solo posuero, mea erit, ex diverso si meam plantam in alieno solo posuero, illius erit. Si modo utroque casu radices egerit: antequam enim radices ageret, illius permanet, cujus et fuit. His conveniens est, quod si vicini arborem ita terra prefferim, ut in meum fundum radices egerit: meam effici arborem. Rationem enim non permittere, ut alterius arbor intelligatur, quam cujus fundo radices egisset. Et ideo prope confinium arbor posita, si etiam in vicinum fundum radices egerit, communis est.” The second is from Horace: *terra premam, pro infodiam*. The words of that Poet are :

“ Satis superque me benignitas tua

“ Ditavit. Haud paravero

“ Quod aut, avarus ut Chremes, terra premam;

“ Discinctus aut perdam, ut nepos.”

Here indeed *terra premere* does signify to bury: but the literal meaning of the words is to press with earth, which is more applicable to layers, than to any other way of planting: because in this case a branch is laid down into a trench, and covered over with earth.

347. *Sparge fimo pingui, &c.*] We are informed by Columella that the direction about burying stones and shells is taken from Mago the Carthaginian, who also advises dunging, but adds, that grape-stones ought to be mixed with the dung. “ Id enim vitare facile est, per imum solum juxta diversa latera fossarum dispositis

Urgerent: hoc effusos munimen ad imbres:
Hoc, ubi hiulca fiti findit canis aestifer arva.
Seminibus positis, superest deducere terram
Saepius ad capita, et duros jactare bidentes;

355

Aut

" dispositis paucis lapidibus, qui singuli non
" excedant quinque libræ pondus. Hi videntur,
" ut Mago prodit, et aquas hyemis, et
" vapores æstatis propulsare radicibus: quem
" secutus Virgilius tutari semina, et muniri sic
" præcipit:

" Aut lapidem bibulum, aut squalientes infodere
" conchas:

" et paulo post:

" — — Jamque reperti,

" Qui saxo super, atque ingenti pondere testæ

" Urgerent: hoc effusos munimen ad imbres,

" Hoc ubi hiulca fiti findit canis aestifer arva.

" Idemque Poenus autor probat vinacea per-
" mista stercore depositis seminibus in scrobem
" vires movere, quod illa provocent, et elici-
" ant novas radículas: hoc per hyemem frige-
" gentem, et humidam scrobibus inferre calo-
" rem tempestivum, ac per æstatem virentibus
" alimentum, et humorem præbere. Si vero
" solum, cui vitis committitur, videtur exile,
" longius accersitam pinguem humum scrobi-
" bus inferre censet." Mr Evelyn after men-
" tioning the placing of *potshards, flints or pebbles*
" near the root of the stem, adds this caution:
" But remember you remove them after a
" competent time, else the vermine, snails and
" insects which they produce and shelter, will
" gnaw, and greatly injure their bark, and
" therefore to lay a coat of moist rotten litter
" with a little earth upon it, will preserve it
" moist in summer, and warm in winter, en-
" riching the showers and dews that strain
" through it."

352. *Munimen.*] In one of Dr Mead's manuscripts it is *munimine*.

353. *Hoc.*] In the same manuscript it is *atque* instead of *hoc*.

354. *Seminibus positis.*] In this passage the Poet mentions digging the ground, propping the vines, and pruning them.

" When the layers are planted out, it remains to draw up the earth often about the roots, and to exercise the hard drags; or to turn up the soil with urging the plough, and to bend the striving bullocks amongst the very vineyards: then to prepare smooth reeds, and spears of peeled rods, and ashen poles, and two horned forks: by the strength of which your vines may learn to rise, and contend the winds, and climb up the stages to the tops of the elms. Whilst your plants are in their infant state, with young branches, you should spare their tender age: and whilst the joyful branch spreads itself in the open air with slackened reins, the edge of the pruning knife is not yet to be applied; but the young shoots should be nipped with your fingers here and there. But when they have given the elm a strong embrace: then strip the shoots; then prune the boughs. Before this they cannot bear the knife: but now exercise a severe dominion over them, and restrain the luxuriant branches."

355. *Capita.*] It is generally agreed that *capita* means here the root of the tree. Mr B — — seems to take it for the top:

" High as your plant oft raise the neighb'ring
" foil."

Bidentes.] The *bidens* seems to be that instrument with two hooked iron teeth, which our farmers call a *drag*. It is used to break the surface of the ground, and may be serviceable near the roots of the vines, where the plough coming too near would be apt to injure them.

Aut pressō exercere solum sub vomere, et ipsa
Flectere luctantes inter vineta juvencos.

Tum laeves calamos, et rasae hastilia virgae,
Fraxineasque aptare fudes, furcasque bicornes:

Viribus eniti quarum, et contemnere ventos

360

Affuescant, summasque sequi tabulata per ulmos.

Ac dum prima novis adolescit frondibus aetas,

Parcendum teneris; et dum se laetus ad auras

Palmes agit, laxis per purum immissus habenis,

Ipsa acies nondum falcis tentanda, sed uncis

365

Carpendae

359. *Fraxineasque.*] The conjunction *que* is wanting in the King's manuscript.

Bicornes.] Pierius says it is *furcasque valentes* in the Roman manuscript. We find the same reading in the Cambridge, and in one of the Arundelian manuscripts.

361. *Tabulata.*] The *tabulata* are the branches of elms extended at proper distances, to sustain the vines; as we find in Columella: "Cum deinde adolescere incipient, falce formandae, et *tabulata* instituenda sunt: hoc enim nomine usurpant agricolae ramos truncosque prominentes, eosque vel propius ferro compescunt, vel longius promittunt, ut vites laxius diffundantur: hoc in solo pingui, melius illud in gracili: *tabulata* inter se minus ternis pedibus absint, atque ita formentur, ne superior ramus in eadem linea sit, quam inferior: nam demissum ex eo palmitem germinantem inferior atteret, et fructum decutiet."

363. *Parcendum teneris: et dum se laetus ad auras.*] In one of Dr Mead's manuscripts it is *parcendum est teneris; et dum se laetus ad auras*. In the other it is *parcendum est teneris: dum sese laetus ad auras*.

364. *Agit.*] It is *aget* in the Medicean manuscript, according to Pierius.

Laxis.] It is *lassis* in the King's manuscript.

Per purum immissus habenis.] This is a metaphor taken from horses. "This expression," says Dr Trapp, "with submission to Virgil, is a little harsh, as applied to the growth of a tree:" but the same metaphor had been used before by Lucretius:

"Arboribus datum est variis exinde per auras
Crescendi magnum immixtis certamen habenis."

Per purum in Virgil signifies the same as *per auras* in Lucretius. Horace uses it also for the air:

"—— Per purum tonantes
Egit equos."

365. *Ipsa acies nondum falcis tentanda.*] Pierius reads *ipsa acie falcis nondum tentanda*. I find the same reading in one of the Arundelian manuscripts, both Dr Mead's, and in several printed editions. He says it is *ipsa acie nondum falcis* in the Roman manuscript, and so it is in the other Arundelian copy, and some printed editions. The King's, the Cambridge, and the Bodleian manuscripts, Servius, Heinsius, Ruæus, Masvicius, and several others have *ipsa acies nondum falcis tentanda*. Quintilian alludes to

Carpendae manibus frondes, interque legendae.

Inde ubi jam validis amplexae stirpibus ulmos

Exierint, tum stringe comas, tum brachia tonde.

Ante reformidant ferrum: tum denique dura

Exerce imperia, et ramos compesce fluentes.

370

Texendae sepes etiam, et pecus omne tenendum:

Praecipue

to this passage, in the second book of his Institutions: "Ne illud quidem quod admoneamus indignum est, ingenia puerorum nimia interim emendationis severitate deficere: nam et desperant, et dolent, et novissime odorunt: et quod maxime nocet, dum omnia timent, nihil conantur. Quod etiam rusticis notum est, qui frondibus teneris non putant adhibendum esse falcem, quia reformidare ferrum videntur, et cicatricem nondum pati posse."

Uncis carpendae manibus frondes.] By *uncis manibus*, *crooked hands*, the Poet means nipping the tender shoots with the thumb and finger, which is practised in summer time, before the shoots are grown woody and hard.

367. *Stirpibus.*] In one of Dr Mead's manuscripts it is *viribus*, which reading Fulvius Ursinus observed also in the old Colotian manuscript.

370. *Ramos compesce fluentes.*] Pierius says it is *ramos compesce valentes* in the most antient Roman manuscript; and thinks both the precept and expression are taken from the following passage of Varro: "Vites pampinari, sed a sciente: nam id, quam putare majus; neque in arbusculo, sed in vinea fieri. Pampinare est ex sarmento coles, qui nati sunt, de iis, qui plurimum valent, primum ac secundum, nonnunquam etiam tertium relinquere, reliquos decerpere, ne relictis colibus sarmentum nequeat ministrare succum."

371. *Texendae sepes, &c.*] Here the Poet speaks of making hedges, to keep out cattle, and especially goats, whence he takes occasion to digress into an account of the sacrifices to Bacchus.

"Hedges also are to be woven, and all sorts of cattle to be restrained: especially whilst the shoots are young, and not able to bear injuries: for, more than cruel winters, and powerful furs, do the wild buffaloes, and persecuting goats insult them: and sheep and greedy heifers brouze upon them. Nor do the colds stiff with hoary frost, nor the burning heats beating upon the scorching rocks hurt them so much as those animals, and the poison of their cruel teeth, and the scar inflicted on the bitten stem. For this crime alone is the goat sacrificed on all the altars of Bacchus, and the antient plays come upon the stage: and the Athenians proposed rewards for wit about the villages and crossways; and rejoicing in their cups danced upon the greasy skins in the soft meadows. The Ausonian husbandmen also, who derive their original from Troy, jest in uncouth verses, and with unbounded laughter; and put on horrid masks made of barks of trees: and invoke thee, O Bacchus, in joyful strains, and hang up little soft images to thee on a lofty pine. Hence every vineyard swells with a large produce: and the hollow vallies, and shady groves are filled, wheresoever the god shews his gracious countenance. Therefore we will honour Bacchus with our country verses according to custom, and offer chargers and holy cakes: and the sacred goat shall be led by the horns and stand at his altar, and we will roast the fat entrails on hazel spits."

In one of the Arundelian manuscripts it is *et jam pecus omne timendum*: in the Bodleian it is *etiam et pecus omne tuendum*. Pierius says it is *tuendum* in the Roman manuscript. Ruæus

A a

and

Praecipue dum frons tenera, imprudensque laborum:

Cui, super indignas hyemes solemque potentem,

Sylvestres uri assidue capraeque sequaces

Illudunt:

and most of the editors have *est* after *tenendum*. Pierius says *est* is wanting in the Medicean copy. It is left out in all the manuscripts I have collated, and by Heinsius, La Cerda, Mafvicius, and several others.

This expression of weaving a hedge does not seem to mean a green hedge, but a fence made of stakes, interwoven with dry sticks.

373. *Super indignas hyemes.*] Grimoaldus and Ruæus interpret *super, praeter*: in this sense Dr Trapp has translated it:

“ — — — — — Besides storms,
“ And the sun’s heat, the buffalo’s, and goats,
“ And sheep, and greedy heifers, hurt thy vines.”

La Cerda interprets it, that cattle do more harm to the vineyards, than heat and cold:
“ Etiam si hyemes indignae, id est magnae,
“ noceant novellis vitibus, et sol, cum potens
“ est, id est, cum est aestivus: tamen magis
“ nocumentum accipiunt ab uris, ovibus, capreis, juvenis.” In this sense it is translated by May,

“ Wild bulls and greedy goats more harm will
“ do
“ Then scorching summers, and cold winters
“ too:”

and by Dryden:

“ Whose leaves are not alone foul winter’s prey,
“ But oft by summers suns are scorch’d away;
“ And worse than both, become th’ unworthy
“ browze
“ Of buffalo’s, salt goats, and hungry cows.”

“ I understand,” says Mr B — —, “ *super*
“ in this place, as it is said *super coenam*, or
“ else it seems to me that there would be a disagreeable repetition of the same things in the following lines:”

“ *Frigora nec tantum, &c.*”

Accordingly he translates it,

“ In parching summer, and in winter snows,
“ Wild beasts and wanton goats insult the
“ boughs,
“ And sheep and hungry heifers feed the luscious browze.”

But La Cerda has already vindicated this passage from the imputation of tautology. See the note on ver. 376.

Indignas is generally thought to signify only great, in which sense it seems to have been used in the tenth eclogue:

“ — — Indigno cum Gallus amore periret.”

374. *Sylvestres uri.*] The *urus*, as described by Julius Caesar, is a wild bull of prodigious strength and swiftness, being almost as big as an elephant: “ Tertium est genus eorum, qui Uri appellantur. Ii sunt magnitudine paullo infra elephantos; specie, et colore, et figura tauri. Magna vis est eorum, et magna velocitas. Neque homini, neque ferae, quam conspexerint, parcant.” Caesar speaks of it, as one of the rare animals which are found in the Hercynian wood, and are not seen in other places: “ Hujus Hercyniae Sylvae, quae supra demonstrata est, latitudo ix dierum iter expedito patet. Non enim aliter finiri potest, neque mensuras itinerum noverunt. Oritur ab Helvetiorum, et Nemetum, et Rauracorum finibus, rectaque fluminis Danubii regione pertinet ad fines Dacorum, et Anartium. Hinc se flectit sinistrorsus, diversis a flumine regionibus, multarumque gentium fines propter magnitudinem attingit. Neque quisquam est hujus Germaniae, qui se adisse ad initium ejus sylvae dicat, quum dierum iter lx processerit, aut quo ex loco oritur, acceperit. Multa in ea genera ferarum nasci constat, quae reliquis in locis visa non sint: ex quibus quae maxime differant ab caeteris, et memoria prodenda videantur, haec

Illudunt: pascuntur oves: avidaeque juvencae.

375

Frigora nec tantum cana concreta pruina,

Aut

"haec sunt." After these words Caesar describes a bull shaped like a stag, the elk, and the *urus*, as in the former quotation. Servius thinks the *uri* are so called ἀπὸ τῶν ὄρεων, from mountains: but it is more probable that the Romans only latinised the German name *Aurochs* or *Urochs*, for the ancient Germans called any thing wild, vast, or strong, *ur*; and *ochs*, in their language signifies an *ox*. The *uri* therefore mentioned by Virgil cannot be the *urus* described by Caesar, which was an animal utterly unknown in Italy. To solve this difficulty, La Cerda would have us read *tauri* instead of *uri*: but then what shall we do with ver. 532. of the third Georgick?

"Quaefitas ad sacra boves Junonis et *Uris*:"

for here *tauris* instead of *uris* cannot stand in the verse. The same Commentator proposes another solution, to read *urfi* instead of *uri*: but this is a meer conjecture. Ruæus interprets *sylvestres uri* "*Bubali quos vulgus cum *Uris* confundit. Plin. l. 8. 15.*" This is not a fair interpretation of Pliny's words: that author does not say the common people call the *bubalus*, *urus*: but that they call the *urus*, *bubalus*: "*Paucissima Scythia gignit, inopia fruticum: pauca contermina illi Germania: insignia tamen boum ferorum genera, jubatos biontes, excellentique et vi et velocitate uros, quibus imperitum vulgus *bubalorum* nomen imponit, cum id gignat Africa, vituli potius cervive quadam similitudine.*" The *Bubalus* of Pliny seems to be that which Bellonius describes under the name of *Bos Africanus*, which he says is less than a stag, of a square make, with reddish shining hair, and horns bending towards each other, in form of a half moon. It is therefore very different from the *Bufalo*, which is common in Italy, of the milk of which they make those fine cheeses, which they call *casei di cavallo*; it is larger than the common kine, has a thicker body, a very hard skin, and thick, bending black horns. I do not find that this animal was distinguished antiently by any particular name: and therefore Virgil might

probably borrow the name of *Urus*, which was known to signify the wild bull of the Hercynian forest. La Cerda quotes a passage of S. Isidore, to shew that the *Bubalus* was common in Italy in his time, which was very antient. The words of S. Isidore are: "*Boas anguis Italiae immensa mole: persequitur greges armentorum et *bubalos*: et plurimo lacte irriguis uberibus se innectit, et surgens interimit atque inde a boum populatione boas nomen accepit.*" It is easy to see that S. Isidore took what he says, in this quotation, from the following passage of Pliny: "*Faciunt his fidem in Italia appellatae boae: in tantam amplitudinem exeuntes, ut, Divo Claudio principe, occisae in Vaticano solidus in alvo aspectatus sit infans. Aluntur primo *bubuli* lactis succo, unde nomen traxere.*" It is highly probable, that the good bishop read *bubali* in Pliny, instead of the adjective *bubuli*: and therefore we cannot infer that the *Bufalo* was antiently called *Bubalus*.

Capraeque sequaces.] It is *caprae* in the Cambridge, the Bodleian, both the Arundelian, and both Dr Mead's manuscripts.

Servius renders *sequaces*, *persecutrices*. It signifies pursuing with desire; thus, in the second eclogue:

"Florentem cytiferum *sequitur* lasciva capella,
"Te Corydon o Alexi: trahit sua quemque vo-
"luptas."

376. *Frigora nec tantum, &c.*] "He now explains more fully what he had said before, and shews what are those cruel winters, what the powerful furs, what the injury of beasts. As if he should say, I said that the cattle did more harm to vineyards than cruel winters, or scorching furs; for neither the colds stiff with hoary frost (here is the cruelty of winter), nor the burning heats beating upon the scorching rocks (here is the powerful sun), do so much harm as those cattle: for their bite is full of poison, and may be called a scar, or ulcer rather than a bite."

La Cerda.

A a 2

377. *Gravis*

Aut gravis incumbens scopulis arentibus aestas,
 Quantum illi nocuere greges, durique venenum
 Dentis, et admorso signata in stirpe cicatrix.
 Non aliam ob culpam Baccho caper omnibus aris
 Caeditur, et veteres ineunt proscenia ludi :

380

Praemiaque

377. *Gravis incumbens scopulis arentibus aestas.*] In the Cambridge manuscript it is *ardentibus* instead of *arentibus*. In the King's, and one of Dr Mead's manuscripts it is *aestus* instead of *aestas*. See the note on book I. ver. 312. and book II. ver. 322.

Servius interprets *incumbens scopulis*, *Etiā saxa caloribus penetrans*, in which sense he is followed by Ruæus, and May :

" And parching furs, that burn the hardest
 " rocks."

and Dryden :

" Nor dog-days parching heat, that splits the
 " rocks :

and Mr B — — :

" Not raging heats that pierce thro' thirsty
 " rocks :

and Dr Trapp :

" Nor summer, when it dries and burns the
 " rocks."

But what harm is it to the vineyards if the rocks are split or burnt with heat? I take the Poet's meaning to be, that vineyards planted on a rocky soil, which therefore suffer most in dry weather, are not so much injured by the most scorching heat, as by the biting of cattle. The Poet mentions vineyards being planted in rocks, in ver. 520.

" — — — — — Et alte
 " Mitis in apricis coquitur vindemia faxis."

380. *Non aliam ob culpam Baccho caper omnibus aris caeditur.*] In one of the Arundelian manuscripts we have *causam* instead of *culpam*, but *culpam* is more poetical.

This seems to be taken from Varro, who tells us, that the bite of goats poisons the vines and olives, for which reason goats are sacrificed to Bacchus, by way of punishment for their crime: " *Quaedam enim pecudes culturae sunt inimicae, ac veneno, ut istae, quas dixisti, caprae. Eae enim omnia novella sata carpendo corrumpunt, non minimum vites, atque oleas. Itaque propterea institutum diversa de causa, ut ex caprino genere ad alii dei aram hostia adduceretur, ad alii non sacrificaretur, cum ab eodem odio alter videre nollit, alter etiam videre pereuntem vellet. Sic factum, ut libero patri repertori vitis hirci immolarentur, proinde ut capite darent poenas. Contra ut Minervae caprini generis nihil immolarent, propter oleam, quod eam, quam laeserit, fieri dicunt sterilem. Ejus enim favam esse fructui venenum.*"

381. *Proscenia.*] " The antient theatre was a semicircular building, appropriated to the acting of plays, the name being derived from *θεῶναι*, to behold. It was divided into the following parts, 1. The *porticus*, *scalae*, *sedilia*: the rows of *sedilia*, or seats, were called *cunei*, because they were formed like wedges, growing narrower, as they came nearer the centre of the theatre, and these were all disposed about the circumference of the theatre. 2. The *orchestra*, so called from *ὀρχεῖσθαι*, to dance: it was the inner part, or centre of the theatre, and the lowest of all, and hollow, whence the whole open space of the theatre was called *cavea*. Here sat the senators, and here were the dancers and musick. 3. The *proscenium*, which was

Praemiaque ingeniis pagos et compita circum
 Theseidae posuere, atque inter pocula laeti
 Mollibus in pratis unctos saluere per utres.

Nec

" was a place drawn from one horn of the theatre to the other, between the *orchestra* and the scene, being higher than the *orchestra*, and lower than the scene: here the comic and tragic actors spoke and acted upon an elevated place, which was called the *pulpitum*, or stage. 4. The scene was the opposite part to the audience; decorated with pictures and columns, and originally with trees, to shade the actors, when they performed in the open air: so called from *σκηνη*, a shade. 5. The *poscenium*, or part behind the scenes." *Ruaeus*.

382. *Ingeniis*.] It is usually printed *ingentes*, which seems to be an useless epithet in this place. *Ruaeus* refers it to *Theseidae*, making the sense to be, "the great Athenians instituted rewards about the villages and cross-ways." *Servius*, *Grimoaldus*, and *La Cerda* take no notice at all of *ingentes*. Mr B — joins it with *pagos*, and translates them crowded villages. Dr Trapp, in his note says, "sure it belongs to *pagos*," but he seems to omit it in his translation:

"And all the roads and villages around."

I have put *ingeniis* instead of *ingentes* on the authority of *Pierius*, who says it is *ingeniis* in all the most antient manuscripts, which he had seen. The Poet here alludes to the antient custom amongst the Greeks of proposing a goat for a prize to him, who should be judged to excel in satirical verse. Thus *Horace*:

"Carminē qui tragico vilem certavit ob hircum."

Hence this sort of poetry came to obtain the name of tragedy from *τράγος*, a goat, and *ᾠδή*, a song. There is a line in *Horace* not much unlike this of *Virgil*: it is in his first epistle:

"Quis circum pagos, et circum compita victor."

Pagos.] *Pagus* seems to be derived from *πηγή*, a well; because where they found a well, they began to make their habitations.

383. *Theseidae*.] Tragedy had its beginning amongst the Athenians. *Thespis*, an Athenian Poet, who was contemporary with *Solon*, improved it, and is commonly said to have invented it: tho' it was very rude even in his time, as we find in *Horace*:

"Ignotum Tragicæ genus invenisse Camoenæ
 Dicitur, et plaustris vexisse poemata Thespis,
 Quæ canerent agerentque peruncti faecibus
 "ora."

*When Thespis first expos'd the Tragick muse,
 Rude were the actors, and a cart the scene,
 Where ghastly faces stain'd with lees of wine
 Frighted the children, and amus'd the croud.*

Lord Roscommon.

It is even now a custom in Italy, for the country people, as they are carrying the grapes home, to tread them in the cart, and, with faces all besmeared, to throw out uncouth jests at those who pass by. This seems to bear a great resemblance to the original of tragedy, as mentioned by *Horace*. *Theseus* was king of Athens, and first brought them out of the fields to live in walled towns. Hence they are called *Theseidae* by *Virgil*.

384. *Unctos saluere per utres*.] The *utres* were bags made of goats skins, into which they put their wine: as is now practised in the Levant. These skins were blown up like bladders, and besmeared with oil. They were set in the fields, and it was the custom to dance upon them with one leg, at the feasts of *Bacchus*. The skins being very slippery, the dancers often fell down, which occasioned a great laughter.

385. *Ausonius*

Nec non Aufonii, Troja gens missa, coloni
 Versibus incomptis ludunt, risuque soluto;
 Oraque corticibus fumunt horrenda cavatis:
 Et te, Bacche, vocant per carmina laeta, tibi
 Oscilla ex alta suspendunt mollia pinu.
 Hinc omnis largo pubescit vinea foetu:
 Complentur vallesque cavae, saltusque profundi,
 Et quocunque deus circum caput egit honestum.
 Ergo rite suum Baccho dicemus honorem

385

390

Carminibus

385. *Aufonii Troja.*] In the King's manuscript it is *Aufonii et Troja*.

388. *Vocant.*] La Cerda reads *canunt*.

389. *Oscilla.*] The learned are divided about the meaning of the word *oscilla* in this place. Some have recourse to the following fable. Bacchus had taught Icarius, an Athenian shepherd, the use of wine, which he communicated to his neighbours. The country people, being exceedingly delighted with this noble liquor, drank of it to excess, and finding themselves disordered, thought they had been poisoned by Icarius, and killed him. His dog returning home to Erigone, the daughter of Icarius, conducted her to the dead body of his master, on the sight of which she hanged herself. Soon after the Athenians were visited with a great pestilence, and their young women running mad hanged themselves. On consulting the Oracle they were told that they must appease the manes of Erigone. This they performed, by tying ropes to the branches of trees and swinging on them, as if they were hanged; and afterwards, many falling down and hurting themselves, they hung up little images instead of themselves. May thinks it alludes to these images:

“ And virgin's statues on the lofty pine
 “ Did hang.”

Mr B — — understands it of the swinging:

“ They ride on swings suspended in the wind.”

And indeed there are not wanting some Commentators, who tell us, it was the custom, at the feasts of Bacchus, to swing on ropes, and play at see-saw like our children. Others say the *oscilla* were bunches of flowers in the form of *phalli*; of this opinion is Grimoaldus: “ Et ad risus excitandos imagunculas appensas arboribus, instar membrorum virilium ore ingerent.” Ruæus says they were little earthen images of Bacchus, which were thought to bestow fertility which way soever their faces turned, as they were blown about by the wind. In this he is followed by Dryden:

“ In jolly hymns they praise the god of wine,
 “ Whose earthen images adorn the pine:”

and by Dr Trapp.

“ And hang thy little images aloft
 “ On a tall pine.”

393. *Suum honorem.*] Pierius says it is *suos honores* in some antient manuscripts, which seems a more grand expression.

394. *Liba.*]

Carminibus patriis, lancesque et liba feremus ;

Et ductus cornu stabit facer hircus ad aram,

395

Pinguiaque in veribus torrebimus exta columnis.

Est etiam ille labor curandis vitibus alter,

Cui nunquam exhausti satis est : namque omne quotannis

Terque quaterque solum scindendum, glebaque versis

Aeternum frangenda bidentibus : omne levandum

400

Fronde.

394. *Liba*.] The *libum* was a sort of holy cake, made of flower, honey and oil, or according to some, of *sesamum*, milk, and honey.

395. *Ductus cornu*.] The victims were led with a slack rope to the altar : for if they were reluctant it was thought an ill omen. Dryden therefore is mistaken when he translates this passage,

“ — — — — And a guilty goat
“ *Dragg’d* by the horns be to his altars brought.”

and Mr B — — :

“ — — — — And a hallow’d goat
“ *Dragg’d* by the horns be to his altar brought : ”

and Dr Trapp :

“ And at his altar kill the victim goat,
“ *Dragg’d* by the horns.”

396. *Verbus columnis*.] See the note on ver. 299.

397. *Est etiam, &c.*] He now returns to the vineyards, and shews what labour farther attends the culture of them, in frequent digging, dressing, and pruning.

“ There is yet another labour which belongs
“ to vines, of which there is no end : for the
“ whole ground is to be plowed three or four
“ times every year, and the clods are continually to be broken with bended drags : all the

“ grove is to be lightened of its leaves. The
“ labour of husbandmen comes round again,
“ and the year rolls round in the same steps.
“ And when the vineyard shall have lost its
“ latest leaves, and the cold north wind shall
“ have deprived the woods of their glory, even
“ then the diligent countryman extends his
“ care to the following year, and persecutes the
“ naked vine with Saturn’s hook, and forms it
“ by pruning. Be the first to dig the ground,
“ be the first to burn the shoots which you
“ have cut off, and be the first to carry the
“ stakes home : be the last to gather. Twice
“ does shade overgrow the vines. Twice do
“ weeds and bushes over-run the ground : both
“ these require great labour. Commend a large
“ farm, but cultivate a small one. The rough
“ twigs also of butcher’s broom must be cut
“ in the woods, and the watry reed on the
“ banks, nor must you neglect the uncultivated
“ willows. Now the vines are tied, now
“ the trees no longer require the hook ; now
“ the weary dresser sings about the utmost
“ rows ; yet the earth must be turned up, and
“ the dust stirred, and Jupiter is to be feared,
“ even when the grapes are quite ripe.”

399. *Versis bidentibus*.] I have shewn what instrument the *bidentis* is, in the note on ver. 355. I take the epithet *versis* in this place to signify *bent* : for the drag is like a long-tined pitchfork, with the tines bent downwards, almost with right angles.

400. *Omne levandum fronde nemus*.] It is usual to thin the leaves, to give the sun a greater power to ripen the fruit.

402. In

Fronde nemus. Redit agricolis labor actus in orbem,

Atque in se sua per vestigia volvitur annus.

Ac jam olim seras posuit cum vinea frondes,

Frigidus et sylvis Aquilo decussit honorem ;

Jam tum acer curas venientem extendit in annum

405

Rusticus, et curvo Saturni dente relictam

Persequitur vitem attondens, fingitque putando.

Primus

402. *In se sua per vestigia volvitur annus.*] *Annus* is said by some to be derived from *annulus*, a ring: tho' the contrary seems more probable. The hieroglyphical representation of the year is a serpent rolled in a circle with his tail in his mouth.

403. *Et.*] In one of Dr Mead's manuscripts it is *at*: in the King's, and in some printed editions it is *ac*.

Seras posuit cum vinea frondes.] Columella says the vineyard should begin to be pruned about the beginning of our October, if the weather be fair and mild, and the equinoctial rains have preceded, and the shoots have acquired a just degree of ripeness: for a dry season requires the pruning to be later: "Placet ergo, si mitis, ac temperata permittit in ea regione, quam colimus, caeli clementia, facta vindemia, secundum idus Octobris, aspiciari putationem, cum tamen equinoctiales pluviae praecesserint, et sarmenta justam maturitatem ceperint, nam siccitas serioerem putationem facit."

404. *Frigidus et sylvis Aquilo decussit honorem.*] This entire line is taken from Varro Atacinius. *Fulv. Ursin.*

405. *Curas venientem extendit in annum.*] This autumnal pruning is really providing for the next year. Thus Columella: "Quando cunque igitur vinitor hoc opus obibit, tria praecipue custodiat. Primum ut quam maxime fructui consulat: deinde, ut in annum sequentem quam laetissimas jam hinc eligat materias: tum etiam ut quam longissimam perennitatem stirpi acquirat. Nam

"quicquid ex his omittitur, magnum affert domino dispendium."

406. *Rusticus.*] Pierius says it is *agricola* in the Roman manuscript.

Curvo Saturni dente.] Saturn is represented with a sickle in his hand. The antient pruning knife seems to have been larger than what we use, and perhaps was the very same instrument with that which they used in reaping. Both are called *falx*.

Relictam vitem.] I have translated it *the naked vine*; that part which is left, when all the fruit is gathered, and the leaves are fallen off. Servius interprets it that which the husbandman had left a little before: "scilicet a se paulo ante desertam." In this sense Mr B — — has translated it:

"He seeks the vine which he had just forfok."

Ruaeus interprets it *nudatam vitem*, in which he is followed by Dryden:

"Ev'n then the naked vine he persecutes."

Dr Trapp has not translated *relictam*: but in his note he says "*relictam*; i. e. *aliquandiu neglectam*. Ruaeus renders it by *nudatam*; which is very strange."

407. *Persequitur vitem attondens, fingitque putando.*] In one of Dr Mead's manuscripts it is *prosequitur* instead of *persequitur*.

Grimoaldus, La Cerda, Ruaeus, and some others understand this verse not to mean only pruning, but to consist of two parts. They interpret

Exiguum colito. Nec non etiam aspera rusci
 Vimina per sylvam, et ripis fluvialis arundo
 Caeditur, incultique exercet cura salicti.

415

Jam vinetae vites : jam falcem arbuta reponunt ;
 Jam canit extremos effoetus vinitor antes :

Sollicitanda

“convenit, *Imbecilliorum agrum, quam agricola esse debere*: quoniam cum sit colluctandum cum eo, si fundus praevaleat, allidi dominum. Nec dubium quin minus reddat latus ager non recte cultus, quam angustus eximie. Ideoque post reges exactos Liciniana illa septena jugera, quae plebis tribunus viri-
 tim diviserat, majores quaestus antiquis retulere, quam nunc nobis praebent amplissima vervata.”

413. *Aspera rusci vimina.*] We learn from Pliny that the *ruscus* is the same with the *oxymyrsine*: “Castor oxymyrfinen myrti foliis acutis, ex qua fiunt ruri scopae, ruscum vocavit.” *Oxymyrsine* signifies sharp-pointed myrtle; and is therefore the same with the *κεντρομυρρίνη*, or prickly myrtle of Theophrastus, to which he compares the Alexandrian laurel, on account of the berries growing upon the leaves: “Ἰδία δὲ καὶ τὰδε περὶ τὴν Ἰδίαν εἶναι, οἷον ἢ τε Ἀλεξανδρεῖα καλεῖται δάφνη, καὶ συκὴ τις καὶ ἄμπελος. τῆς μὲν ἐν δάφνης ἐν τέτρω τὸ ἴδιον, ὅτι ἐπιφυλλόκαρπὸν ἐστίν, ὥσπερ καὶ ἡ κεντρομυρρίνη. ἀμφοτέρω γὰρ τὸν καρπὸν ἔχουσιν ἐκ τῆς βράχως τῆ φύλλου. Dioscorides plainly enough describes our *butchers-broom* under the name of *μυρσίνη ἀγρία*, or wild myrtle. He says the leaves are like those of myrtle, but broader, pointed like a spear, and sharp. The fruit is round, growing on the middle of the leaf, red when ripe, and having a bony kernel. Many stalks rise from the same root, a cubit high, bending, hard to break, and full of leaves. The root is like that of dog’s grass of a sour taste and bitterish. It grows in wild and craggy places: *Μυρσίνη ἀγρία τὸ μὲν φύλλον μυρσίνῃ ἔχει ὅμοιον, πλατύτερον δὲ, λογχοειδές, ὅθεν ἐπ’ ἀκρῇ. τὸν δὲ καρπὸν στρογγύλον, ἐν μέσῳ δὲ τῷ πετάλῳ πε-*

ριφεῖν, ἐρυθρὸν ἐν τῷ πετάλῳ εἶναι, ἔχοντα τὸ ἐν τῷ δάφνης κλωνία λυγοειδῆ πολλά ἐκ τῆς ῥίζης αὐτῆς δύσθραυστα, ὅσον πῆχους φύλλων μεσὰ ῥίζαν παραπλησίαν ἀγρώσει, γενομένην στρογγύλην, ὑπόπικρον. φύεται ἐν τετραχέσι τόποις καὶ κρημνώδεσι. The butcher’s broom is so called, because our butchers make use of it to sweep their stalls. It grows in woods and bushy places. In Italy they frequently make brooms of it. I suppose it was used to bind their vines in Virgil’s time, by its being mentioned in this place.

414. *Sylvam.*] It is *sylvas* in the King’s manuscript.

416. *Jam vinetae vites, &c.*] He concludes this passage with showing that the labour of cultivating vineyards is perpetual. He has already mentioned a frequent digging of the ground; the summer and autumn pruning; and the tying of the vines. Now he observes, that when all this is performed, and the labour might seem to be ended with the vintage, yet the ground is still to be stirred and broken to dust; and that storms are to be feared even when the grapes are ripe.

In the King’s, and in one of Dr Mead’s manuscripts, it is *junetae* instead of *vinetae*.

417. *Jam canit extremos effoetus vinitor antes.*] It is *effectos* in the Bodleian, and *effectus* in one of Dr Mead’s manuscripts. Pierius says it is

“Jam canit effectos extremus vinitor antes”

in the Roman manuscript; and *canit effoetus extremos* in the Lombard, and in the Medicean manuscripts.

Sollicitanda tamen tellus, pulvisque movendus,

Et jam maturis metuendus Jupiter uvis.

Contra, non ulla est oleis cultura: neque illae

420

Procurvam expectant falcem, rastrosque tenaces;

Cum semel haeferunt arvis, aurasque tulerunt.

Ipse satis tellus, cum dente recluditur unco,

Sufficit

420. *Contra, non ulla est, &c.*] Having shewed the great labour which attends the care of a vineyard: he now opposes the olive to it, which requires hardly any culture. He says the same of other fruit trees, and mentions the wild plants, which are produced abundantly; and thence he infers, that if nature affords us so many useful plants, we ought not to be backward in planting, and bestowing our own labour.

"On the contrary, the olives require no culture, nor do they expect the crooked hook, and strong harrows: when once they have taken root in the fields, and stood the blasts. The earth itself affords sufficient moisture, when it is opened with the hooked drag, and weighty fruits when it is turned up with the share. Thus do thou nurse the fat and peaceful olive. Fruit-trees also, as soon as they are ingrafted on strong trunks, and have acquired their proper strength, quickly shoot up to the stars, by their own force, and stand in no need of our help. At the same time all the forests bend with fruit, and the uncultivated habitations of birds glow with red berries. The Cytisus is cut, the tall wood affords torches, and the nocturnal fires are fed, and spread their light. And do men hesitate about planting, and bestowing care?"

In the Bodleian manuscript it is *nonnulla*, Servius mentions this reading. But it seems to be making the Poet guilty of a very poor expression to say, *Vines require a great deal of culture; but, on the contrary, olives require some.*

Virgil does not say, in this passage, that olives require no culture at all; but that they have no occasion for any, after they have once

taken to the ground, and grown strong. They have no occasion for harrows, and pruning hooks: and need only a little breaking of the ground, and some plowing. Columella does not greatly differ from the Poet. He says no tree requires so much culture as the vine, or so little as the olive. "*Omnis tamen arboris cultus simplicior, quam vinearum est, longaeque ex omnibus stirpibus minorem impensam desiderat olea, quae prima omnium arborum est, nam quamvis non continuis annis, sed fere altero quoque fructum afferat, eximia tamen ejus ratio est, quod levi cultu sustinetur, et cum se non induit, vix ullam impensam poscit: sed et siquam recipit, subinde fructus multiplicat: neglecta compluribus annis non ut vinea deficit, eoque ipso tempore aliquid etiam interim patrifamilias praestat, et cum adhibita cultura est, uno anno emendatur.*"

423. *Ipse satis tellus, &c.*] These two lines have been as variously interpreted as any passage in Virgil. Servius takes *satis* to mean the planted olives; *vomere* to be put for *per vomerem*; and *fruges* for corn. Thus, according to him, the sense will be this: *An olive-yard, when it is plowed, affords both moisture to the planted olives, and yields corn also by means of the share.* In this he is exactly followed by Grimoaldus, except that he interprets *dente unco* a spade, and he paraphrases it thus: "*Olivetum, si ligone foditur, ad oleas, caeterasque in eo satas arbores irrigandas aptum redditur, fin aratro quoque vertatur, non olivarium modo, sed frumentarium etiam fieri poterit.*" May's translation is to the same purpose:

Sufficit humorem, et gravidas cum vomere fruges:

Hoc pinguem et placitam paci nutritor olivam.

425

Poma quoque, ut primum truncos sensere valentes,

Et vires habuere suas, ad sidera raptim

Vi propria nituntur, opisque haud indiga nostrae.

Nec

"The earth itself, when furrow'd by the plow,
"Doth food enough on her, and corn bestow."

La Cerda takes *dente unco* and *vomere* to be only two expressions for the plough-share: he contends that *satis* is the adverb, and that *fruges* means the fruit of the olives: "Nam tellus
"ipfa quocunque aratro, quocunque vomere
"invertatur (adeo non necessarij rastro) praebet
"humorem, qui satis ad oleas. Illud *gravidae*
"*fruges* sunt ipsissimae oleae. . . . Male enim
"aliqui per *fruges* capiunt frumenta. Male
"etiam per vocem *satis* accipiunt sata, cum
"hic sit adverbium." Ruæus follows Servius as to *satis*, and Grimoaldus as to *dente unco*; but he gives quite a new interpretation of *cum vomere*: "Id est statim atque aperitur vomere,
"sine mora, producit fructus. Exaggeratio,
"quæ certum et celerem proventum indicat." Dr Trapp approves of this new interpretation:

"The earth itself, when by the biting share
"Upturn'd, sufficient moisture will supply;
"And full fruit, with the labour of the plough
"Coëval."

"For that," says he, "is the meaning of *cum vomere*. Hyperb. almost as soon as, &c." As for *satis*, I think the sense is much the same, whether we take it to be the noun or the adverb. *Dente unco* I take to mean the *bidens* or drag, spoken of before, which is used in the culture of olives, according to Columella, to break and loosen the ground, that the sun may not pierce thro' the chinks, and hurt the roots: "Sed id minime bis anno arari debet, et bi-
"dentibus alte circumfodiri. Nam post sol-
"stitium cum terra aestibus hiat, curandum
"est, ne per rimas sol ad radices arborum pe-
"netret." I do not find that it was usual to

sow corn amongst the olives, but plowing the ground was universally thought to increase their product: therefore I agree with La Cerda, that *fruges* means the fruits of the olive, and not corn. I take the sense of these lines to be this:
"If you break the ground with drags, it will
"keep the sun from drying the roots, and the
"earth, being loosened, will let as much
"moisture soak to them as is sufficient: and
"if you plow the ground you will have a
"greater crop of olives." Mr B — — has translated it in this sense:

"The earth herself the plants supplies with juice,
"If crooked teeth once make her surface loose:
"But floods of oil from swelling berries flow,
"If ploughs unlock her richer soil below."

Dryden has taken no notice of *dente unco* in his translation:

"The soil itself due nourishment supplies:
"Plough but the furrows, and the fruits arise."

425. *Hoc.*] *Hoc* seems to relate to *vomere*, as Mr B — — observes: it is usually interpreted *propter hoc*.

426. *Poma.*] I take this to belong to fruit-trees in general. Columella, in his chapter *De arboribus pomiferis*, speaks of figs, pomegranates, apples, pears, mulberries, and several other sorts of fruits. The Poet says they require no care but ingrafting; for that is the sense of *truncos sensere valentes*. *Ad sidera raptim vi propria nituntur* is much the same expression as

"Exiit in caelum ramis felicibus arbos."

429. *Nec*

Nec minus interea foetu nemus omne gravescit,

Sanguineisque inculta rubent aviaria baccis

430

Tondentur cytifi; taedas sylva alta ministrat,

Pascunturque

429. *Nec minus, &c.*] Here he speaks of wild trees, which grow in the woods.

431. *Tondentur cytifi.*] A considerable number of different plants have been supposed by different authors to be the *cytifi* here spoken of: but the *Cytisus Maranthae* is generally allowed to be the plant. We can gather nothing certain from what Virgil has said about it. He mentions goats as being very fond of it, in the first eclogue:

“ — — — Non me pascente capellae
“ Florentem cytifum, et falices carpetis amaras:”

and in the second:

“ Torva leaena lupum sequitur, lupus ipse capellam:

“ Florentem cytifum sequitur lasciva capella:

“ Te Corydon, o Alexi:”

which seems to be an imitation of the following lines, in the tenth Idyllium of Theocritus:

Ἄϊξ τὸν κύτισον, ὃ λύκος τὰν αἶγα διώκει,
Ἄ γέροντος τῶροτρον. ἐγὼ δ' ἐπὶ τὴν μεμάνημαι.

The Greek Poet also mentions the goats as eating *cytifi*, in the fifth Idyllium:

Τὰ μὲν ἐμαὶ κύτισόν τε καὶ αἰγίλον αἶγες ἔδοντι.

In the ninth eclogue the *cytifi* is mentioned as increasing milk:

“ Sic cytifo pastae discentent ubera vaccae:”

and in the third Georgick:

“ At cui lactis amor, cytifum, lotosque frequentes

“ Ipse manu, falsasque ferat praesepibus herbas.”

In the tenth eclogue it is spoken of, as grateful to bees:

“ Nec lacrymis crudelis amor, nec gramina rivis,

“ Nec cytifo saturantur apes, nec fronde capellae.”

From these passages we collect, that the *cytifi* was grateful to bees and goats, and productive of milk; but nothing with regard to the description of the plant itself. Let us examine now, what Theophrastus has said of it, which is very little. In the ninth chapter of the first book of his History of Plants, he says the wood of the *cytifi* is hard and thick: Διαφέρουσι δὲ καὶ ταῖς μήτραις. τέτων δὲ ἐστὶ σκληρότεραι καὶ πυκνότεραι, κερνίας, κρίνα, δρυὶς, κυτίου, συκαμίνων, ἐβένου, λωτῆ. He says the same in the fourth chapter of the fifth book, and adds, that it comes nearest to ebony: πυκνότερα μὲν ἔν δοκεῖ καὶ βαρύτερα πύξος εἶναι καὶ ἐβένου. ἐδὲ γὰρ ἐπὶ τῷ ὕδατος ταῦτ' ἐπινεῖ, καὶ ἡ μὲν πύξος ὅλη. τῆς δὲ ἐβένου ἡ μήτρα, ἐν ἧ καὶ ἡ τῆς χρώματος ἐστὶ μελανία. τῶν δ' ἄλλων ὁ λωτός. πυκνὸν δὲ καὶ ἡ τῆς δρυὸς μήτρα, ἣν καλεῖσι μελάνδρυον καὶ ἐστὶ μᾶλλον ἢ τῷ κυτίου παρομοία γὰρ αὕτη δοκεῖ τῇ ἐβένῳ εἶναι. This hardness, like ebony, agrees very well with the *Cytisus Maranthae*, when the plant is grown old: for the Turks make the handles of their sabres of it, and the monks of Patmos their beads. In the twentieth chapter of the fourth book he says it kills most other plants, but that it is itself destroyed by the *Halimus*: Χαλεπὸς δὲ καὶ ὁ κύτισος, ἀπόλλυσι γὰρ πάνθ' ὡς εἰπεῖν. ἰσχυρότερον δὲ τέτε τὸ ἄλμον, ἀπόλλυσι γὰρ τὸν κύτισον. It may destroy other plants by drawing away the nourishment from them. Dioscorides says it is a white shrub, like the *Rhamnus*, with branches a cubit long or longer, cloathed with leaves like those of fenugreek, or birds-foot trefoil, only less, and having a larger rib. When they are rubbed with the fingers, they smell like rocket, and have a taste like green chiches: Κύτισος. θάμνος ἐστὶ λευκὸς ὅλος ὡς θάμνος. κλάδους ἀνιείς: πηχυαίους.

Pascunturque ignes nocturni, et lumina fundunt.

Et dubitant homines ferere, atque impendere curam?

Quid majora sequar? salices, humilesque genistae,

Aut

πῆχυαίης καὶ μείζονας· περὶ ἧς τὰ φύλλα, ὅμοια τήλιδι, ἢ λωτῷ τριφύλλῳ, μικρότερά δὲ καὶ ῥάχιν ἔχοντα μείζονα· ἐν τε τῷ διατριβῆναι τοῖς δακτύλοις ὄζοντα ἐυζώμῳ. ἐν δὲ τῇ γεύσει ὅμοια ἐρεβίνθοις χλωροῖς. This also agrees with the *Cytisus Maranthae*: for the leaves are trifoliated, and smell very like rocket, especially about Naples, and the plant is very hoary, in its native soil. Columella speaks only of the use of it, as an excellent fodder, causing abundance of milk, and being useful also to hens and bees. Pliny tells us, that Amphilochous wrote a whole book about the *medica*, and the *cytissus*: "Unum de ea, et cytisso volumen Amphilochous fecit confusum." He says it is a shrub, and greatly commended by Aristomachus the Athenian as a good fodder: "Frutex est et cytissus, ab Aristomacho Atheniensi miris laudibus praedicatus pabulo ovium, aridus vero etiam suum." Then he enlarges upon the uses of it in increasing milk, and says it is hoary, and has the appearance of a shrubby trefoil, with narrower leaves: "Cautus aspectu, breviterque siquis exprimere similitudinem velit, angustioris trifolii fruticosa." The *Cytissus Maranthae* is the *Cytissus incanus*, *siliquis falcatis* of C. Bauhin, and the *Medicago trifolia*, *frutescens*, *incana* of Tournefort.

May translates *cytissi*, 'w shrubs, and Dryden, *vile shrubs are shorn for brouze*: but the *cytissus* was so far from being accounted a *vile shrub*, that it was in the highest esteem amongst the ancients. Mr B — — paraphrases these two words, *tendentur cytissi*:

"The *Cytissus*, with constant verdure crown'd
" Oft feels the hook, and shoots at ev'ry wound."

Taedas sylva alta ministrat.] Torches were made of any combustible wood. Pliny mentions a sort of pine or fir, under the name of *taeda*, which was chiefly made use of at sacrifices: "Sextum genus est taeda proprie dicta: abundantiore succo quam reliqua, parciore li-

"quidiorque quam picea, flammis ac lumini
"sacrorum etiam grata."

432. *Pascunturque ignes nocturni.*] In one of Dr Mead's manuscripts it is *Pascuntur nocturni ignes*.

433. *Et dubitant homines ferere atque impendere curam.*] Fulvius Ursinus says this whole verse is wanting in the old Colotian manuscript. It is *curas* in some editions.

434. *Quid majora sequar.*] Here he speaks of the great use of several sorts of trees; and concludes with giving them the preference to the vine.

"Why should I speak of greater things?
"willows, and humble broom afford either
"brouze for the cattle, or shade for the shepherds, and hedges for the fields, and food for bees. It is delightful to behold *Cytissus* waving with box, and the groves of Narycian pitch: it is delightful to see fields that are not obliged to harrows, or any care of men. Even the barren woods on the top of Caucasus, which the strong east winds continually tear and rend, give each of them their different produce; give pines for ships, and cedars and cypresses for houses. Hence the husbandmen have formed spokes for their wheels, and coverings for their waggons, and have fitted crooked keels to ships. The willows abound with twigs, the elms with leaves: but the myrtle with strong spears, and the cornel is useful in war: the yews are bent into Ityean bows: the smooth limes also, and the turner's box are shaped, and hollowed with sharp tools. The light alder swims also on the rough flood, when it is launched on the Po: and bees conceal their young in hollow barks, and in the body of a rotten holm-oak. What have the gifts of Bacchus produced in comparison of these? Bacchus has been the occasion of crimes: he overcame the Centaurs raging with murder,
"Rhoetus,

Aut illae pecori frondem, aut pastoribus umbras

435

Sufficiunt; sepemque fatis, et pabula melli.

Et juvat undantem buxo spectare Cytorum,

Naryciaeque picis lucos: juvat arva videre

Non

“ Rhoetus, Pholus, and Hylaeus threatening
“ the Lapithae with a huge goblet.”

Humilesque genistae.] Mr B — translates *genistae*, furze, and says he has taken the liberty to paraphrase a little upon *genistae sepemque fatis et pabula melli sufficiunt*, because he has seen so much of the use of that plant in both these respects:

- “ The willow, and the furze, an humble plant
- “ To husbandmen afford no trivial aid;
- “ That to the sheep gives food, to shepherds
“ shade:
- “ This covers with strong lines the wealthy
“ fields,
- “ And early fother to the bee-fold yields.”

It is certain that furze is frequently used as a fence, and the flowers are sought after by the bees; but it is no less certain that the furze was never called *genista* by any antient Latin writer. See the note on *lentaque genistae*, ver. 12.

435. *Aut illae.*] Servius says many read *et tiliae*.

Umbras.] So I read with Heinsius. Pierius says it is *umbras* in all the antient manuscripts. I find it so in all those which I have collated. La Cerda, Ruaeus, and several other editors have *umbram*.

437. *Undantem buxo Cytorum.*] Servius says Cytorus is a mountain of Macedonia: but, according to Pliny, it belongs to Paphlagonia: “ Ultra quem gens Paphlagonia, quam Pylae-
“ meniam aliqui dixerunt, inclusam a tergo
“ Galatia. Oppidum Mastya Milesiorum, de-
“ inde Cromna. Quo loco Henetos adjicit Ne-
“ pos Cornelius, a quibus in Italia ortos cog-
“ nomines eorum Venetos credi postulat. Se-
“ samum oppidum, quod nunc Amastris.
“ Mons Cytorus, a Tio lxiii M. pass.” Ruaeus says it is a city and mountain of Galatia, on

the borders of Paphlagonia. Strabo indeed speaks of a city of that name, but he places it in Paphlagonia, and neither he, nor Pliny mention either a town or mountain of that name in their accounts of Galatia. Cytorus was very famous for box. Thus Theophrastus: Ἡ δὲ πύξος μέγεται μὲν ἔνθα μεγάλη. τὸ δὲ φύλλον ὁμοίον ἔχει μυρρίνῳ. φύεται δ' ἐν τοῖς ψυχροῖς τόποις καὶ τεραχέσι. καὶ γὰρ τὰ κύτωνα τοῦτον, ἧ ἢ πλείονη γίνεται. He immediately adds that Olympus of Macedonia is cold, for it grows there also, tho' not very large, but the largest and fairest trees of it are in Cyrene: ψυχρὸς δὲ ὁ Ὀλύμπος ὁ Μακεδονικὸς, καὶ γὰρ ἐν ταῦτα γίνονται. πλὴν ἔνθα μεγάλοι μέγιστοι δὲ καὶ κάλλιστοι ἐν Κυρήνῃ. Perhaps Servius read this passage negligently, and finding Macedonia mentioned, put down Cytorus, as a mountain of that country. Pliny says box grows in great plenty on the Pyrenean hills, and on Cytorus, and on Berecynthus: “ Buxus Pyrenaeis, a
“ Cytoro montibus plurima, ac Berecynthio
“ tractu.” La Cerda thinks we should read *Cyrenaeis* or *Cyrenis*, in Pliny, instead of *Pyrenaeis*, according to the last quotation from Theophrastus. But Robert Constantine, and other learned Criticks think *κυρήνη* is an error in the copies of Theophrastus, and that it should be *κύρην*, *Corfica*. It is certain, that Pliny uses *Corfica*, where the editions of Theophrastus have *κυρήνη*: “ Craffissima in Corfica. . . .
“ Haec in Olympo Macedoniae gracilior, sed
“ brevis.” And besides it is not probable, that Theophrastus, after he had said the box flourished most in cold places, would say that it grew fairest and strongest in Cyrene, a country of the scorching Lybia.

438. *Naryciaeque picis lucos.*] *Naryx* or *Narycium* was a city of the Locrians, in that part of Italy, which is over-against Greece. They are mentioned in the third Aeneid, where Helenus, who reigned in Epirus, advises Aeneas.

Non rastris, hominum non ulli obnoxia curae.

Ipsae Caucaso steriles in vertice sylvae,

440

Quas animosi Euri assidue franguntque feruntque,

Dant alios aliae foetus : dant utile lignum

Navigiis pinos, domibus cedrumque cupressosque.

Hinc

to avoid that part of Italy, which is washed by the Ionian sea :

“ Has autem terras, Italique hanc littoris oram

“ Effuge : cuncta malis habitantur moenia
“ Graiis.

“ Hic et Narycii posuerunt moenia Locri.

*Let not thy course to that ill coast be bent,
Which fronts from far th' Epirian continent ;
Those parts are all by Grecian foes possess'd :
Narycian Locrians here the shores infest.”*

DRYDEN.

Servius reads *Mariciae*.

439. *Non rastris, hominum non ulli obnoxia curae.*] Almost all the editors point this verse thus :

“ Non rastris hominum, non ulli obnoxia curae,”

which is very strange. *Fields not obliged to barrows of men, or to any care.* Mr B — is the first, who places the comma after *rastris*, which must certainly be the right pointing. In one of Dr Mead's manuscripts we read *non nulli*.

440. *Caucaso.*] Caucasus is a famous ridge of mountains running from the Black-sea to the Caspian. Strabo says it abounds with all sorts of trees, especially those which are used in building ships : “ *Ευδενδρον δ' ἐστὶν ὕλη παντοδαπὴ τῇ τε ἄλλῃ, καὶ τῇ ναυπηγησίμῳ.*”

443. *Cedrumque cupressosque.*] Pierius found it thus in the Roman, the Medicean, and other very antient manuscripts : but he says it is *cupressos* in the Lombard manuscript, without *que*, which he takes to be an error of the transcriber. In both the Arundelian manuscripts

it is *cedrumque cupressumque*. In the King's and in one of Dr Mead's it is *cedrumque cupressosque*. In the Bodleian, and in the other manuscript of Dr Mead's it is *cedrumque cupressos*. In the Cambridge manuscript it is *cedrosque cupressosque*. Heinsius reads *cedrumque cupressosque* : Grimoaldus, La Cerda, and Ruæus *cedrosque cupressosque* : and Masvicius *cedrumque cupressumque*. Most of the editions, which are not here excepted, have *cedrosque cupressosque*.

It is much to be questioned, whether the cedar here spoken of is that which is so frequently mentioned in the scriptures ; for that has not been observed any where but on mount Lebanon. It seems to have been but little known by the Greek and Roman writers. Theophrastus seems to speak of it in the ninth chapter of the fifth book of his *History of Plants* ; where he says the cedars grow to a great bigness in Syria, so large that three men cannot compass them : “ *Ἐκάστη δὲ τῆς ὕλης, ὥσπερ καὶ πρότερον ἐλέχθη, διαφέρει κατὰ τοὺς τόπους. ἔνθα μὲν γὰρ λωτὸς, ἔνθα δὲ Κέδρος γίνεται θαυμαστὴ, καθάπερ καὶ περὶ Συρίαν. Ἐν Συρίᾳ γὰρ ἔντε τοῖς ὄρεσι διαφέροντα γίνεται τὰ δένδρα τῆς κέδρου καὶ τῷ ὕψει καὶ τῷ πάχει τιπλὶ καὶ τα γὰρ ἐστὶν, ὥς ἔνια μὲν μὴ δύνασθαι τρεῖς ἄνδρας περιλαμβάνειν.*” These large Syrian trees are probably the cedars of Lebanon, which I believe Theophrastus had only heard of, and took to be the same with the Lycian cedars, only larger : for in the twelfth chapter of the third book, where he describes the cedar particularly, he says the leaves are like those of Juniper, but more prickly : and adds that the berries are much alike. Therefore the cedar described by Theophrastus cannot be that of Lebanon, which bears cones, and not berries. I take it rather to be a sort of Juniper, which is called *Juniperus major bacca rufescente* by Caspar

Hinc radios trivere rotis, hinc tympana plaustris

Agricolae, et pandas ratibus posuere carinas.

445

Viminibus falices foecundae, frondibus ulmi:

At myrtus validis hastilibus, et bona bello

Cornus: Ityraeos taxi torquentur in arcus.

Nec tiliae laeves, aut torno rasile buxum

Non formam accipiunt, ferroque cavantur acuto.

450

Nec non et torrentem undam levis innatat alnus

Missa Pado: nec non et apes examina condunt

Corticibusque

Caspar Bauhin, *Oxycedrus* by Parkinson, and *Oxycedrus Phoenicea* by Gerard. What Pliny and Dioscorides have said of the cedar is very confused.

446. *Viminibus falices foecundae.*] The twigs of the willows are used to bind the vines, and to make all sorts of wicker works.

Frondibus ulmi.] The cattle were fed with leaves of elms. Thus Columella: "Est autem ulmus longe laetior et procerior, quam nostras, frondemque jucundiorē bubus praebet: qua cum assidue pecus alueris, et postea generis alterius frondem dare institueris, fastidium bubus affert." This use of elm leaves is confirmed by Mr Evelyn, who says, "The use of the very leaves of this tree, especially of the female, is not to be despised; for being suffered to dry in the sun upon the branches, and the spray stripped off about the decrease in August (as also where the suckers and stolones are supernumerary, and hinder the thriving of their nurseries) they will prove a great relief to cattle in winter, and scorching summers, when hay and fodder is dear they will eat them before oats, and thrive exceedingly well with them; remember only to lay your boughs up in some dry and sweet corner of your barn. It was for this the Poet praised them, and the epithet

"was advised, *Fruitful in leaves the elm.* In some parts of Herefordshire they gather them in sacks for their swine and other cattle, according to this husbandry."

447. *Myrtus validis hastilibus, et bona bello cornus.*] Their spears and darts were antiently made of myrtle and cornel: but Pliny prefers the ash for these uses: "Obedientissima quocunque in opere fraxinus, eademque hastis corylo melior, corno levior, sorbo lentior." In one of Dr Mead's manuscripts it is *at bona bello cornus.*

448. *Ityraeos taxi torquentur in arcus.*] The *Ityraei* or *Ituraci* were a people of *Coele Syria*, famous for shooting with the bow.

Pierius says that in some antient manuscripts it is *curvantur* instead of *torquentur*. Servius, and some of the old editors, and Schrevelius have *curvantur*.

449. *Tiliae laeves.*] Pliny says *mollissima tilia*, and *tiliae ad mille usus petendae*.

Torno rasile buxum.] Box is well known to be turned into a great variety of utensils.

451. *Alnus.*] See the note on ver. 136. of the first Georgick.

452. *Missa Pado.*] The Po is a famous river of Italy. Alders are said to grow in abundance on its banks.

Corticibusque cavis, vitiosaeque ilicis alveo.

Quid memorandum aequae Baccheia dona tulerunt?

Bacchus et ad culpam causas dedit: ille furentes

455

Centauros letho domuit, Rhoetumque Pholumque,

Et

453. *Ilicis*.] Mr Evelyn asserts that the *Esculus* of the ancients was a species of *Ilex*: "The acorns of the *coccigera*, or *dwarf-oak*, yield excellent nourishment for Rustics, sweet, and little, if at all, inferior to the chesnut, and this, and not the *fagus*, was doubtless the true *Esculus* of the ancients, the food of the golden age." But it is plain, that the very tree of which this learned gentleman speaks, was called *Ilex* by Pliny, for this author says expressly that the *Ilex* bears the *coccus* or *cherries berry*: "Omnes tamen has ejus dotes illex solo provocat cocco." The same author says the leaves of the *Esculus* are sinuated, whereas those of the *Ilex* are not sinuated: "Folia praeter ilicem gravia, carnosa, procera, sinuosa lateribus." Besides the very name of *dwarf-oak* shews this sort of *Ilex* cannot be the ancient *Esculus*, which is described as a very large tree. Mr Evelyn seems to have thought the dwarf-oak or scarlet-oak to be the *Esculus*, because its acorns are so good to eat: but this is no good proof neither: for Pliny says the acorns of the *Esculus* are inferior to those of the common oak: "Glans optima in quercu atque grandissima, mox esculo."

Alveo.] Servius reads *alvo*. Pierius found *alveo* in the Roman manuscript, with which he was greatly delighted: "In Romano codice legitur *alveo*, quod mirifice placet." *Alveo* is now generally received.

454. *Quid memorandum aequae, &c.*] Having spoken of the great uses of forest trees, he falls into an exclamation against the vine, which is not only less useful than those trees which nature bestows on us without our care; but is also the cause of quarrels and murders. He produces a noted instance of the quarrel between the Centaurs and Lapithae. Ovid has described it at large in the twelfth book of the *Metamorphosis*. Pirithous, king of the Lapithae had married Hippodamia. At these nuptials

Eurytus a Centaur, being inflamed with lust and wine attempted to ravish the bride: which example was followed by the rest, who endeavoured each to seize upon such young ladies as they chose. Theseus rising in defence of the bride slew Eurytus, and, the other guests assisting, all the Centaurs were either slain or put to flight.

455. *Culpam*.] In one of Dr Mead's manuscripts it is *culpas*.

Furentes Centauros letho domuit.] "This passage is generally explained by joining *letho* with *domuit*. But it seems to me that it should be joined with *furentes*, as it is said *furens ira, invidia, amore, &c.* and as Virgil himself says in the second Aeneid:

" — — — Vidi ipse furentem
" Caede Neoptolemum.

" And then the meaning is, *domuit*, he overcame, in the common sense, as wine is said to overcome any one, and made them mad to death. In the other sense Virgil would contradict what he said before. *Bacchus et ad culpam causas dedit*. How would Bacchus have been to blame, for having punished with death profligate wretches that would have ravished the bride from her husband? This was a just, and not a blameable action, but his blame was his overcoming their reason, and exciting them to that outrage."

Mr B — —.

We find in Virgil *sternere letho* and *deicere letho*, and therefore I do not doubt but *domare letho* might be used. But what seems to me the strongest confirmation of Mr B — —'s opinion, is that we find in Ovid, that neither Rhoetus nor Pholus were slain, but that they both fled:

" — — Affdue

Et magno Hylaeum Lapithis cratere minantem.

O fortunatos nimium, sua si bona norint,

Agricolas !

" — — Affidue successu caedis ovantem,
 " Qua juncta est humero cervix, fude figis
 " obusta.
 " Ingemuit, duroque sudem vix osse revellit
 " Rhoetus ; et ipse suo madefactus sanguine
 " fugit.
 " Fugit et Orneus, Lycabasque, et saucius armo
 " Dexteriore Medon, et cum Pisenore Thau-
 " mas :
 " Quique pedum nuper certamine vicerat omnes
 " Mermeros ; accepto nunc vulnere tardius
 " ibat :
 " Et Pholus, et Melaneus, et Abas praedator
 " aprorum."

*For through his shoulder, who had triumph long
 In daily slaughter, Dryas fixt his prong.
 Who groining, tugs it out with all his might :
 And soil'd with bloud, converts his heeles to flight.
 So Lycidas, Arnaeus, Medon (sped
 In his right arme) Pisenor, Caumas fled :
 Wound-tardie Mermerus, late swift of pace :
 Meneleus, Pholus ; Abas, us'd to chase
 The Bore.*

SANDYS.

457. *Cratere minantem.*] Ovid tells us they began to fight with drinking vessels, which is not unusual in drunken quarrels :

" Forte fuit juxta signis extantibus asper
 " Antiquus crater, quem vastum vastior ipse
 " Sustulit Aegides ; adversaque misit in ora."

*Hard by there stood an antique goblet, wrought
 With extant figures : this Aegides caught ;
 Hurl'd at the face of Eurytus :*

SANDYS.

and

" Vina dabant animos : et prima pocula pugna
 " Missa volant, fragilesque cadi, curvique le-
 " betes :
 " Res epulis quondam, nunc bello et caedibus
 " aptae."

*Wine courage gives. At first an uncouth flight
 Of flagons, pots, and boules, began the fight :
 Late fit for banquets, now for bloud and broiles.*

SANDYS.

458. *O fortunatos, &c.*] The Poet, having just mentioned a scene of war and confusion, changes the subject to a wonderfully beautiful description of the innocent and peaceful pleasures of a country life. He begins with shewing, that the pomp and splendor of courts and cities are neither to be met with in the country, nor in themselves desirable. He then proceeds to mention the real satisfactions which are to be found in the country : quiet, integrity, plenty, diversions, exercise, piety, and religion.
 " O too happy husbandmen, did they but
 " know their own felicity ! to whom the earth
 " herself, far from contending arms, most
 " justly pours forth an easy sustenance. If
 " they have no lofty palace with proud gates,
 " to vomit forth from every part a vast tide
 " of morning visiters ; if they do not gape
 " after pillars adorned with tortoise-shell, or
 " garments embroidered with gold, or Co-
 " rinthian brass ; if their white wooll is not
 " sullied with Assyrian dye, nor the use of the
 " pure oil tainted with perfumes : yet there is
 " no want of secure rest, and a life ignorant
 " of fraud, and rich in various works ; nor
 " of ease in large farms, caves and living lakes ;
 " nor of cool vallies, and the lowing of oxen,
 " and soft sleep under trees. There are lawns,
 " and habitations of wild beasts, and a youth
 " patient of labour, and contented with a
 " little, altars of gods, and honoured parents :
 " when justice left the earth, she took her last
 " step from amongst these people."

Cicero, in his defence of Sextus Roscius, says that all sorts of wickedness proceed from the luxury of cities ; but that a country life is the mistress of frugality, diligence, and justice :
 " In urbe luxuries creatur : ex luxuria existat
 " avaritia necesse est : ex avaritia erumpat au-
 " dacia : inde omnia scelera, ac maleficia
 " gignuntur.

Agricolas! quibus ipsa, procul discordibus armis,
Fundit humo facilem victum justissima tellus.

460

Si non ingentem foribus domus alta superbis
Mane salutantum totis vomit aedibus undam;

Nec varios inhiant pulchra testudine postes,

Illusasque auro vestes, Ephyreïaque aera;

Alba neque Assyrio fuscatur lana veneno,

465

Nec casia liquidi corrumpitur usus olivi;

At secura quies, et nescia fallere vita,

Dives opum variarum, at latis otia fundis,

Speluncae,

“gignuntur. Vita autem haec rustica, quam
“tu agrestem vocas, parsimoniae, diligentiae,
“justitiae magistra est.”

462. *Mane salutantum.*] It was the custom
amongst the Romans, for the clients to attend
the levees of their patrons.

Totis.] In the King's manuscript it is *notis*.

Vomit.] Pierius says, that in the Medicean
manuscript it is *vomat*, which he thinks sounds
more elegantly.

463. *Testudine.*] Some think that *testudine*
is here used for an arch supported by the pil-
lars, or the shell of a door. But I rather be-
lieve it alludes to that custom of the rich Ro-
mans, of covering their bed-posts and other
parts of their furniture with plates of tortoise-
shell.

464. *Illusas.*] In the Cambridge and Bod-
leian manuscripts it is *inclusas*. Pierius says it
is *inclusas* in some manuscripts, but *illusas* in
the most antient. Servius takes notice, that
some read *inclusas*; but he condemns it.

Ephyreïaque aera.] Corinth is sometimes
called Ephyre, from Ephyre, the daughter of
Epimetheus. It is well known that the Corin-
thian brass was very famous amongst the an-
tients.

465. *Neque.*] Servius and some others read

nec. Pierius says it is *neque* in the Medicean,
and some other antient manuscripts.

Assyrio veneno.] He means the Tyrian pur-
ple, which was obtained from a sort of shell-
fish. Tyre was in Coele Syria. The Poet
seems to use Assyria for Syria.

Fuscatur.] So I read with the King's, one
of the Arundelian, both Dr Mead's manuscripts,
and Heinsius. The common reading is *fuca-
tur*, which signifies barely is coloured: but *fus-
catur* signifies is obscured, imbrowned, or sullied,
which I take to be the Poet's meaning. He
shews his contempt of spoiling the native white-
ness of wool with that expensive colour; as, in
the next verse, he speaks of the pure oil being
tainted with perfumes.

466. *Casia.*] See the note on ver. 213.

467. *At secura quies.*] Pierius says it is *ac*
in the Lombard manuscript. But surely the
Poet wrote *at*: for he is here opposing the real,
innocent, untainted pleasures of a country life
to the noise and luxury of courts and cities.

Nescia fallere vita.] Pierius says it is *vitam*
in the Roman manuscript, which must make
nescia agree with *quies*, but it is *vita* in all the
rest, which is better.

468. *At.*] It is *ac* in the King's manuscript.
Pierius also found *ac*.

469. *At.*]

Speluncae, vivique lacus : at frigida Tempe,
 Mugitusque boum, mollesque sub arbore somni
 Non absunt. Illic saltus, ac lustra ferarum,
 Et patiens operum, exiguoque assueta juvenus,
 Sacra deum, sanctique patres : extrema per illos
 Justitia excedens terris vestigia fecit ?
 Me vero primum dulces ante omnia Musae,

470

475

Quarum

469. *At.*] Here again it is *ac* in the Lombard manuscript, according to Pierius. I find *ac* also in the King's and both Dr Mead's manuscripts: but *at* seems to be much better in all these places.

Frigida Tempe.] *Tempe* is the name of a very pleasant valley in Thessaly. Hence it is not unusual to find *Tempe* used by the Poets for any pleasant place, tho' not in Thessaly. Thus I take it to be used in this place for cool vallies in general.

471. *Illic.*] It is *illis* in the Cambridge manuscript, and in some printed editions. Pierius says it is *illic* in all the antient manuscripts he had seen.

Saltus.] *Saltus* properly signifies open places in the midst of woods, which afford room for cattle to feed. Thus we have in the third Georgick:

"Saltibus in vascuis pascunt."

Lustra ferarum.] By the habitations or dens of wild beasts the Poet means the diversion of hunting. Thus May:

"And pleasant huntings want not."

472. *Exiguo.*] Pierius says it is *exiguo* in the Roman manuscript: Heinsius and Masvicius also read *exiguo*. The common reading is *parvo*.

473. *Sanctique patres.*] By these words the Poet designs to express, that amongst the un-

corrupted countrymen their fathers are treated with reverence. Thus Mr B — —

"And aged fires rever'd."

I have chosen to make use of the word *honoured*, because, in our religion, this duty to parents is stiled *honour*.

Extrema per illos Justitia excedens terris vestigia fecit.] In the Cambridge manuscript it is *figit*.

Astraea or Justice was feigned by the Poets to have descended from heaven in the golden age. She continued upon earth till the wickedness of the brazen age gave her such offence that she left mankind and flew up to heaven. Aratus says she retired first from cities, into the country, so that this was the last place she left. The Greek Poet speaks largely on this subject.

475. *Me vero primum, &c.*] The Poet here declares his natural inclination to be towards Philosophy and Poetry. He declares himself to be the priest of the Muses; and prays them to instruct him in Astronomy: to teach him the causes of eclipses, earthquakes, the flux and reflux of the sea, and of the unequal length of days and nights. His next wish is, that, if he cannot obtain this, he may enjoy a quiet retirement in the country.

"But in the first place, above all things,
 "may the sweet Muses, whose priest I am,
 "being smitten with great love of poesy,
 "receive

Quarum sacra fero ingenti percussus amore,
 Accipiant; caelique vias, et fidera monstrent:
 Defectus solis varios, lunaeque labores:
 Unde tremor terris: qua vi maria alta tumescant
 Objicibus ruptis, rursusque in se ipsa residant: 480
 Quid tantum Oceano properent se tingere soles
 Hyberni, vel quae tardis mora noctibus obstet.
 Sin, has ne possim naturae accedere partes,
 Frigidus obstiterit circum praecordia sanguis;
 Rura mihi, et rigui placeant in vallibus amnes; 485
 Flumina amem, sylvasque inglorius: O! ubi campi,
 Sperchiusque,

" receive me, and shew me the paths of hea-
 " ven, and the stars, the various eclipses of the
 " sun, and labours of the moon: what causes
 " the earth to tremble: by what force the deep
 " seas swell, and break their banks, and then
 " again fall back: why the winter suns make
 " such haste to dip themselves in the ocean:
 " or what delay retards the slow nights. But
 " if the chill blood about my heart hinders me
 " from attaining to these parts of nature;
 " may fields and streams gliding in vallies de-
 " light me; may I love rivers and woods in-
 " glorious: oh! where there are plains, and
 " Sperchius, and Taygeta, where the Spartan
 " virgins revel! oh! that any one would place
 " me in the cool vallies of Haemus, and shelter
 " me with a vast shade of branches!"

476. *Quarum sacra fero.*] It is usual with
 the Poets to call themselves priests of the Muses:
 Thus Horace:

" — — — Carmina non prius
 " Audita Musarum Sacerdos
 " Virginibus puerisque canto:"

and Ovid:

" Ille ego Musarum purus, Phoebique Sacerdos."

479. *Tumescant.*] It is *tumescunt* in the Lombard manuscript, according to Pierius: thus I find *residunt* in the next verse, instead of *residant*, in some of the old editions.

485. *Rigui.*] Pierius says it is *rigidi* in the Roman manuscript.

486. *Inglorius.*] Philosophy, in Virgil's time, was in great reputation amongst the Romans. Our Poet seems to have had Lucretius in his eye, when he wrote this passage. He intreats the Muses to teach him the heights of Philosophy, which that Poet had described with so much elegance. But if he cannot reach so far, he begs, in the next place, that he may have a secure, quiet retirement in the country, tho' destitute of that glory, which he seeks in the first place. Cowley observes upon this passage, that " the first wish of Virgil was to be
 " a good Philosopher; the second, a good Hus-
 " bandman, and God, whom he seemed to
 " understand better than most of the learned
 " heathens,

Sperchiusque, et virginibus bacchata Lacaenis
Taygeta: o, qui me gelidis in vallibus Haemi
Sistat, et ingenti ramorum protegat umbra!
Felix, qui potuit rerum cognoscere causas;

490

Atque

" heathens, dealt with him just as he did with
" Solomon; because he prayed for wisdom in
" the first place, he added all things else which
" were subordinately to be desired. He made
" him one of the best Philosophers, and the
" best Husbandman, and to adorn and com-
" municate both those faculties, the best Poet:
" He made him besides all this a rich man,
" and a man who desired to be no richer. O
" *fortunatus nimium, et bona qui sua novit.*"

O! ubi campi.] I do not take the Poet's
meaning to be, that he is enquiring where
these places are; which surely he knew. He
expresses his delight to be in such vallies, rivers
and woods as are to be met with in Theffaly,
Laconia and Thrace. May is the only trans-
lator, who has not supposed this to be a ques-
tion:

" Then let me (fameless) love the fields and
" woods,
" The fruitful water'd vales, and running floods.
" Those plains, where clear Sperchius runs, that
" mount
" Where Spartan virgins to great Bacchus wont
" To sacrifice, or shady vales that lye
" Under high Haemus, let my dwelling be."

Dryden has so paraphrased these lines, that he
has rather imitated, than translated Virgil:

" My next desire is, void of care and strife
" To lead a soft, secure, inglorious life.
" A country cottage near a crystal flood,
" A winding valley and a lofty wood.
" Some god conduct me to the sacred shades,
" Where Bacchanals are sung by Spartan maids.
" Or lift me high to Hemus hilly crown;
" Or on the plains of Tempe lay me down:
" Or lead me to some solitary place,
" And cover my retreat from human race."

Mr B — — represents the Poet as asking the
question where these places are:

" O! where Taygeta are thy sacred shades,
" Resounding with the songs of Spartan maids?

and Dr Trapp:

" — — O! where are the plains,
" Sperchius, and Taygeta, by the dames
" Of Sparta, swoln with Bacchanalian rage
" Frequented?

487. *Sperchius.*] Sperchius is a famous river
of Theffaly rising from mount Pindus.

Virginibus bacchata Lacaenis Taygeta.] Tay-
getus, in the plural number Taygeta, is a moun-
tain of Laconia near Sparta: it was sacred to
Bacchus; and his orgies were celebrated upon
it by the Lacedaemonian women.

488. *Gelidis in vallibus Haemi.*] Haemus is
a mountain of Thrace. Servius calls it a moun-
tain of Theffaly: "*Haemi: montis Theffaliae:*
" in qua etiam sunt Tempe." See the note on
ver. 489. of the first Georgick. It is strange
that Dryden should write

" Or lift me high to Hemus hilly crown,"

for the cool vallies of Haemus.

In one of Dr Mead's manuscripts it is *gelidis*
convallibus instead of *gelidis in vallibus*.

490. *Felix, qui potuit, &c.*] The Commen-
tators generally understand this to be a repeti-
tion of what he had said before: only that as
he had then given the preference to Philosophy;
now he seems to make the Philosopher and the
Countryman equal; for he pronounces them
both happy. I take the Poet's meaning to be
this. In the paragraph beginning with *O for-*
fortunatos, &c. he had shewn the happiness of the
country

Atque metus omnes, et inexorabile fatum

Subjecit

country life, in opposition to living in courts and cities. In the next paragraph, beginning with *me vero*, &c. he expressed his earnest desire to become a Natural Philosopher; or, if he could not attain that, a good husbandman. In the paragraph now under consideration, he shews the happiness of the countryman to be like that which was sought after by the Epicurean Philosophy. Epicurus was happy in overcoming all fears, especially the fear of death: the countryman is happy in conversing with the rural deities, in being free from troubles, and the uneasy passions of the mind. He lives on the fruits of his own trees, without being troubled with contentions, or law suits.

"Happy was the man, who was able to
" know the causes of things; and could cast
" all fears, and inexorable fate, and the noise
" of greedy Acheron beneath his feet! Happy
" also is he, who has known the rural gods,
" Pan, and old Sylvanus, and the sister
" nymphs. Him neither the rods of the
" people, nor the purple of kings has moved,
" nor the discord that reigns between faithless
" brothers; nor the Dacian descending from
" the conspiring Ister: nor the affairs of
" Rome, nor kingdoms doomed to perish:
" nor has he been grieved with pity for the
" poor, nor has he envied the rich. He has
" gathered such fruits as the branches, such
" as his own willing farms have yielded spontaneously: nor has he seen the hardships of
" the law, and the mad Forum, or the courts
" of the people."

Rerum cognoscere causas.] Epicurus wrote thirty-seven books of Natural Philosophy, which Diogenes Laertius says were excellent: *Κὶ τὰ συγγράμματα μὲν Ἐπικούρου τοσαῦτα καὶ τηλικαῦτα. ὧν τὰ βέλτιστα ἐστὶ τὰδε. Περὶ φύσεως, λζ, &c.*

491. *Atque metus omnes, &c.*] Epicurus, in his epistle to Menoecius, exhorts his friend to accustom himself not to be concerned at the thoughts of death: seeing all good and evil consists in sensation; and death is a privation of sense: *Συνέθιζε δὲ ἐν τῷ νομίζεν μηδὲν πρὸς ἡμᾶς εἶναι τὸν θάνατον. ἐπεὶ πᾶν ἀγαθὸν καὶ κακὸν ἐν αἰσθήσει. εἴησις δὲ ἐστὶν αἰσθήσεως, ὁ θάνατος.* In another place of the same-epistle

he asks him who can be a better man, than he that thinks worthily of the gods, and bears death without terror: *Ἐπεὶ, τίνα νομίζεις εἶναι κρείττονα τοῦ καὶ περὶ θεῶν ὅσια δοξάζοντος, καὶ περὶ θανάτου διαπαντός ἀπόλλυτος ἔχοντος.* Lucretius extols Epicurus for dispelling the terrors of the mind, and removing the fears of Acheron:

" Tu pater, et rerum inventor: tu patria nobis
" Suppeditas praecepta; tuisque ex, inclute,
" chartis,
" Floriferis ut apes in saltibus omnia limant,
" Omnia nos itidem depascimur aurea dicta,
" Aurea, perpetua semper dignissima vita.
" Nam simul ac Ratio tua coepit vociferari
" Naturam rerum haud Divina mente coortam,
" Diffugiunt Animi terrores; moenia mundi
" Discedunt, totum video per inane geri res.
" Apparet divum numen, sedesque quietae:
" Quas neque concutiunt venti, neque nubila
" nimbis
" Adspargunt, neque nix acri concreta pruina
" Cana cadens violat: semperque innubilis aether
" Integit, et large diffuso lumine ridet.
" Omnia suppeditat porro natura, neque ulla
" Res animi pacem deliberat tempore in ullo.
" At contra nusquam apparent Acherusia templa."

*Thou, parent of Philosophy, hast shown
The way to Truth by precepts of thy own:
For as from sweetest flow'rs the lab'ring bee
Extracts her precious sweets, Great soul! from thee
We all our golden sentences derive;
Golden, and fit eternally to live.
For when I hear thy mighty reasons prove
This world was made without the pow'rs above;
All fears and terrors waste, and fly apace;
Thro' parted heav'ns I see the mighty space,
The rise of things, the gods, and happy seats,
Which storm or v'lent tempest never beats,
Nor snow invades, but with the purest air,
And gawdy light diffus'd look gay and fair:
There bounteous Nature makes supplies for ease,
There minds enjoy uninterrupted peace:
But that which senseless we so grossly fear,
No hell, no sulph'rous lakes, no pools appear.*

CREECH.

Inexorabile.]

Subjecit pedibus, strepitumque Acherontis avari !
 Fortunatus et ille, deos qui novit agrestes,
 Panaque, Sylvanumque senem, Nymphasque sorores !
 Illum non populi fasces, non purpura regum
 Flexit, et infidos agitans discordia fratres ;
 Aut conjurato descendens Dacus ab Istro :
 Non res Romanae, perituraque regna : neque ille

495

Aut

Inexorabile.] Pierius says it is *ineluctabile* in the Roman manuscript.

492. *Strepitumque Acherontis avari.*] In the King's and one of Dr Mead's manuscripts it is *strepitusque*.

Acheron is fabled to be one of the rivers of hell ; and is put for hell itself.

493. *Fortunatus et ille.*] Here the Poet compares the happiness, which results from the innocence of a country life, to that which is obtained by Philosophy. Cicero, in his treatise on old age, says the life of a husbandman approaches very near to that of a Philosopher : " Mihi ad sapientis vitam proxime videtur accedere." Columella says it is nearly related to Philosophy : " Res rustica sine dubitatione proxima, et quasi consanguinea sapientiae est."

494. *Panaque.*] Pan is the chief of the rural deities.

Sylvanumque senem.] See the note on book I. ver. 20.

Nymphasque sorores.] There were several sorts of nymphs : the Naiads presided over rivers ; the Nereids over seas ; the Oreads over mountains ; the Dryads over woods, &c.

495. *Populi fasces.*] The *fasces* were bundles of birch rods, in the midst of which was placed an ax, with the head appearing at the top. They were the ensigns of authority, and were carried before the Roman magistrates. We learn from Diogenes Laërtius, that Epicurus avoided public offices out of modesty : ὕπερβολῇ γὰρ ἐπεικειάς, οὐδὲ πολιτείας ἠψατο. Cicero also seems to insinuate that the Epicurean Philosophy persuaded men not to engage in public business : " Nec ulla tamen ei Philosophiae fiet injuria a nobis. Non enim repellitur inde, quo aggredi cupiet : sed in hortulis quiescet suis, ubi vult ; ubi etiam recubans, molliter, et delicate, nos advocat a rostris, a

" judiciis, a curia ; fortasse sapienter, hac praefertim republica." Virgil observes, that, if this retirement from public affairs is to be accounted a part of happiness, the countryman enjoys it abundantly. He does not seek after magistracies, nor courts ; he has nothing to do with discord, nor concerns himself about foreign conspiracies.

497. *Conjurato descendens Dacus ab Istro.*] The Danube or Ister is the largest river in Europe : several different nations dwelling on its banks. The antients called this river *Danubius* at its beginning, and till it reaches Illyricum ; but below that, *Ister*. Virgil therefore calls it the *Ister* with great propriety, because the Dacians inhabit the lower parts of it, not far from its falling into the Euxine sea.

The Dacians inhabited those parts, which are now called Transylvania, Moldavia, and Wallachia. It is said, they had a custom of filling their mouths with the water of this river, before they undertook any war, and swearing that they would not return into their own country, till they had slain their enemies. Therefore Virgil calls it the conspiring Ister, because the Dacians were accustomed to conspire after this manner, on the banks of the river Ister.

498. *Neque ille aut doluit miserans inopem, aut invidit habenti.*] Epicurus placed a great happiness in being free from perturbations of the mind, of which pity and envy are not the least. This happiness the husbandman enjoys, for, in the country, nature produces so many necessities of life, that there can be no objects of pity : and his life is so happy in itself, that he has no temptation to envy any one. Servius, and after him most of the Commentators, take Virgil to speak here of a Stoical Apathy, in which sense Dryden seems to have translated him :

D d

" Nor

Aut doluit miserans inopem, aut invidit habenti.

Quos rami fructus, quos ipsa volentia rura

500

Sponte tulere sua, carpsit: nec ferrea jura,

Insanumque

“ Nor envies he the rich their heapy store,
“ Nor his own peace disturbs with pity for the
“ poor.”

Virgil had no such ill-natured meaning, nor Epicurus neither. Epicurus might be against pity, so far as it ruffled the mind and made it uneasy: but he was far from condemning it in the sense we frequently use it, of relieving the wants and necessities of our neighbours. Diogenes Laërtius tells us that he was remarkable for piety to his parents, kindness to his brothers, gentleness to his servants, and the best natured man in the world: *Πρὸς τοὺς γονεῖς εὐχαριστία, καὶ ἡ πρὸς τοὺς ἀδελφοὺς εὐποιία, πρὸς τὴν οἰκίαν ἡμετέραν. . . . καθόλου δὲ ἡ πρὸς πάντας αὐτοῦ φιλανθρωπία.* It is not to be supposed that a man of such a character could be backward in supporting those who wanted his assistance: nay the very contrary appears from the whole tenor of his life. Seneca distinguishes pity from clemency and good-nature, and says it differs from them, as superstition does from religion, and is a mark of a vulgar mind: “ *Quemadmodum religio deos colit, superstitione violat: ita clementiam mansuetudinemque omnes boni praestabunt, misericordiam autem vitabunt. Est enim vitium pusilli animi, ad speciem alienorum malorum succidentis. Itaque pessimo cuique familiarissima est.*” Thus Virgil does not suppose his countryman obdurate to the cries of the poor, but so happy as not to see any of his neighbours so miserable, as to be objects of compassion. May has very justly translated this passage:

“ He sees no poore, whose miserable state
“ He suffers for.”

Cowley speaks much to the same purpose in his discourse of Agriculture: “ There are as many ways to be rich, and, which is better, there is no possibility to be poor, without such negligence as can have neither excuse nor pity; for a little ground will without question feed a little family, and the superfluities of life, which are now in some cases by custom made almost necessary, must be supplied out of the superabundance of art and industry, or contemned by as great a degree of Philosophy.”

500. *Quos rami fructus, &c.*] No man's memory has been more traduced than that of Epicurus. He has been represented as a person wholly given up to luxury and intemperance. His name is become a proverb, to express a voluptuous person, whose whole pleasure was in eating and drinking. And yet it is certain that he was a great pattern of temperance, and recommended it to his followers. Diogenes Laërtius informs us that he was contented with bread and water, and, when he had a mind to gratify his appetite, he added a piece of cheese: *Αὐτὸς τέ φησὶν ἐν ταῖς ἐπιστολαῖς, ὕδατι μόνον ἀρκεῖσθαι, καὶ ἄρτω λιτῷ. καὶ πέμψον μοι τυροῦ, φησὶ, κυδριδίου, ἵν' ὅταν βούλωμαι, πολυτελέσασθαι δύναμαι.* Epicurus himself, in his epistle to Menoeceus, says, that when he speaks of pleasure, he does not mean the pleasures of the voluptuous and intemperate, as some have misinterpreted him: but tranquillity of mind, and a body void of pain. Not eating, says he, and drinking, not venereal enjoyments, not a luxurious table, procure a pleasant life, but sober reasoning, which searches into the causes why some things are to be chosen, others to be rejected, and explodes those opinions which tend to disturb the mind: “ *Ὅταν οὖν λέγωμεν ἡδονὴν τέλος ὑπάρχειν, οὐ τὰς τῶν ἀσώτων ἡδονάς, καὶ τὰς τῶν ἐν ἀπολαύσει κειμένους λέγομεν, ὥς τινες ἀγνοοῦντες καὶ οὐχ' ὁμολογοῦντες ἡ κακῶς ἐκδεχόμενοι νομίζουσιν, ἀλλὰ τὸ μῆτε ἀλγεῖν κατὰ σῶμα, μῆτε ταράττεσθαι κατὰ ψυχὴν. οὐ γὰρ πότοι καὶ κῶμοι συνείροντες, οὐδ' ἀπολαύσεις παίδων καὶ γυναικῶν, οὐδ' ἰχθύων καὶ τῶν ἄλλων ὅσα φέρει πολυτελὴς τράπεζα, τὸν ἡδὺν γεννᾷ βίον, ἀλλὰ νήφων λογισμὸς, καὶ τὰς αἰτίας ἐξερευνᾷ πάσης αἰρέσεως καὶ φυγῆς, καὶ τὰς δόξας ἐξελαύνων, ἀφ' ὧν πλεῖστος τὰς ψυχὰς καταλαμβάνει θόρυβος.*” Virgil says his countryman enjoys these frugal blessings of temperance: he lives upon the fruits of his own trees, and what nature produces all around him. This Cowley calls being a true Epicure:

“ When Epicurus to the world had taught,
“ That pleasure was the chiefeft good,
“ And was perhaps i'th' right, if rightly understood,
“ stood,

“ His

Infanumque forum, aut populi tabularia vidit.
 Sollicitant alii remis freta caeca, ruuntque
 In ferrum; penetrant aulas et limina regum:
 Hic petit excidiis urbem, miserosque Penates,
 Ut gemma bibat, et Sarrano indormiat ostro.

505

Condit

“ His life he to his doctrine brought,
 “ And in a garden’s shade that sovereign plea-
 “ sure fought.
 “ Whoever a true *Epicure* would be,
 “ May there find cheap, and virtuous luxurie.”

502. *Tabularia*.] The *Tabularium* was a place at Rome, where the public records were kept.

503. *Sollicitant alii, &c.*] In this passage the Poet shews the preference of Agriculture to the several employments and desires of men.

“ Some trouble the blind seas with oars, rush
 “ into war, and penetrate the courts and palaces
 “ of kings. One seeks to ruin cities and mis-
 “ rable families, that he may drink in gems, and
 “ sleep on Sarran scarlet. Another hides his
 “ riches, and broods over buried gold. Ano-
 “ ther is struck with astonishment at the *rostra*:
 “ another is smitten with the double applause of
 “ Senators and Plebeians in the theatre: others
 “ rejoice in spilling their brothers blood, and
 “ change their habitations and dear houses for
 “ exile, and seek countries lying under another
 “ sun. The husbandman stirs the earth with
 “ his crooked plough: hence the labour of the
 “ year, hence he sustains his country, and small
 “ family; hence his herds of kine, and deserv-
 “ ing bullocks. Nor is there any intermission,
 “ but the season abounds either with fruit, or
 “ young cattle, or sheaves of corn: and loads
 “ the furrows with increase; and bursts the
 “ barns. Winter comes; and the Sicyonian
 “ berry is pounded in mills, the swine come
 “ home full of mast, the woods yield arbutes:
 “ and autumn supplies various fruits, and the
 “ mild vintage is ripened on the open hills.
 “ In the mean time his sweet children hang
 “ about his neck: his chaste family preserve
 “ their modesty: his cows trail their milky
 “ udders; and his fat kids butt at each other
 “ with their horns on the verdant grass. The
 “ farmer himself celebrates the festival days,

“ and extended on the grass, whilst the fire
 “ burns in the midst, and his companions crown
 “ the goblet, makes a libation; and invokes,
 “ thee, o *Leuæus*, and places a mark on an
 “ elm, for the herdsmen to throw their swift
 “ javelins; and strips their hardy bodies, for
 “ wrestling in the rustick ring.”

506. *Sarrano*.] Tyre was antiently called *Sarra*. Servius says it had its name from the fish *Sar*, with which it abounds. “ *Sarrano dormiat ostro*. Tyria purpura. Quae enim nunc *Tyros* dicitur, olim *Sarra* vocabatur, a pisce quodam, qui illic abundat: quem lingua sua *Sar* appellant.” Bochart observes, that Servius is generally mistaken in his Phenician etymologies. He derives *Sarra* from the Hebrew name צור *Tzor*, by which Tyre is called in the holy scriptures. He thinks Servius had read in Trogus, that Sidon had its name from a fish, and, by a slip of his memory, had said that of Tyre, which he had read of Sidon: “ Virgilii vetus Scholiastes scholiis suis Punica quaedam interspergit, sed pleraque pessimae notae. Tale illud in lib. 2. Georg. Quae nunc *Tyros* dicitur, olim *Sarra* vocabatur, a pisce quodam qui illic abundat, quem lingua sua *Sar* appellant. Verum quidem est Romanos veteres pro Tyro dixisse *Sarram*. Ita in Gellio legitur, et in Festo, et in Paulo: et in fragmentis Ennii *Poenos Sarra oriundos*. Unde est quod pro Tyrio poëte dixit *Sarranum ostrum*; et Juvenalis *Sarrana aulaea*; et Silius, lib. 6. *Sarranam Junonem*, et *Sarranam caedem*; et lib. 7. *Sarranum navitam*; et lib. 8. *Sarrana numina*; et lib. 9. *Sarranum nomen*, et *Sarranam manum*; et lib. 11. *Sarrana castra*; et lib. 15. *Sarranum muricem*; et lib. 3. *Sarranam Leptin*; et Columella *Sarranam violam*, id est purpuream, quia purpura e Tyro; et fortasse apud Stephanum Φοινίκης πόλις Σάρα, unde gentile Σαρανός, id ipsum erat Graecis quod Romanis *Sarra* et *Sarranus*. Σάρα saltem plurimum accedit ad Hebraeum צור *Tzor*, quo nomine Tyrum “ appellant

Condit opes alius, defossoque incubat auro.
 Hic stupet attonitus rostris : hunc plausus hiantem
 Per cuneos, geminatus enim, plebisque, patrumque
 Corripuit : gaudent perfusi sanguine fratrum,
 Exilioque domos et dulcia limina mutant ;
 Atque alio patriam quaerunt sub sole jacentem.
 Agricola incurvo terram dimovit aratro.

510

Hinc

" appellant sacri Scriptores, sed piscis *far*, unde
 " Sarra, si quidem Servio fides, non extat ul-
 " libi gentium. Et *Sarrae* nomen deduci no-
 " tum est ex Hebraeo Tyri nomine צור *Tzor* ;
 " in quo literam *tsade*, quae medii est soni in-
 " ter T et S Graeci in T mutarunt, et Ro-
 " mani in S. Ita factum ut ex eodem צור et
 " Τύρος nasceretur et *Sarra*. Sed Servium ve-
 " risimile est, cum alicubi legisset quod in
 " Trogo habetur, Sidonem a pisce dici, titu-
 " bante memoria id de Tyro scripsisse quod de
 " Sidone legerat. Non dispari errore Origenes
 " *Tyrus*, inquit, *apud Hebraeos sonat idem quod*
 " *nobis venantes*. Imo *Tyrus* rupem sonat ;
 " sed Sidon vel a venatione vel a piscatione di-
 " citur."

Indormiat.] I follow Heinsius, Ruæus, and
 Masvicius. All the manuscripts which I have
 collated, Servius, La Cerda, Schrevelius, and
 most of the editors read *dormiat*.

508. *Hic stupet attonitus rostris.*] This seems
 not to be spoken of the Orators themselves, but
 of their hearers, who are struck with astonish-
 ment at the force of their eloquence. Tho' the
 Poet may mean also, that this admiring of elo-
 quence may stir up in them a vehement desire
 of becoming Orators. Dryden has made Virgil
 use abusive language on this occasion :

" Some patriot fools to popular praise aspire
 " Of public speeches, which worse fools admire."

Mr B — makes the astonishment relate
 wholly to the Orator himself :

" He in the Rostum lifts to heaven his eyes,
 " Amaz'd, confounded, speechless with surprize."

But why the Orator should be affected in such a
 manner, I must own myself at a loss to com-
 prehend. Dr Trapp seems to understand this
 expression of the Poet in the same sense with me :

" That doats with fondness on the Rostum's
 " fame."

Hunc plausus, &c.] This is generally under-
 stood to be meant of dramatic Poets, who are
 ambitious of a general applause of the whole au-
 dience. The Patricians and Plebeians had their
 different seats or boxes in the Roman theatre,
 which, being extended from the centre to the
 circumference, were consequently narrower at
 the centre, like so many wedges, whence they
 were called *cunei*. See the note on ver. 381.
 Virgil's expression seems to mean the same as if
 we should now say, *others are fond of a general*
applause from the pit, boxes, and galleries.

509. *Geminatus.*] Pierius found *geminatus*
 in the Roman, Medicean, Lombard, and other
 antient manuscripts. It is the same in all the
 manuscripts, which I have collated, and in most
 printed editions. Some read *geminatur* ; others
geminantur.

510. *Gaudent perfusi sanguine fratrum.*] In
 the old Nuremberg edition it is *patrum*.

We have a passage not much unlike this, in
 Lucretius :

" Sanguine civili rem constant : divitiasque
 " Conduplicant avidi, caedem caedi accumulan-
 " tes :

" Crudeles gaudent in tristi funere fratris :
 " Et consanguineum mensas odere, timentque."

*By civil wars endeavour to get more ;
 And, doubling murders, double their vast store ;
 Laugh o'er their brother's graves, and tim'rous guests
 All hate, and dread their nearest kinsmen's feasts.*

CREECH.

513. *Agricola incurvo, &c.*] In opposition
 to all these vexations and sollicitudes, the Poet
 tells us the husbandman has only the labour of
 ploughing

Hinc anni labor : hinc patriam, parvosque nepotes
Sustinet ; hinc armenta boum, meritosque juvenços.

515

Nec requies, quin aut pomis exuberet annus,
Aut foetu pecorum, aut Cerealis mergite culmi :
Proventuque oneret fulcos, atque horrea vincat.

Venit hyems, teritur Sicyonia bacca trapetis,
Glande fues laeti redeunt, dant arbuta sylvae :

520

Et varios ponit foetus autumnus, et alte
Mitis in apricis coquitur vindemia faxis.

Interea dulces pendent circum oscula nati :

Castâ pudicitiam servat domus : ubera vaccae

Lactea demittunt ; pinguesque in gramine laeto

525

Inter se adversis luctantur cornibus hoedi

Ipsæ

ploughing, which supports his country and his own family. And, to recompense his labours, there is no part of the year which does not produce something to his benefit. To crown all, he tells us he is happy in a virtuous wife and dear children : he is delighted with the sight of his cattle ; and diverts himself with rural sports on holy days.

514. *Nepotes.*] La Cerda reads *Penates*.

519. *Venit hyems.*] Mr B — — will have *hyems*, in this place, not to signify the winter, but a storm. The time of gathering olives is in winter. Columella says the middle time of gathering them is the beginning of December : “ Media est olivitas plerumque initium mensis “ Decembris.” The same author places the beginning of winter on the ninth of November : “ Quinto Idus Novembris hyemis initium.” Palladius places the making of oil under November.

Sicyonia bacca.] Sicyon was a city of Achaia, not far from the Peloponnesian Isthmus. It was famous for olives : whence he calls the olive the Sicyonian berry. Thus Ovid :

“ Quot Sicyon baccas, quot parit Hybla favos :

and

“ Aut ut olivifera quondam Sicyone fugato.”

Trapetis.] The olive mill is described by Cato, in the twentieth, and twenty-second chapters of his book of Husbandry.

520. *Arbuta.*] See the note on ver. 148. of the first Georgick.

522. *Apricis faxis.*] See the note on ver. 377.

523. *Interea pendent dulces circum oscula nati.*] This seems to be put in opposition to those, whom he mentioned before to be punished with banishment from their families :

“ Exilioque domos, et dulcia limina mutant.”

Lucretius has something like this, in his third book :

“ At jam non domus accipiet te laeta, neque
“ uxor

“ Optima, nec dulces occurrent oscula nati

“ Praeripere, et tacita pectus dulcedine tangent.”

524. *Castâ pudicitiam servat domus.*] This is opposed to the frequent adulteries, which are committed in cities.

525. *Pinguesque.*] In one of Dr Mead’s manuscripts *que* is left out.

528. *Gratera*

Ipse dies agitat festos ; fufusque per herbam,
 Ignis ubi in medio, et focii cratera coronant,
 Te libans, Lenaeæ, vocat, pecorisque magistris
 Velocis jaculi certamina ponit in ulmo ;
 Corporaque agreſti nudat prædura palaeſtra.
 Hanc olim veteres vitam coluere Sabini ;
 Hanc Remus et frater : fic fortis Etruria crevit ;

530

Scilicet

528. *Cratera coronant.*] This may be understood either of crowning the goblet with flowers, or filling it with wine to the brim. This is plainly meant by Virgil as a solemn adoration of Bacchus ; but Dryden represents them as drinking the farmer's health :

" The hearth is in the midſt ; the herdſmen
 " round
 " The chearful fire, provoke his health in
 " goblets crown'd."

531. *Nudat.*] Pierius ſays it is *nudant* in the Roman, the Medicean, and other very antient manuſcripts. It is *nudant* in the King's, the Bodleian, and in one of Dr Mead's manuſcripts: but *nudat* is more generally received.

532. *Hanc olim, &c.*] Having ſhewn the advantages, and delights of Husbandry ; he concludes this ſecond Georgick, with obſerving that this was the life which their glorious anceſtors led ; that this was the employment of Saturn, in the golden age, before mankind were grown wicked, and had learned the art of war :

" This life the antient Sabines formerly led,
 " this Remus and his brother led : thus ſtrong
 " Etruria grew, and thus Rome became the
 " moſt glorious of things, and encompassed her
 " ſeven hills with a wall. Alſo before the reign
 " of the Diſtaean king, and before the impious
 " age feaſted upon ſlain bullocks, golden Saturn
 " led this life upon earth. They had not then
 " heard the warlike ſound of the trumpet, nor
 " the clattering of ſwords upon hard anvils.
 " But we have now run our courſe over a vaſt
 " plain, and it is now time to releaſe the ſmoak-
 " ing necks of our horſes."

Veteres Sabini.] The Sabines were an antient people of Italy, near Rome. They were famous for religion and virtue : and are thought

by ſome to derive their name ἀπὸ τῆς σέβας, from *worſhipping*. Thus Pliny : " Sabini, ut
 " quidam exiſtimavere, a religione et deorum
 " cultu Sebini appellati." It is cuſtomary with the Poets to compare a chaſte, virtuous, matron, to the Sabine women. Thus Horace :

" Quod ſi pudica mulier in partem juvans
 " Domum, atque dulces liberos ;
 " Sabina qualis, aut peruſta ſolibus
 " Pernicijs uxor Appuli."

*But if a wife, more chaſte than fair,
 Such as the antient Sabines were,
 Such as the brown Apulian dame,
 Of mod'rate face, and honeſt fame.*

CREECH.

533. *Hanc Remus et frater.*] Romulus and Remus, when they undertook to found their new city, Rome, were joined by a great number of ſhepherds, according to Livy : " Ita Numitori Albana permiſſa re, Romulum Remumque cupido cepit, in iis locis ubi expoſiti, ubique educati erant, urbis condendæ : et ſupererat multitudo Albanorum Latinorumque : ad id paſtores quoque acceſſerant, qui omnes facile ſpem facerent, parvam Albam, parvum Lavinium, præ ea urbe quæ conderetur fore." They were educated themſelves amongſt the ſhepherds, and were employed in tending the ſheep, according to the ſame author : " Tenet fama, cum fluitantem alveum, quo expoſiti erant pueri, tenuis in ſicco aqua deſtituiſſet, lupam ſitientem, ex montibus qui circa ſunt, ad puerilem vagitum curſum flexiſſe : eam ſummiſſas infantibus adeo mitem præbuiſſe mammæ, ut lingua lambentem pueros magiſter regii pecoris invenerit, Faſtulo fuiſſe nomen ſerunt ; ab eo ad ſtabula Laurentiæ uxori educandos datos. . . . Cum primum adolevit ætas, nec in ſtabulis, nec
 " ad

Scilicet et rerum facta est pulcherrima Roma,

Septemque una sibi muro circumdedit arces.

535

Ante

“ ad pecora segnes, venando peragraré circa
“ saltus, hinc robore et corporibus animisque
“ fumto, jam non feras tantum, subsistere, sed
“ in latrones praeda onustos impetum facere,
“ pastoribusque raptâ dividere.”

Sic fortis Etruria crevit.] Etruria, or Tuscan, was bounded on the north and west by the Apennines, by the *mare inferum*, or Tyrrhene sea, on the south, and by the river Tyber on the east. The Etrurians are said to have extended their dominion from the Alps to the Sicilian sea, whence the sea, which washes that coast of Italy, obtained the name of the Tyrrhene, or Tuscan sea.

534. *Facta est pulcherrima Roma.*] The ancient Romans were greatly addicted to husbandry, and are known to have had that art in the greatest esteem. Cato mentions, as an instance of this, that they thought they could not bestow a greater praise on any good man, than calling him a good husbandman: “ Et virum bonum
“ cum laudabant, ita laudabant, Bonum agri-
“ colam, bonumque colonum. Amplissime
“ laudari existimabatur, qui ita laudabatur.” Cicero, in his oration for Sextus Roscius, observes that their ancestors, by diligently following Agriculture, brought the commonwealth to the flourishing condition, in which it then was: “ Etenim, qui praeesse agro colendo flagitium
“ putes, profecto illum Atilium, quem sua manu
“ spargentem semen, qui missi erant, convene-
“ runt, hominem turpissimum, atque inhonestissimum judicâtes. At hercule majores nostri longe aliter et de illo, et de caeteris talibus viris existimabant. Itaque ex minima,
“ tenuissimaque Republica maximum et florentissimam nobis reliquerunt. Suos enim agros studiose colebant: non alienos cupide appetebant: quibus rebus, et agris, et urbibus, et nationibus, rempublicam atque hoc imperium,
“ et Populo Romani nomen auxerunt.” Columella observes that Quintus Cincinnatus, who was called from the plough to the Dictatorship, laid down his ensigns of authority, with greater joy, than he took them up, and returned to his bullocks, and little hereditary farm of four acres: that C. Fabritius, and Curius Dentatus, of whom one had driven Pyrrhus out of Italy, and the other had subdued the Sabines, cultivated the seven acres, which they shared with the rest of

the people, with a diligence, equal to the valour by which they had obtained them: that the true offspring of Romulus were hardened by rural labour, to bear the fatigues of war, when their country called for their aid; and that they chose their soldiers out of the country rather than out of the city: “ Verum cum plurimis
“ monumentis scriptorum admonear, apud antiquos nostros fuisse gloriae curam rusticationis, ex qua Quintus Cincinnatus, obsessi
“ Consulis et exercitus liberator, ab aratro vocatus ad Dictaturam venerit, ac rursus fascibus depositis, quos festinantius victor reddiderat, quam sumpserat Imperator, ad eosdem
“ juvencos, et quatuor jugerum avitum haerediolum redierit. Itemque C. Fabritius, et
“ Curius Dentatus, alter Pyrrho finibus Italiae pulso, domitis alter Sabinis, accepta quae viritim dividebantur captivi agri, septem jugera
“ non minus industrie coluerit, quam fortiter armis quaesierat. . . . At mehercule vera illa
“ Romuli proles assiduis venatibus, nec minus agrestibus operibus exercitata, firmissimis praevaluit corporibus, ac militiam belli, cum res
“ postulavit, facile sustinuit, durata pacis laboribus, semperque rusticam plebem praeposuit
“ urbanae.” Pliny observes that Italy produced a greater quantity of corn in former ages, which he ascribes to the land’s being cultivated by the hands of generals; and plowmen who had triumphed: “ Quâenam ergo tantae ubertatis causa
“ erat? Ipsorum tunc manibus Imperatorum
“ colebantur agri, ut fas est credere, gaudente
“ terra vomere laureato, et triumphali aratore:
“ sive illi eadem cura semina tractabant, quae
“ bella, eademque diligentia arva disponebant,
“ qua castra: sive honestis manibus omnia laetius proveniunt, quoniam et curiosius fiunt.”

535. *Septemque una sibi muro circumdedit arces.*] In some editions it is *septem quae*.

“ The seven hills of Rome, which were enclosed within one wall, were: the *Palatinus*
“ now *Palazzo maggiore*; the *Quirinalis*, now
“ *monte Cavallo*; the *Coelius*, now *monte di S. Giovanni Laterano*; the *Capitolinus*, now
“ *Campidoglio*; the *Aventinus*, now *monte di S. Sabina*; the *Esquilinus*, now *monte di S. Maria maggiore*; and the *Viminalis*; to
“ which seven were added the *Janiculus*, now
“ *Montorio*, and the *Vatican*.” Ruæus.

536. *Dictati*

Ante etiam sceptrum Dictaei Regis, et ante
 Impia quam caefis gens est epulata juvencis,
 Aureus hanc vitam in terris Saturnus agebat.
 Necdum etiam audierant inflari classica, necdum
 Impositos duris crepitare incudibus enfes.
 Sed nos immensum spatii confecimus aequor ;
 Et jam tempus equum fumantia solvere colla.

540

536. *Dictaei Regis.*] Dictæ is the name of a mountain of Crete, where Jupiter was educated, and on which a temple was built in honour of him. Hence the Poet calls Jupiter the Dictæan king.

537. *Caefis juvencis.*] In the first ages it was thought unlawful to slay their oxen, because they assisted mankind in tilling the ground. Thus Cicero: " Quid de bobus loquar? quibus cum terrae subigerentur fissione glebarum, ab illo aureo genere, ut Poëtae loquuntur, vis nunquam ulla afferebatur." Varro says it was antiently made a capital crime to kill an ox: " Hic socius hominum in rustico opere, et Cereris minister. Ab hoc antiqui manus ita abstinere voluerunt, ut capite sanxerint, si quis occidisset:" and Columella also says that oxen were so esteemed among the antients, that it was held as capital a crime, to kill an ox, as to slay a citizen: " Cujus tanta fuit apud anti-

" quos veneratio, ut tam capitale esset bovem necasse, quam civem." Virgil seems in this place to have imitated Aratus, who says that in the brazen age men first began to form the mischievous sword, and to eat the labouring oxen:

Ἄλλ' ὅτε δὴ καὶ κείνοι ἐτεθνασαν, οἱ δ' ἐγένοντο,
 χαλκείῃ γενεῇ, προτέρων ὀλωότεροι ἄνδρες,
 οἱ πρῶτοι κακὸν ἔργον ἐχαλχεύσαντο μάχαιραν
 εἰνοδίνην, πρῶτοι δὲ βοῶν ἐπάσαντ' ἀροτήρων.

538. *Aureus Saturnus.*] The golden age was fabled to have been under the government of Saturn. This age terminated with the expulsion of Saturn by Jupiter.

541. *Spatii.*] See the note on book I. ver. 513.

542. *Fumantia.*] Pierius says it is *spumantia* in the Roman, and other manuscripts.

The End of the Second Book.

P U B L I I
V I R G I L I I
M A R O N I S
G E O R G I C O R U M
Liber Tertius.

TE quoque, magna Pales, et te, memorande, canemus,
Pastor ab Amphryso: vos, sylvae, amnesque Lycaeï.
Caetera, quae vacuas tenuissent carmina mentes,

Omnia

1. *Te quoque, &c.*] The Poet, intending to make cattle the subject of his third book, unfolds his design, by saying he will sing of Pales, the goddess of Shepherds, of Apollo, who fed the herds of Admetus on the banks of Amphrysus, and of the woods and rivers of Lycaeus, a mountain of Arcadia, famous for sheep. He then shews a contempt of the fabulous Poems, the subjects of which he says are all trite and vulgar, and hopes to soar above the Greek Poets.

"Thee also, o great Pales, will I sing, and thee o shepherd memorable by Amphrysus: ye woods and rivers of Lycaeus. Other Poems, which have employed idle minds, are now all become common. Who is unacquainted with cruel Eurystheus, or does not know the altars of the execrable Busris? Who has not spoken of the boy Hylas, and and Latonian Delos? and Hippodame, and Pelops famous for his ivory shoulder, and excellent in driving? I also must try to raise myself from the ground, and having gained the victory to be celebrated in the mouths of men."

Pales is the goddess of shepherds. The feast called *Palilia*, in which milk was offered to her,

was celebrated on the twentieth of April, on which day also Rome was founded by Romulus.

2. *Pastor ab Amphryso.*] Amphrysus is a river of Thessaly, where Apollo fed the herds of king Admetus.

Lycaeï.] Lycaeus is a mountain of Arcadia, famous for sheep, and sacred to Pan, being accounted one of his habitations.

3. *Caetera, quae vacuas tenuissent carmina mentes, omnia jam vulgata.*] "Tho' I do not dislike *carmina*, yet in some manuscripts it is *carmine*, in the ablative case. For he does not mean that other poems are now grown common, but all other subjects, which might be treated in verse, and are the usual themes of Poets. What these are he immediately recites." Pierius.

Fulvius Ursinus observes, that Virgil alludes to particular authors, who had treated severally of these fables. Homer has related the fable of Eurystheus in the eighteenth Iliad. The Busris of Mnesimachus is quoted in the ninth book of Athenaeus. Theocritus has spoken of Hylas; Callimachus is referred to in *Latonian Delos*, and the first Olympic ode of Pindar is to be understood by the mention of Hippodamia and Pelops.

E e

4. *Omnia*

Omnia jam vulgata. Quis aut Eurysthea durum,
Aut illaudati nescit Bufiridis aras?

5

Cui

4. *Omnia jam vulgata.*] In the Bodleian, and in one of Dr Mead's manuscripts, it is *omnia sunt vulgata*.

Eurysthea durum.] Pierius says some would read *dirum*, but *durum* is the true reading. Dr Trapp however has translated these words, *Eurystheus dire*.

Eurystheus the son of Sthenelus was king of Mycenae, and, at the instigation of Juno, imposed on Hercules his twelve famous labours, which he hoped would have overpowered him.

5. *Illaudati Bufiridis aras.*] Bufiris is generally said to have been the son of Neptune, king of Egypt, and a most cruel tyrant. He used to sacrifice strangers, but Hercules overcame him, and sacrificed both him and his son on the same altars. Diodorus Siculus tells us that this cruelty of Bufiris was a fable invented by the Greeks, but grounded on a custom practised by the Egyptians of sacrificing red-haired people to the manes of that king, because Typhon, who slew him, was of that colour. Sir Isaac Newton makes Bufiris to be the same with Sefac, Sefostris, and the great Bacchus; and adds that "the Egyptians before his reign called him their Hero or Hercules; and after his death, by reason of his great works done to the river Nile, dedicated that river to him, and deified him by its names *Sibor*, *Nilus*, and *Egyptus*; and the Greeks hearing them lament *O Sibor*, *Bou Sibor*, called him *Ostris* and *Bufiris*." The same great author places the end of his reign upon the fifth year of Afa, 956 years before Christ. Eratosthenes, as he is quoted by Strabo, affirms, not only that this sacrificing of strangers was a fable, but that there never was a king or tyrant named Bufiris.

In the next place let us consider the objection which the ancient Grammarians have made to the use of the word *illaudati* in this place. Aulus Gellius tells us they said it was a very improper word, and not strong enough to express the detestation of so wicked a person, who, because he used to sacrifice strangers of all nations was not only unworthy of praise, but ought to be detested and cursed by all mankind: "Nonnulli Grammatici aetatis superi-

oris, in quibus est Cornutus Annaeus, haud sane indocti neque ignobiles, qui commentaria in Virgilium composuerunt, . . . *illaudati* parum idoneum esse verbum dicunt, neque id satis esse ad faciendam scelerati hominis detestationem: qui quod hospites omnium gentium immolare solitus fuit, non laude indignus, sed detestatione, execrationeque totius generis humani dignus esset." Aulus Gellius vindicates the use of this word two different ways. In the first place he says, hardly any man is so profligate, as not sometimes to do or say something which is praise-worthy: and therefore one who cannot be praised at all must be a most wicked wretch. He adds, that, as to be without blame is the highest pitch of virtue, so to be without praise is the greatest degree of wickedness. He proves from Homer that the greatest praises are contained in words exclusive of imperfection, and therefore that a term which excludes praise is the most proper that can be found for blaming or censuring. He observes also that Epicurus expressed the greatest pleasure by a privation of pain, and that Virgil in like manner called the Stygian lake *inamabilis*: for as *illaudatus* signifies a privation of all praise, so *inamabilis* expresses a privation of all love. "De *illaudato* autem duo videntur responderi posse. Unum est ejusmodi: nemo quisquam tam efferis est moribus, quin faciat aut dicat nonnunquam aliquid quod laudari queat. Unde hic antiquissimus versus vice proverbii celebratus est,

Πολλὰ κεν γὰρ δὲ μωρὸς ἀνὴρ μάλα καίριον εἶπεν.

"sed enim qui omni in re atque omni tempore laude omni vacat, is illaudatus est: isque omnium pessimus deterrimusque est: sicuti omnis culpae privatio inculpatum facit. Inculpatum autem instar est absolutae virtutis: illaudatus igitur quoque finis est extremæ malitiae. Itaque Homerus non virtutibus appellandis, sed vitiis detrahendis laudare amplius solet. Hoc enim est

ἦν δ' αὖ μάνησις ἀμύμων.

σὺ δ' οὐκ' ἄκοντε πετέσθην.

"et

Cui non dictus Hylas puer, et Latonia Delos?

Hippodameque,

"et item illud,

"Ἐνδ' οὐκ ἂν βρίζοντα ἰδοῖς Ἀγαμέμνονα δῖον,
 "Οὐδ' ἐκαπαλώσσον', οὐδ' οὐκ ἐδέλοντα μά-
 "χεσθαι.

"Epicurus quoque simili modo maximam vo-
 "luptatem detractionem privationemque om-
 "nis doloris definivit his verbis: ὅρος τοῦ με-
 "γέθους τῶν ἡδονῶν, ἡ παντὸς τοῦ αλγοῦντος
 "ὑπεξαίρεσις. Eadem ratione idem Virgilius
 "inamabilem dixit Stygiam paludem. Nam
 "sicut illaudatum κατὰ amoris στήνησιν dete-
 "status est." In the second place he says that
 laudare signified anciently to name; therefore
 illaudatus or illaudabilis signifies one who ought
 not to be named, as it was formerly decreed
 by the Asiatic states, that none should ever
 name the man who had set fire to the temple
 of Diana at Ephesus. "Altero modo illauda-
 "tus ita defenditur. Laudare significat prisca
 "lingua nominare appellareque. Sic in actio-
 "nibus civilibus auctor laudari dicitur, quod
 "est nominari. Illaudatus enim est quasi il-
 "laudabilis, qui neque mentione aut memoria
 "ulla dignus, neque unquam nominandus est.
 "Sicuti quondam a communi consilio Asiae de-
 "cretum est, uti nomen ejus, qui templum
 "Dianae Ephesiae incenderat, ne quis ullo in
 "tempore nominaret." Some are of opinion
 that Virgil here reflects on Isocrates, who com-
 posed an Oration in praise of Busris. But the
 Oration of Isocrates does not seem so much to
 be designed in praise of Busris, as to expose
 one Polycrates, who had undertaken to praise
 him, and yet had not said any one thing of him,
 which deserved commendation. Quintilian
 thinks Polycrates composed this Oration, rather
 to shew his wit, than for any other purpose:
 "Equidem illos qui contra disputarunt, non
 "tam id sensisse quod dicerent, quam exercere
 "ingenia materiae difficultate credo voluisse;
 "sicut Polycratem cum Busrim laudaret, et
 "Clytemnestram: quanquam is, quod his dif-
 " simile non esset, composuisse orationem,
 "quae est habita contra Socratem, dicitur." Therefore if Virgil designed to reflect on any
 Orator, it must rather have been on Polycrates
 than on Isocrates. After all, I believe Virgil

intended to express a great abhorrence of the
 cruelties ascribed to Busris, by this negative of
 praise, as he has called the Stygian lake *inamabilis*
 in two different places. The first is in
 the fourth Georgick:

" — — Tardaque palus *inamabilis* unda."

The other is in the sixth Aeneid:

" — — — Tristisque palus *inamabilis* unda."

And in the twelfth Aeneid he uses in like man-
 ner *illaetabile*, to express the horrid murmur
 of a distracted city:

"Attulit hunc illi coecis terroribus aura
 "Commixtum clamorem, arrectasque impulit
 "aures
 "Confusae sonus urbis, et *illaetabile* murmur."

Nor are examples of this way of speaking want-
 ing among other authors. Cicero seems to be
 speaking in praise of Quintus Pompeius, when
 he calls him a not contemptible Orator: "Q.
 "enim Pompeius, non contemptus orator, tem-
 "poribus illis fuit, qui summos honores, homo
 "per se cognitus, sine ulla commendatione ma-
 "jorum est adeptus." Livy commends Poly-
 bius by calling him an author not to be despised:
 "Hunc regem in triumpho ductum Polybius,
 "haudquaquam spernendus auctor tradit." Longinus also, when he extols the sublimity of
 the style of Moses calls him no vulgar author:
 Ταύτη καὶ ὁ τῶν Ἰουδαίων θεσμοθέτης, οὐχ' ὁ
 τυχῶν ἀνὴρ, ἐπειδὴ τὴν τοῦ θεοῦ δύναμιν κατὰ
 τὴν ἀξίαν ἐγνώρισε, κατέφευγεν, εὐδύς ἐν τῇ εἰς-
 βολῇ γράψας τῶν νόμων, Εἶπεν ὁ Θεός, φησί. τί;
 γενέσθω φῶς, καὶ ἐγένετο· γενέσθω γῆ, καὶ ἐγένε-
 το. Dr Trapp, in his note on this passage,
 justly observes that it "is a figure of which we
 "have frequent instances; especially in the
 "holy scriptures. Thus Gen. xxxiv. 7. Which
 "thing ought not to be done; speaking of a great
 "wickedness. And Rom. ii. 28. The most
 "flagrant vices are called things which are not
 "convenient."

6. *Hylas puer.*] Hylas was beloved by Her-
 cules, and accompanied him in the Argonautic
 expedition.

Hippodameque, humeroque Pelops insignis eburno,
 Acer equis? Tentanda via est, qua me quoque possim
 Tollere humo, victorque virum volitare per ora.
 Primus ego in patriam mecum, modo vita superfit,

10

Aonio

expedition. But going to draw water he fell in, which gave occasion to the fable of his being carried away by the nymphs. He is mentioned in the sixth Eclogue:

"His adjungit, Hylan nautae quo fonte relictum
 "Clamassent: ut littus Hyla, Hyla, omne sonaret."

*He nam'd the nymph (for who but gods cou'd tell?)
 Into whose arms the lovely Hylas fell;
 Alcides wept in vain for Hylas lost,
 Hylas in vain resounds through all the coast.*

Lord RosCOMMON.

The loss of Hylas is the subject of the thirteenth Idyllium of Theocritus.

Latonia Delos.] Delos is one of the islands in the Aegean sea, called Cyclades. It is fabled that this island floated till Latona brought forth Apollo and Diana there, after which time it became fixed.

7. *Hippodameque humeroque Pelops insignis eburno, acer equis.*] Hippodame or Hippodamia was the daughter of Oenomaus, king of Elis and Pisa. She was a princess of exceeding great beauty, and had many lovers. But it being foretold by an Oracle, that Oenomaus should be slain by his son in law, he offered his daughter to him who should overcome the king in a chariot-race, his own horses being begotten by the winds, and prodigiously swift. But on the other side, if the unfortunate lover lost the race he was to be put to death. In this manner thirty lost their lives. But this did not discourage Pelops the son of Tantalus, who was greatly in love with her. He accepted the dangerous conditions, and contended with the father. In this race the king's chariot broke, by which accident he lost his life, and Pelops gained the victory and his beauteous prize.

Tantalus, the father of Pelops had invited the gods to a banquet, at which, having a mind to try their divinity, he dressed his son, and set his flesh before them. All the gods abstained from this horrid food, except Ceres, who eat the shoulder. Jupiter afterwards restored Pelops to life, and gave him an ivory shoulder, instead of that which had been eaten.

9. *Victorque virum volitare per ora.*] Thus Ennius:

" — — Volito docta per ora virum."

10. *Primus ego in patriam, &c.*] The Poet, having in the preceding paragraph expressed his contempt of the fabulous subjects of the Greek Poets, and shewn a desire of surpassing them, now proceeds to propose to himself a subject worthy of his genius, not founded on fables, but on true history. The historical facts which he designs to celebrate are the victories of the Romans, under the influence of Augustus Caesar. He poetically describes this victory of his over the Greek Poets, by a design of building a temple to Augustus, on the banks of the Mincius, and officiating himself as priest. In the mean time he says he will proceed in the present work, and speak of cattle.

"I first of all, if my life does but last, re-
 "turning into my own country, will bring
 "with me the Muses from the top of the
 "Aonian mountain: I first will bring to
 "thee, o Mantua, the Idumean palms: and
 "will erect a marble temple on the green
 "plain, near the water, where Mincius wan-
 "ders with slow windings, and covers the
 "banks with tender reeds. In the midst shall
 "Caesar stand, and be the god of the temple.
 "In honour of him, will I, being conqueror,
 "and adorned with Tyrian purple, drive a
 "hundred four-horsed chariots along the river.

"For

Aonio rediens deducam vertice Musas :

Primus Idumaeas referam tibi, Mantua, palmas :

Et viridi in campo templum de marmore ponam

Propter aquam, tardis ingens ubi flexibus errat

Mincius, et tenera praetexit arundine ripas

15

In

" For me all Greece shall leave Alpheus and
 " the groves of Molorchus, and contend in
 " running, and with the hard *caestus*. I my-
 " self, having my head adorned with leaves of
 " the thorn olive, will bring presents. Even
 " now I rejoice to lead the solemn pomps to
 " the temple, and to see the oxen slain: or
 " how the scene shifts with a changing face,
 " and how the interwoven Britons lift up the
 " purple tapistry. On the doors will I describe
 " the battle of the Gangarides, and the arms
 " of conquering Romulus, in gold and solid
 " ivory: and here will I represent the Nile
 " waving with war, and greatly flowing, and
 " columns rising with naval brags. I will add
 " the conquered cities of Asia, and subdued
 " Niphates, and the Parthian trusting in flight,
 " and in arrows shot backward: and the two
 " trophies snatched with his own hand from
 " two different enemies; and the nations twice
 " triumphed over from both shoars. There
 " shall stand also statues breathing in Parian
 " marble, the offspring of Assaracus, and the
 " names of the race descended from Jupiter,
 " and parent Tros, and Cynthus, the founder
 " of Troy. Detested envy, shall fear the
 " furies, and the dismal river of Cocytus, and
 " the twisted snakes of Ixion, and the racking
 " wheel, and the ever rolling stone. In the
 " mean while, let us pursue the untouched
 " woods and lawns, the hard task, which
 " you, Maecenas, have commanded me to
 " undertake. Without thee my mind begins
 " nothing that is lofty: begin then, break flow
 " delays; Cythaeron calls with loud clamours,
 " and the dogs of Taygetus, and Epidaurus the
 " tamer of horses, and the voice doubled by
 " the assenting wood re-echoes. But after-
 " wards I will attempt to sing the ardent

" fights of Caesar, and to transmit the glory
 " of his name thro' as many years, as Caesar
 " is distant from the first origin of Tithonus."

This boast of Virgil, that he will be the first, who brings the Muses from Helicon into his own country, must be understood of Mantua, not of Italy in general: for this glory belongs to Ennius, who first wrote an epic Poem, after the manner of Homer. Thus Lucretius:

" Ennius ut noster cecinit, qui primus amoeno
 " Detulit ex Helicone perenni fronde coronam
 " Per gentes Italas hominum quae clara clueret."

Tho' perhaps our Poet might not think Ennius to have succeeded so well, as to be thought to have gained the favour of the Muses; and therefore flattered himself that he might be the first Roman, who obtained that glory. It must not be omitted in this place, that Virgil designed a journey into Greece, a little before his death. This part therefore probably was written after the Georgicks were finished.

11. *Aonio vertice.*] Aonia was the name of the mountainous part of Boeotia, whence all Boeotia came to be called Aonia. In this country was the famous mountain Helicon, sacred to the Muses.

12. *Idumaeas palmas.*] Idumaea, or the land of Edom, was famous for palms. He therefore uses Idumaeas palms for palms in general, as is common in poetry. Palms were used for crowns in all the games, as we find in the fourth question of the eighth book of Plutarch's Symposiacks: where he enquires why the sacred games had each their peculiar crown, but the palm was common to all.

In the King's manuscript it is *Primus et Idumaeas*.

16. In

In medio mihi Caesar erit, templumque tenebit.

Illi victor ego, et Tyrio conspectus in ostro

Centum quadrijugos agitabo ad flumina currus.

Cuncta mihi, Alpheum linquens, lucosque Molorch,

Curfibus,

16. *In medio mihi Caesar erit, templumque tenebit.*] It was the custom to place the statue of that god, to whom the temple was dedicated, in the middle of it. The other statues, which he mentions, are to adorn the temple.

17. *Illi.*] "i. e. in illius honorem. So in the next verse but one, *mibi* for *in meum honorem.*" Dr Trapp.

In the Cambridge, and in one of the Arundelian manuscripts it is *illic* instead of *illi*. Pierius found the same reading in the Roman, Medicean, and other very ancient manuscripts. He says that in the Lombard manuscript the *c* has been erased, which he greatly condemns. He interprets *illic* to mean Mantua: "*illic*, hoc est Mantuae, in patria mea, quo primus ego Musas ab Aonia deduxero." He thinks however that *illi* may be put for *illic*, as in the second Aeneid: *Illi mea tristia facta*: which the ancient Grammarians have observed to be put for *illic*. But notwithstanding the opinion of these ancient Grammarians, I cannot but think that even in that passage of the Aeneid *illi* signifies not *there*, but *to him*. Priamus had just reproached Pyrrhus, as being of a less generous temper than his father Achilles; to which Pyrrhus replies: "Then you shall go on this errand to my father Achilles; and be sure you tell *him* of my sad actions, and how Pyrrhus degenerates from him:"

" — — Referes ergo haec, et nuncius ibis
" Pelidae genitori: *illi* mea tristia facta,
" Degeneremque Neoptolemum narrare me-
" mento."

Surely *illi* relates to Achilles, tell him of my sad actions, not tell there my sad actions, for no place has been mentioned.

Tyrio conspectus in ostro.] Those who offered sacrifice, amongst the Romans, on account of

any victory, were clothed in the Tyrian colour. It is not certain what colour this was. Some call it purple and others scarlet. Perhaps it was a deep crimson; for human blood is commonly called purple by the Poets.

18. *Centum quadrijugos agitabo ad flumina currus.*] Varro, as he is quoted by Servius, tells us that in the Circensian games, it was antiently the custom to send out twenty-five *missus* or matches of chariots in a day, and that each match consisted of four chariots: that the twenty-fifth match was set out at the charge of the people, by a collection made amongst them, and was therefore called *aerarius*: and that when this custom was laid aside, the last match still retained the name of *aerarius*. It is likewise to the antient custom of celebrating these games on the banks of rivers, that the Poet alludes by the words *ad flumina*.

19. *Cuncta mihi Alpheum linquens, lucosque Molorch.*] The Poet here prophesies that the games which he shall institute, in honour of Augustus, will be so famous, that the Greeks will come to them, and forsake their own Olympic and Nemeaeon games.

Alpheus is the name of a river of Peloponnesus, arising in Arcadia, passing through the country of Elis, and falling into the sea below the city Olympia, which was famous for the Olympic games, instituted by Hercules in honour of Jupiter. The victors at these games were crowned with wild olive.

Molorchus was a shepherd of Cleone, a town in Peloponnesus, between Corinth and Argos, near Mantinea. Hercules having been hospitably received by this shepherd, in gratitude slew the Nemeaeon or Cleonean lion, which infested that country; and the Nemeaeon games were therefore instituted in honour of Hercules. The victors were crowned with parsley, or perhaps smallage, *σάλιρον*.

20. *Curfibus.*]

Curfibus, et crudo decernet Graecia caestu.

20

Ipse caput tonsae foliis ornatus olivae

Dona feram. Jam nunc solemnes ducere pompas

Ad delubra juvat, caesosque videre juvencos :

Vel scena ut versis discedat frontibus ; utque

Purpurea intexti tollant aulaea Britanni.

25

In foribus pugnam ex auro solidoque elephanto

Gangaridum

20. *Curfibus.*] Running was one of the five Olympic games, called the *Pentathlon*. The others were wrestling, leaping, throwing the quoit, and fighting with the *caestu*.

Decernet.] Pierius says it is *decertet* in the Lombard, and in some other manuscripts. I find *decertet* in the King's, one of the Arundelian, in both Dr Mead's manuscripts ; and in some old printed copies.

Caestu.] The *Caestu* was composed of leathern thongs fastened to the hands, and filled with lead and iron, to add force and weight to the blow. Thus Theocritus :

Ἕλνέομεν Ἀήδας τε καὶ αἰγυῖαν Διὸς υἱὸν,
κάστορα καὶ φοβερόν Πολυδεύκεα πύξ ἑρεδίζεν
χεῖρας ἐπιζεύξαντα μέσσοις βοέοισιν ἱμάσιν

Οἱ δ', ἐπεὶ οὖν σπείρασιν ἑκατέρωθεν βοείαις
χεῖρας, καὶ περὶ γῆα μακρῶς ἔλιξαν ἱμάντας
Ἐς μέσσον σύναγον, φόνον ἀλλάλοισι πνέοντες.

and Virgil, in his fifth Aeneid :

“ — — Tantorū ingentia septem

“ Terga boum plumbo insuto, ferroque rigebant.

“ Tum fatus Anchisa caestu pater extulit aequos,
“ Et paribus palmas amborum innexuit armis.”

Those who desire to know the manner of fighting with this weapon, may find it described at large, in the twenty-second Idyllium of Theocritus, and in the fifth Aeneid.

21. *Olivae.*] *Olivae* seems to be put here for the wild olive, with which the victors at the Olympic games used to be crowned.

22. *Solemnes ducere pompas.*] The pompas were images of the gods, carried in procession to the *circus*. Thus Ovid :

“ Sed jam pompa venit : linguis animisque favete.
“ Tempus adest plausus : aurea pompa venit.
“ Prima loco fertur passis Victoria pennis :
“ Huc ades ; et meus hic fac, Dea, vincat amor.

“ Plaudite Neptuno, nimium qui creditis undis :
“ Nil mihi cum pelago : me mea terra capit.
“ Plaudite tuo, miles, Marti : nos odimus arma.
“ Pax juvat, et media pace repertus amor.
“ Auguribus Phoebus : Phoebe venantibus adfit :
“ Artifices in te verte, Minerva, manus.
“ Ruricolae Cereri, teneroque adfurgite Baccho :
“ Pollucem pugiles ; Castora placet eques.
“ Nos tibi, blanda Venus, puerisque potentibus
“ arcu
“ Plaudimus : inceptis annue, Diva, meis.”

25. *Purpurea intexti tollant aulaea Britanni.*] This is understood by some to mean, that real Britons held up the tapistry in which the figures of their countrymen were interwoven. Thus May :

“ — — Or how the Britains raise
“ That purple curtaine which themselves displayes.”

Dryden understands it only of British figures, which seem to hold it up :

“ Which

Gangaridum faciam, victorisque arma Quirini:

Atque hic undantem bello, magnumque fluentem

Nilum, ac navali surgentes aere columnas.

Addam urbes Asiae domitas, pulsumque Niphaten,

Fidentemque fuga Parthum, versisque sagittis,

30

Et

" Which interwoven Britons seem to raise,
" And shew the triumph which their shame displays."

and Dr Trapp:

" And how th' inwoven Britons there support
" The purple figur'd tapestry they grace."

27. *Gangaridum.*] The Gangarides were Indians living near the Ganges. These people were not subdued at the time, when Virgil wrote his *Georgicks*. Catrou justly observes that Virgil must have added this and the preceding verse, long after he had first published the *Georgicks*. This whole allegory of the temple seems to have been added by the Poet in the year of Rome 734, when history informs us, that Augustus subdued the Indians, and the Parthians, and recovered the eagles, which had been lost by Crassus. This was the year before the death of Virgil: whence we may observe, that he continued to correct and improve this noble Poem, till the time of his death.

Victorisque arma Quirini.] Ruæus allows that it was debated in the Senate, whether Augustus or Romulus should be the name of him, who before was called Octavianus. But he observes that this happened in the year of Rome 727, three years after the publication of the *Georgicks*. Hence he concludes that it was a private flattery of Virgil, and had no relation to what was debated in the Senate. But if we agree with Catrou, that this verse was inserted, in the year 734, we can have no doubt, but that Virgil alluded to the debate already mentioned.

28. *Undantem bello magnumque fluentem Nilum.*] This relates to the victory obtained over

the Egyptians and their allies, commanded by Anthony and Cleopatra, in the year of Rome 724.

29. *Navali surgentes aere columnas.*] Servius tells us, that Augustus, having conquered all Egypt, took abundance of beaks of ships, and made four columns of them, which were afterwards placed by Domitian in the Capitol, and were to be seen in his time.

30. *Pulsumque Niphaten.*] Niphates is the name of a mountain and river of Armenia. The people of this country were subdued after the decree of the Senate, by which the name Augustus was given to Octavianus: for Horace mentions this, as a new victory, and at the same time gives him the name of Augustus:

" — — — — Potius nova
" Cantemus Augusti trophaea
" Caesaris, et rigidum Niphaten,
" Medumque flumen gentibus additum
" Victis, minores volvere vortices."

31. *Fidentemque fuga Parthum versisque sagittis.*] The Parthians used to fly from their enemies, and at the same time to shoot their arrows behind them. Thus Ovid:

" Tergaque Parthorum, Romanaque pectora
" dicam;
" Telaque, ab averso quae jacet hostis equo.
" Quid fugis ut vincas; quid victo, Parthe re-
" linques?"

The manner of the Parthian's fighting is excellently described by Milton:

" — — — — Now the Parthian king
" In Ctesiphon hath gather'd all his host
" Against

Et duo rapta manu diverso ex hoste trophaea;
 Bisque triumphatas utroque ab littore gentes.
 Stabunt et Parii lapides, spirantia signa,
 Assaraci proles, demissaeque ab Jove gentis

35

Nomina,

“ Against the Scythian, whose incursions wild
 “ Have wasted Sogdiana; to her aid
 “ He marches now in haste; see, though from
 “ far,
 “ His thousands, in what martial equipage
 “ They issue forth, steel bows, and shafts their
 “ arms:
 “ Of equal dread in flight, or in pursuit;
 “ All horsemen, in which fight they most excel.
 “
 “ He saw them in their forms of battle rang’d,
 “ How quick they wheel’d, and flying behind
 “ them shot
 “ Sharp fleet of arrowy show’r against the face
 “ Of their pursuers, and overcame by flight.”

32. *Duo rapta manu diverso ex hoste trophaea.*] Servius will have this to mean the Gangarides in the east, and the Britons in the west: but it does not appear from History that Augustus ever triumphed over the Britons, or even made war upon them. La Cerda proposes another interpretation. He observes, that *rapta manu* expresses Augustus Caesar’s having obtained these victories in person. Now it appears from Suetonius, that he managed only two foreign wars in person, the Dalmatian and the Cantabrian: “ *Externa bella duo omnino per se gessit, Dalmaticum adolescens adhuc, et, Antonio devicto, Cantabricum. Reliqua per legatos administravit.*” Ruæus understands the Poet to speak of the two victories obtained over Anthony, the first at Actium, a promontory of Epirus, on the European shoar; the other at Alexandria, on the African shoar; and that this is meant by *utroque ab littore*, in the next verse. Catrou thinks this solution of Ruæus a very judicious one: but yet he thinks he can give a more solid explication of this passage, from Dion Cassius. This author relates that Augustus made war twice on the Cantabrians, and on the Asturians, and twice in Asia. He went

in person against the Spaniards the first time they revolted, and they were subdued the second time by his lieutenant Carisius. He twice subdued the Parthians, and both times commanded his armies in person. Here, says Catrou, are the two trophies obtained by the hand of Augustus, making war in person on two different nations, the Spaniards and the Parthians.

33. *Bisque triumphatas utroque ab littore gentes.*] In several of the old printed editions it is *a* instead of *ab*.

Servius, Ruæus, and Catrou, understand this to relate to the victories mentioned in the preceding verse. La Cerda thinks the Poet here introduces another picture; and proposes to paint the triumphs of Caesar, after he had made an universal peace. The two shoars therefore mean the whole extent of the Roman dominions, from east to west.

34. *Parii lapides.*] Paros is an island in the Aegean sea, famous for the finest marble. Hence, in the third Aeneid, he calls this island the snow white Paros, “ *niveamque Paron.*”

35. *Assaraci proles, demissaeque ab Jove gentis nomina.*] Here he compliments Augustus, with adorning his temple with the statues of the Trojan ancestors, from whom he was fond of being thought to have descended. The genealogy of this family, according to Homer, from Jupiter to Aeneas is thus:

F f

Jupiter

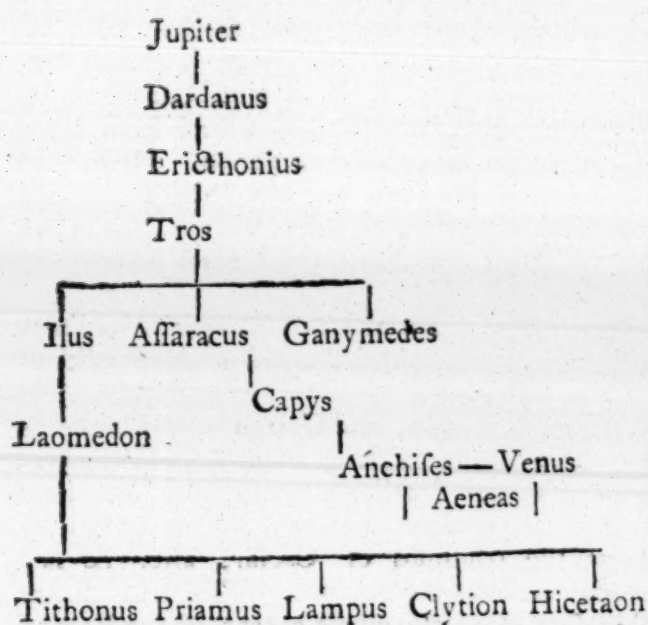
Nomina, Trofque parens, et Trojae Cynthus auctor.

Invidia infelix Furias, amnemque severum

Cocytus metuet, tortosque Ixionis angues,

Immanemque rotam; et non exuperabile saxum.

Interca



Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεὺς.
 Κτίσσε δὲ Δαρδανίην, ἐπεὶ οὐ πῶ' Ἴλιος ἱρή
 Ἐν πεδίῳ πεπóλιστο πόλις μερόπων ἀνθρώπων.
 Ἄλλ' ἐθ' ὑπαρξίας ἄκεον πολυτιδάκον Ἴδης.
 Δάρδανος αὖ τέκεθ' ἦεν Εἰχθόριον Βασιλῆα.

Τρῶα δ' Εἰχθόριος τέκετο Τρώεσσι νῆακτα.
 Τρῶες δ' αὖ τρεῖς παῖδες ἀμύμονος ἐξεγένοντο,
 Ἴλος τ', Ἀσδάρακος τ', καὶ ἀντίθεος Γανυμήδης,
 ὅς δ' ἡ κάλλιστος γένετο θνητῶν ἀνθρώπων.
 Τὸν καὶ ἀνπρέψαντο θεοὶ Διὶ δινόχευεῖν,
 Κάλλεος ἕνεκα οἷο, ἵν' ἀθανάτοισι μετείη.
 Ἴλος δ' αὖ τέκεθ' ἦεν ἀμύμονα Λαομέδοντα.
 Λαομέδων δ' ἄρα Τιθωνὸν τέκετο, Πριάμῳ τε,
 Λάμπῳ τε, Κλυτίῳ δ', Ἰκετάονά τ' ὅζον ἄρνος.
 Ἀσδάρακος δὲ Κάπυν, ὃ δ' αὖ Ἀγχίσην τέκε
 παῖδα.
 Αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεκ' Ἐκτορα
 δῖον.

The son of Aeneas was called Ascanius, or Iulus, from whence the Julian family derived their name.

36. *Trojae Cynthus auctor.*] Apollo was born in Delos, where is the mountain Cynthus. He is said to have built Troy, in the reign of Laomedon. In the sixth Aeneid he calls Dardanus the founder of Troy:

"Iulusque, Assaracusque, et Trojae Dardanus
 "auctor."

and in the eighth:

"Dardanus, Iliacae primus pater urbis et
 "auctor."

37. *Invidia infelix, &c.*] Servius seems to understand the Poet's meaning to be, that he will write such great things as to deserve envy; but at the same time that the envious shall forbear detracting, for fear of punishment in the other world. I rather believe, with La Cerda and others, that he speaks of those who envy the glories of Augustus Caesar, of whom there must have been many at that time in Rome.

This and the two following verses are wanting in one of Dr Mead's manuscripts.

38. *Cocytus.*] Cocytus is the name of one of the five rivers of hell.

Tortosque Ixionis angues, immanemque rotam.] Ixion attempted to violate Juno, for which crime he was cast into hell, and bound, with twisted snakes, to a wheel which is continually turning.

Pierius says it is *orbes* in the Roman manuscript, instead of *angues*: but this reading would be a tautology, for the wheel is mentioned in the very next verse.

39. *Non exuperabile saxum.*] Sisyphus infested Attica with robberies, for which he was slain by Theseus; and condemned in hell, to roll a stone to the top of a hill, which always turns back again, before it reaches the top: This punishment of Sisyphus is beautifully described by Homer:

Kai

Interea Dryadum sylvas, saltusque sequamur

40

Intactos, tua, Maecenas, haud mollia iussa.

Te fine nil altum mens inchoat: en age segnes

Rumpe moras: vocat ingenti clamore Cythaeron,

Taygetique canes, domitrixque Epidaurus equorum;

Et vox assensu nemorum ingeminata remugit.

45

Mox

Καὶ μὲν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,
Λᾶαν βασιλῆον πελώριον ἀμφοτέρησιν.

Ἦτοι ὁ μὲν, σκηριπτόμενος χερσὶν τε ποσὶν τε,
Λᾶαν ἄνω ὤδεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι
Ἀκρον ὑπερβαλεῖν, τότε ἀποστρέψασκε κραταῖς
Ἀυτὶς, ἔπειτα πέδονδε κυλινδετο λᾶας ἀναιδής.
Ἀυτὰρ ὅγ' ἄψ' ὥσασκε τιταινόμενος κατὰ δ'
ἰδρῶς

Ἐρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὀρώρει.

"I turn'd my eye, and, as I turn'd, survey'd
"A mournful vision! the Sisyphyan shade;
"With many a weary step, and many a groan,
"Up the high hill he heaves a huge round stone;
"The huge round stone, resulting with a bound,
"Thunders impetuous down, and smoaks along
"the ground.
"Again the restless orb his toil renews,
"Dust mounts in clouds, and sweat descends
"in dews."

MR POPE.

43. *Vocat ingenti clamore Cythaeron.*] Virgil poetically expresses his earnestness to engage in the subject of the present book, by saying he is loudly called upon by the places famous for the cattle of which he intends to treat.

Cythaeron is a mountain of Boeotia, a country famous for cattle. Servius says it is a part of Parnassus, from which however it is thirty miles distant.

44. *Taygetique canes.* See book II. ver. 488. This mountain was famous for hunting.

Domitrixque Epidaurus equorum.] Servius places Epidaurus in Epirus; for which he has been censured by several authors, who place it

in Peloponnesus. But La Cerda vindicates Servius, and observes that there was an Epidaurus also in Epirus; which he takes to be the place designed by the Poet, because he has celebrated Epirus, in other passages, as breeding fine horses:

"Et patriam Epirum referat:"

and

"— Eliadum palmas Epirus equarum."

Ruaeus contends that the Peloponnesian Epidaurus is here meant, and affirms that all Argia, of which Epidaurus was a city, was famous for horses. He confirms this by a line in this very Georgick, of which La Cerda has quoted but the half part, where Mycenae, a city also of Argia, is celebrated equally with Epirus:

"Et patriam Epirum referat, fortisque My-
"cenas."

I am persuaded that Ruaeus is in the right, by a passage in Strabo, where he says Epidaurus is famous for horses: Ἀρκαδία δ' ἐστὶν ἐν μέσῳ τῆς Πελοποννήσου. Βοσκήμασι δ' εἰσὶ νομαὶ δαφιλεῖς, καὶ μάλιστα ὄνοις, καὶ ἵπποις τοῖς ἵπποδάταις. Ἐστὶ δὲ καὶ τὸ γένος τῶν ἵππων ἀριστὸν τὸ Ἀρκαδικόν, καθάπερ καὶ τὸ Ἀργολικόν, καὶ τὸ Ἐπιδαυρίον. Strabo cannot well be understood to speak in this place of any other, than the Peloponnesian Epidaurus.

Mox tamen ardentes accingar dicere pugnas
 Caesaris, et nomen fama tot ferre per annos,
 Tithoni prima quot abest ab origine Caesar.
 Seu quis Olympiacae miratus praemia palmae,

Pascit

46. *Mox tamen ardentes accingar, &c.*] In the King's manuscript it is *etiam* instead of *tamen*.

Here he is generally understood to mean, that he intends, as soon as he has finished the Georgicks, to describe the wars of Augustus, under the character of Aeneas. Mr B — is quite of another opinion: "This passage," says he, "the Commentators understand of the Aeneid; but it is plainly meant of the fourth Georgick. There he describes the *ardentes pugnas*, the civil wars betwixt the same people for the sake of rival kings. In this sense the passage is very sublime, to promise to introduce such a matter in talking of bees; but in one Poem to promise another is low, and unworthy of Virgil, and what never entered into his imagination." But surely Mr B — must be mistaken in this piece of Criticism, for the whole introduction to this Georgick is a prelude to the Aeneid: and I do not see how the fights of the bees can be understood to be a description of the wars of Caesar; which the Poet expressly says he designs to sing.

48. *Tithoni prima quot abest ab origine Caesar.*] Servius interprets this passage, that the fame of Augustus shall last as many years, as were from the beginning of the world to his time. He thinks Tithonus is put for the sun, that is, for Tithan. Others understand the Poet to mean that the fame of Augustus shall last as many years, as were from Tithonus, the son of Laomedon, to Augustus. But to this is objected, that this is too small a duration for the Poet to promise, being no more than a thousand years. And indeed the fame of Virgil's Poem, and of Augustus has lasted much longer already. Servius seems to have no authority for making Tithonus signify the sun: nor can we imagine Virgil means the sun, unless we suppose *Tithoni* to be an erroneous reading for

Titani, or *Titanis*. But I do not know that so much as one manuscript countenances this alteration. It must therefore be Tithonus, the son of Laomedon, and elder brother of Priamus, that is meant. I must own it seems something strange, that he should chose to mention Tithonus, from whom Augustus was not descended, when Anchises or Aslaracus would have stood as well in the verse. I believe the true reason of this choice was, that Tithonus was the most famous of all the Dardan family. It is said that Aurora fell in love with this Tithonus, and carried him in her chariot into Aethiopia, where she had Memnon by him. As for the short space of time between the ages of Tithonus and Augustus, it may be observed that the Poet does not say *as many years as Caesar is distant from Tithonus*, but *as many years as Caesar is distant from the first origin of Tithonus*, that is, from Jupiter, the author of the Dardan race, which is going as far back as the Poet well could.

49. *Seu quis, &c.*] Here the Poet enters upon the subject of this book; and in the first place describes the marks of a good cow.

"If any one studious of the Olympian palm breeds horses, or if any one breeds strong bullocks for the plough, let him chiefly consider the bodies of the mothers. The best form for a cow is to have a rough look, a great head, a long brawny neck, and dewlaps hanging down from her chin to her very knees. Her side should be exceeding long; all her parts large: her feet also, and her ears should be hairy, under her crooked horns. Nor am I displeased if she is spotted with white, if she refuses the yoke, and is sometimes unlucky with her horn, and resembles a bull; and if she is tall, and sweeps the ground with her tail, as she goes along. The

Pascit equos; seu quis fortes ad aratra juvencos;

50

Corpora praecipue matrum legat. Optima torvae

Forma bovis, cui turpe caput, cui plurima cervix,

Et crurum tenuis a mento palearia pendent.

Tum longo nullus lateri modus: omnia magna:

Pes

" The proper age for love, and just con-
" bials begins after four years, and ends be-
" fore ten. The rest of their time is neither
" fit for breeding, nor strong enough for the
" plough. In the mean time, whilst your
" herds are in the flower of youth, let loose
" the males: be early to give your cattle the
" enjoyment of love, and secure a succession
" of them by generation. The best time of
" life flies first away from miserable mortals:
" diseases succeed, and sad old age: and la-
" bour, and the inclemency of severe death
" carries them away. There will always be
" some, whose bodies you will chose to have
" changed. Therefore continually repair
" them: and, that you may not be at a loss
" when it is too late, be before-hand; and
" provide a new offspring for the herd every
" year."

Olympicae palmae.] The Olympic games
were thought the most honourable: and the
victors carried palms in their hands, which
was esteemed the noblest trophy of their victo-
ry. Thus Horace:

" Sunt quos curriculo pulverem Olympicum
" Collegisse juvat, metaque fervidis
" Evitata rotis, palmaque nobilis."

50. *Pascit equos.*] The ancients were ex-
ceedingly curious in breeding horses for the
Olympic games; and it was thought a great
commendation to excel in that skill.

51. *Optima torvae forma bovis.*] Pliny says
they are not to be despised for having an un-
sightly look. " Non degeneres existimandi
" etiam minus laudato aspectu:" and Colu-
mella says the strongest cattle for labour are
unsightly: " Apenninus durissimos, omnemque

" difficultatem tolerantes, nec ab aspectu de-
" coros:"

52. *Turpe caput.*] Fulvius Urfinus observes
that Homer has used *ἀναιδέα* for great. Ser-
vius says *turpe* signifies great. Grimoaldus also
interprets it *magnum et grande caput*. May
translates *turpe caput* also great head. Ruæus
interprets it *deforme propter magnitudinem*.
Dryden has *four headed*; and Dr Trapp

" — — — Her head unshap'd and large."

The prose writers recommend the largeness of
a cow's forehead. Thus Varro: *latis frontibus*:
and Columella: *frontibus latissimis*: and Palla-
dus: *alta fronte, oculis nigris et grandibus*.

Plurima cervix.] *Plurima* signifies much or
plentiful, that is, in this place, long and large.
See the note on *plurima*, ver. 187. of the first
Georgick. Varro says *cervicibus crassis ac
longis*.

53. *Crurum tenuis a mento palearia pendent.*] The low hanging of the dewlaps is mentioned
also by the prose writers. Thus Varro: *a collo
palearibus demissis*: and Columella: *palearibus
et caudis amplissimis*: and Palladius: *palearibus
et caudis maximis*. Dryden, instead of *knees*,
has *thighs*, which I believe are understood to
belong only to the hinder legs:

" Her double dew-lap from her chin descends:
" And at her thighs the pondrous burden ends."

54. *Longo nullus lateri modus: omnia magna.*] This length of the body and largeness of all
the limbs is commended also by Varro: " Ut
" sint bene compositae, ut integris membris
" oblongae, amplae . . . corpore amplo, bene
" costatos, latis humeris, bonis clunibus:"
and by Columella: " Vaccae quoque proban-
" tur

Pes etiam, et camuris hirtae sub cornibus aures.
 Nec mihi displiceat maculis insignis et albo,
 Aut juga detrectans, interdumque aspera cornu,

55

Et

"tur altissimae formae longaeque, maximis
 "uteris."

55. *Pes etiam, et camuris hirtae sub cornibus aures.*] It has been generally understood that the Poet means the foot should be large; and the verses are pointed thus:

" — — — — Omnia magna:
 "Pes etiam: et camuris hirtae sub cornibus
 "aures."

Thus May translates it:

"All must be great: yea even her feet; her
 "ears
 "Under her crooked horns must rough ap-
 "pear:"

and Dryden:

"Rough are her eares, and broad her horny
 "feet."

and Dr Trapp:

" — — — — — All parts huge;
 "Her feet too; and beneath her crinkled horns
 "Her ears uncouth and rough."

But La Cerda justly observes that Virgil, who follows Varro in all the other parts of this description, is not to be supposed, absolutely to contradict him in this one particular. Besides no one writer speaks of broad feet as any excellence in a cow: and indeed the smallness of this creature's foot, in proportion to the bulk of her whole body, is a great advantage in treading in a deep soil. Varro says expressly the foot must not be broad: "Pedibus non latis, neque ingredientibus qui displodantur, nec cujus ungulae divaricent, et cujus ungues sint leves et pares." And Columella says, "Ungulis modicis, et modicis cruribus."

The hairiness of the ears is mentioned by the other authors. Varro and Columella say *pilosis auribus*. Palladius says the ears should be bristly: *aure setosa*.

56. *Maculis insignis et albo.*] Some take this to signify a white cow spotted with other colours; but the best Commentators understand these words to mean a cow spotted with white. May has translated this passage:

"I like the colour spotted, partly white."

Dryden has

"Her colour shining black, but fleck'd with
 "white."

Dr Trapp translates it

" — — — — Nor shall her form
 "Be disapprov'd, whose skin with spots of
 "white
 "Is vary'd."

Varro gives the first place to a black cow, the second to a red one, the third to a dun, the fourth to a white: "Colore potissimum nigro, dein rubeo, tertio heluo, quarto albo; molissimus enim hic, ut durissimus primus." He says also the red is better than the dun, but either of them is better than black and white; that is, as I take it, a mixture of black and white: "De mediis duobus prior quam posterior melior, utrique pluris quam nigri et albi." Columella says the best colour is red or brown: "Colore rubeo vel fusco." Virgil's meaning seems to be, that tho' white is not esteemed the best colour, yet he does not disapprove a cow that has some white spots in her.

57. *Detrectans.*] Pierius says it is *detrectans* in the Roman, the Medicean, and in most of the ancient manuscripts. I find *detrectans* in the

Et faciem tauro propior ; quaeque ardua tota,

Et gradiens ima verrit vestigia cauda.

Aetas Lucinam, justosque pati Hymenaeos

60

Definit ante decem, post quatuor incipit annos :

Caetera nec foeturae habilis, nec fortis aratris.

Interea, superat gregibus dum laeta juventas,

Solve mares : mitte in Venerem pecuaria primus,

Atque aliam ex alia generando suffice prolem.

65

Optima quaeque dies miseris mortalibus aevi

Prima

the King's, and in both Dr Mead's manuscripts.

58. *Quaeque ardua tota.*] Thus Columella : "Vaccae quoque probantur altissimae formae:" and Palladius : "Sed eligemus forma altissima."

59. *Et gradiens ima verrit vestigia cauda.*] The length of the tail is mentioned by Varro : "Caudam profusam usque ad calces:" and by Columella : "Caudis amplissimis:" and by Palladius : "Caudis maximis."

61. *Definit ante decem, post quatuor incipit annos.*] Varro says it is better for the cow not to admit the bull till she is four years old ; and that they are fruitful till ten, and sometimes longer : "Non minores oportet inire bimae, ut trimae pariant, eo melius si quadrimae. Pleraque pariunt in decem annos, quaedam etiam in plures." Columella says they are not fit for breeding after ten, nor before two : "Cum exceßerint annos decem, foetibus inutiles sunt. Rursus minores bimae iniri non oportet. Si ante tamen conceptum, partum earum removeri placet, ac per triduum, ne laborent, ubera exprimi, postea mulctra prohiberi." Palladius says they breed from three to ten : "Aetatis maxime trimae, quia usque ad decennium foetura ex his procedet utilior. Nec ante aetatem trimam tauros his oportet admitti."

63. *Superat gregibus dum laeta juventas,*

solve mares.] Pierius says it is *juventas* in the Medicean, and in most of the ancient manuscripts. The common reading is *juventus*.

Servius takes this passage to relate to the females ; but the Poet speaks here of putting them early to breed, whereas he had before said that a cow should not breed before she was four years old, which is rather a later age than is generally prescribed. I take the *laeta juventas*, and the *mitte in Venerem pecuaria primus* to relate to the males, which he would have early admitted to the females. Palladius says the bulls should be very young, and gives the marks of such as are good : "Nunc tauros quoque, quibus cordi est armenta construere, comparabit, aut his signis a tenera aetate summittet. Ut sint alti, atque ingentibus membris, aetatis mediae, et magis quae juventute minor est, quam quae declinet in senium. Torva facie, parvis cornibus, torosa, vastaque cervice, ventre substricto." Columella says a bull ought not to be less than four, or more than twelve years old : "Ex his qui quadrimis minores sunt, majoresque quam duodecim annorum, prohibentur admittenda : illi quoniam quasi puerili aetate seminandis armentis parum habentur idonei : hi, quia senio sunt effoeti."

65. *Suffice.*] In one of the Arundelian manuscripts it is *confice*.

69. *Semper*

Prima fugit : fubeunt morbi, tristisque senectus :

Et labor et durae rapit inclementia mortis.

Semper erunt, quarum mutari corpora malis.

Semper enim refice : ac, ne post amissa requiras,

70

Anteveni, et sobolem armento fortire quotannis.

Nec non et pecori est idem delectus equino.

Tu modo, quos in spem statues summittere gentis,

Praecipuam

69. *Semper erunt, quarum mutari corpora malis.*] In one of Dr Mead's manuscripts it is *enim* instead of *erunt*. In the same manuscript, as also in the King's, and in the Cambridge manuscripts, and in some of the old printed editions, it is *mavis* instead of *malis*. Pierius reads *mavis*; but he says it is *malis* in the ancient copies, and thinks this reading more elegant.

Columella says the best breeders are to be pickt out every year, and the old and barren cows are to be removed, and applied to the labour of the plough: "Sed et curandum est omnibus annis in hoc aequae, atque in reliquis gregibus pecoris, ut delectus habeatur: nam et enixae, et vetustae, quae gignere desierunt, summovendae sunt, et utique taurae, quae locum foecundarum occupant, ablegandae, vel aratro domandae, quoniam laboris, et operis non minus, quam juveni, propter uteri sterilitatem patientes sunt."

70. *Semper enim.*] "For *semper itaque.*" Servius.

71. *Anteveni et sobolem.*] "In the Medicean, and in the Lombard manuscripts it is *anteveni sobolem*, without *et*. In some copies it is *anteveni*, in one word." Pierius.

72. *Nec non, &c.*] The Poet now proceeds to speak of horses, and begins with describing the characters of a colt, which is to be chosen to make a good stallion.

"Nor does it require less care to chuse a good breed of horses. But bestow your prin-

cipal diligence, from the very beginning, on those, which you are to depend upon for the increase of their species. The colt of a generous breed from the very first walks high in the fields, and treads well on his tender pasterns. He is the first that dares to lead the way, and venture through threatening streams, and trust himself on an unknown bridge: nor is he afraid of vain noises. His neck is lofty, and his head is small, his belly short, and his back broad: and his spritely breast swells luxuriantly with rolls of brawn: the best colour is a bright bay, and beautiful grey: the worst is white and dun. And then if a noise of arms is heard from far, he knows not how to stand still, he erects his ears, and all his joints quiver; and snorting he rolls the collected fire under his nostrils. His main is thick, and dances on his right shoulder. A double spine runs along his loins; and his hoof turns up the ground, and sounds deep with solid horn. Such was Cyllarus, who was tamed by the reins of Amyclean Pollux; and those which the Greek Poets mention, the brace of Mars, and the chariot of great Achilles. Such also was Saturn himself, when he spread a horse's main over his neck, and fled swiftly at the approach of his wife, and filled lofty Pelion with loud neighings."

73. *Statues.*] So it is in the Roman, and some other manuscripts, according to Pierius, Grimoaldus, La Cerda, and others read *statuis*.

Praecipuum jam inde a teneris impende laborem.

Continuo pecoris generosi pullus in arvis

75

Altius ingreditur, et mollia crura reponit.

Primus et ire viam, et fluvios tentare minaces

Audet,

75. *Continuo.*] It signifies *from the very beginning*. Thus in the first Georgick:

“ *Continuo* has leges, aeternaque foedera certis
“ Imposuit natura locis, quo tempore primum
“ Deucalion vacuum lapides jactavit in orbem.”

That is, *immediately, from the very time that Deucalion threw the stones*: and

“ *Continuo* in sylvis magna vi flexa domatur
“ In burim, et curvi formam accipit ulmus
“ aratri.”

That is, *at the very first, whilst it is young, the elm is bent*: and

“ *Continuo* ventis surgentibus aut freta ponti
“ Incipiunt agitata tumescere.”

That is, *immediately, as soon as the winds are beginning to rise*. In like manner it signifies in this place that a good horse is to be known *from the very first*, as soon almost as he is foaled. Virgil follows Varro in this: “ *Qualis futurus sit equus, e pullo conjectari potest.*”

Generosi.] La Cerda reads *generosus*, in which he seems to be singular.

76. *Altius ingreditur.*] Servius interprets this “ *cum exultatione quadam incedit.*” Thus also Grimoaldus paraphrases it: “ *Primum omnium pulli animus ferox, et excelsus extimabitur ab incessu sublimi, videlicet, si cum exultatione quadam excursitet.*” In this they are followed by May, who translates it *walks proudly*: and by Dr Trapp, who renders it *with lofty port prances*. Dryden has paraphrased it in a strange manner:

“ Of able body, sound of limb and wind,
“ Upright he walks, on pasterms firm and
“ straight;
“ His motions easy, prancing in his gate.

I rather believe the Poet means only that the colt ought to have long, straight legs, whence he must necessarily look tall as he walks. Thus Columella: “ *aequalibus, atque altis, rectisque cruribus.*”

Mollia crura reponit.] In the Cambridge manuscript it is *reflectit* instead of *reponit*.

I believe the Poet means by *reponit* the alternate motion of the legs. The epithet *mollia* may signify either the tenderness of the young colt's joints, as May has translated it:

“ — — Their soft joynts scarce knit:”

or that those which are naturally most flexible are best; which Dryden seems to express by *his motions easy*; and Dr Trapp by *his pliant limbs*. Ennius has used the same words to express the walking of cranes:

“ *Perque fabam repunt, et mollia crura reponunt.*”

Grimoaldus has paraphrased it thus: “ *Deinde, si non dure, non inepte, non crebra crurum jactatione procurrat: sed qui alterno, et recte disposito crurum explicatu faciles, apteque flexibiles tibias reponat.*”

77. *Primus et ire viam, &c.*] Servius understands this of the colt's walking before his dam: but it seems a better interpretation, that he is the first, amongst other colts, to lead the way. Thus Grimoaldus paraphrases it: “ *Tum etiam, si praeire caeteros, viaeque palustris dux, et anteambulo fieri gestiat.*” Most of the Commentators understand this passage in the same sense.

Varro says it is a sign that a colt will prove a good horse, if he contends with his companions, and is the first amongst them to pass a river: “ *Equi boni futuri signa sunt, si cum gregalibus in pabulo contendit, in currendo,*

G g

“ *aliave*

Audet, et ignoto sese committere ponti :

Nec vanos horret strepitus. Illi ardua cervix,

Argutumque

“ aliave qua re, quo potior sit : si cum flumen
“ transvehundum est, gregi in primis praegre-
“ ditur, ac non respectat alios.” Columella
speaks much to the same purpose : “ Si ante
“ gregem procurrat, si lascivia et alacritate in-
“ terdum et cursu certans aequales exuperat,
“ si fossam sine cunctatione transilit, pontem,
“ flumenque transcendit.”

78. *Ponti.*] “ *Ponto.* In the Roman, the
“ Lombard, and in some other manuscripts it
“ is *ponti* : for what have horses to do with the
“ sea? but with rivers and bridges they are
“ often concerned. Tho’ in Calabria and
“ Apulia they try the mettle of their horses,
“ by driving them down to the sea, and ob-
“ serving whether they look intrepid at the
“ coming in of the tide, and therefore accustom
“ the colts to swim. It is *ponto* however in
“ the Medicean copy.” Pierius.

I find *ponto* in the King’s, the Cambridge,
one of the Arundelian, and in one of Dr Mead’s
manuscripts; in the old Nuremberg edition,
and in an old edition printed at Paris in 1494.
But *ponti* is generally received. Columella,
who follows our Poet, mentions a *bridge*, not
the *sea*, in the quotation at the end of the note
on the preceding verse. May reads *ponto* :

“ And dare themselves on unknowne seas to
“ venture.”

Dryden reads *ponti* :

“ To pass the bridge unknown : ”

and Dr Trapp :

“ — — — Unknown bridges pass.”

79. *Nec vanos horret strepitus.*] In the
King’s, and in one of Dr Mead’s manuscripts
it is *varios* instead of *vanos*. I find the same
reading also in some of the old printed editions.

Columella says a good colt is intrepid, and is
not affrighted at any unusual sight or noise :
“ Cum vero natus est pullus, confestim licet
“ indolem aestimare, si hilaris, si intrepidus,

“ si neque conspectu, novaeque rei [auditu ter-
“ retur.”

Illi ardua cervix.] Quintilian censures Vir-
gil for interrupting the sense with a long paren-
thesis : “ Etiam interjectione, qua et Oratores
“ et Historici frequenter utuntur, ut medio
“ sermone aliquem inserant sensum, impediri
“ solet intellectus, nisi quod interponitur, breve
“ est. Nam Virgilius illo loco quo pullum
“ equinum describit, cum dixisset, “ *Nec va-
“ nos horret strepitus* compluribus insertis, alia
“ figura quinto demum versu redit,

“ — — Tum si qua sonum procul arma dedere,
“ Stare loco nescit.”

But I do not see that the sense is here interrupt-
ed. By *nec vanos horret strepitus*, the Poet
means that a good colt is not apt to start at
the rustling of every leaf, at every little noise,
that portends no danger. But by *tum si qua
sonum*, &c. he means that the colt shews his
mettle by exulting at a military noise, at which
he erects his ears, bounds, paws, and is scarce
able to contain himself. It not only is unne-
cessary, but would even be dull poetry, to give
a regular, orderly description of a horse from
head to tail. Palladius is very methodical in
what he says on this subject : “ In admissaria
“ quatuor spectanda sunt, forma, color, meri-
“ tum, pulchritudo.” This is very well in
prose, but had Virgil proceeded in the same
manner, we might perhaps have commended
his exactness, but should never have admired
his poetry. Dr Trapp says, “ These words
“ *illi ardua cervix* to *glaucoque* should be in a
“ parenthesis ;” but, as his translation is print-
ed, the parenthesis includes only what is said of
the colour.

By *ardua* is meant that the colt carries his
head well, not letting it hang down. Horace
has the same epithet, when he describes a good
horse :

“ Regibus hic mos est ; ubi equos mercantur,
“ apertos

“ Inspiciunt : ne si facies, ut saepe, decora
“ Molli

Argutumque caput, brevis alvus, obesaque terga:

80

Luxuriatque toris animosum pectus: honesti

Spadices,

" Molli fulta pede est, emptorem inducat hi-
 " antem,
 " Quod pulchrae clunes, breve quod caput, ar-
 " dua cervix.

80. *Argutumque caput.*] May translates this *short headed*, Dryden *sharp headed*, Dr Trapp *his head acute*. I have rendred it *his head is small*, which agrees with what Varro has said: "caput habet non magnum:" and Columella: "Corporis vero forma constabit exiguo capite:" and Palladius: "Pulchritudinis partes hae sunt, "ut sit exiguum caput et ficcum." Horace commends a short head: "breve quod caput."

81. *Luxuriatque toris animosum pectus.*] The *tori* are brawny swellings of the muscles. Varro says the breast should be broad and full: "pectus latum et plenum." Columella says it should be full of brawny swellings of the muscles: "musculorum toris numerofo pectore." Palladius says it should be broad: "pectus late patens." Virgil's description of the breast is more expressive than any other, and he adds the epithet *animosum* to shew that this luxuriance of brawn in the muscles denotes the spirit and fire of the horse. But the translators have unhappily agreed to leave out this noble epithet. May has only *broad and full breasted*: Dryden only *brawny his chest, and deep*: and Dr Trapp *his chest with swelling knots luxuriant*.

82. *Spadices.*] It is very difficult to come to an exact knowledge of the signification of those words, by which the ancients expressed their colours. *Spadix* signified a branch of a palm, as we find it used by Plutarch in the fourth question of the eighth book of his *Symposiacks*: Καί τοι δοκῶ μοι μνημονεύειν ἐν τοῖς Ἀττικοῖς ἀνεγνακῶς ἐναγχος, ὅτι πρῶτος ἐν Δίῳ Θησεὺς ἀγῶνα ποιῶν, ἀπέσπασε Κλάδον τοῦ ἱεροῦ φοίνικος, ἧς Σπάδις ἀνομάσθη. We learn from Aulus Gellius, that the Dorians called a branch of a palm pluckt off with the fruit, *Spadix*; and that the fruits of the palm being of a shining red, that colour came to be called *phoeniceus* and *spadix*: "Phoeniceus, quem tu
 " Graece φοινικὸν dixisti, noster est, et rutilus,

" et spadix phoeniceus συνώνυμος, qui factus
 " Graece noster est, exuberantiam splendorem-
 " que significat ruboris, quales sunt fructus
 " palmae arboris non admodum sole incocti,
 " unde spadiceis et phoeniceis nomen est: spa-
 " dica enim Dorici vocant avulsum e palma
 " termitem cum fructu." Plutarch also, in the place just now cited gives us to understand that the colour in question was like the beautiful redness of a human face: Ὁ γοῦν βασιλεὺς, ὡς φάσιν, ἀγαπήσας διαφερόντως τὸν Πειραιητικὸν φιλόσοφον Νικόλαον γλυκὺν ὄντα τῷ ἥθει, ῥαδινὸν δὲ τῷ μήκει τοῦ σώματος, διὰ πλεον δὲ τὸ πρόσωπον ἐπιφοινίσσοντος ἐρυθρίματος, τὰς μεγίστας καὶ καλλίστας τῶν φοινικοβλάδων Νικολάου ἀνόμασε. Hence it appears plainly that the colour which the antients called *phoeniceus*, or *spadix*, was a bright red, but we do not know that any horses are exactly of such a colour: tho' the antients might as well apply red to horses, as we to deer. The colours which come nearest to it seem to be the *bay*, the *chestnut*, and the *sorrel*. Perhaps all these might be contained under the same name, for the antients do not seem to have been so accurate in distinguishing such a variety of colours, as the moderns. I have translated the word *spadix*, *bay*, in this place, because it seems to approach to the colour of the *spadix*, as the antients have described it, and because the word *bay* seems to be derived from βαῖς, or βαῖον, which is sometimes also used for a branch of a palm, as we find in the twelfth chapter of St John's gospel: Ἐλαβον τὰ βαῖα τῶν φοινίκων, καὶ ἐξῆλθεν εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά. Βαῖς and βαῖον are interpreted by Hesychius ῥαβδος φοίνικος.

Glauci.] The Commentators are not agreed about the interpretation of this word. I do not well understand what Servius means by "Glauci autem sunt felineis oculis, id est quodam splendore perfusis." Surely he cannot think the Poet is speaking of the colour of a horse's eye. Grimoaldus puts *rutili* for *glauci*. But *rutilus* is reckoned among the red colours by Aulus Gellius: "Fulvus enim, et flavus,

Spadices, glaucique; color deterrimus albis,

Et

"et rubidus, et phoeniceus, et *rutilus*, et luteus, et spadix appellationes sunt *rufi* coloris, aut acuentes eum quasi incendentes, aut cum colore viridi miscentes, aut nigro infuscantes." And indeed our Poet himself has added it as an epithet to fire in the first Georgick:

"Sin maculae incipient *rutilo* immiscerier igni."

and in the eighth Aeneid:

"His informatum manibus jam parte polita
"Fulmen erat, toto genitor quae plurima caelo
"Dejicit in terras, pars imperfecta manebat.
"Tres imbris torti radios, tres nubis aquosae
"Addiderant, *rutili* tres ignis et alitis Austri."

Thus *rutilus* seems to be much the same colour with *spadix*: but I believe it cannot be proved that *glaucus* was ever used to express any sort of red colour. La Cerda says that as *spadix* signifies a *bright bay*, so *glaucus* signifies a *darker bay*, such as the leaves of willows have. But if he means by *baius* the same colour, that we call *bay*, I cannot imagine by what strength of fancy that learned Commentator can imagine the leaves of willows to be of any sort of bay. Ruæus concludes from what Aulus Gellius has said concerning *glaucus*, that it means what the French call *pommelé ardoise*, that is, a *dappled grey*. May translates this passage:

" — — — Let his colour be
"Bright bay or grey:"

and Dryden:

" — — — His colour gray,
"For beauty dappled, or the brightest bay:"

and Dr Trapp:

" — — — Best for colour is the bay,
"And dappled."

But I am afraid *dappled* determines no colour, but may be applied to bay, as well as to grey. Let us now examine what is to be found in the ancient writers concerning this colour. Homer's common epithet for Minerva is *blue-eyed*: *γλαυκῶπις Ἀθήνη*. In this case *glaucus* seems to be used for a *blueish grey*. Virgil himself

uses it to express the colour of willow-leaves, in the second Georgick:

" — — *Glaucia* canentia fronde *salicis*:"

and in the fourth Georgick:

"Et *glaucas* *salices*:"

and of Reeds, in the tenth Aeneid:

"Quos patre Benaco, velatus *arundine glauca*
"Mincius infesta ducebat in aequora pinu."

The colour of willows and reeds is a *blueish green*, approaching to *grey*. Much of the same colour are the leaves of the greater Celandine, which Dioscorides calls *ὕψι γλαυκα*: *Χελιδόνιον μέγα καυλὸν ἀνίσσει πηχυαῖον, ἢ καὶ μέζονα. ἰσχυρὸν ἔχοντα παραυδάδας φύλλων μεστέας φύλλα ὁμοία βατραχίῳ, τρυφερώτερον μὲν τοῖς τὰ τοῦ χελιδονίου καὶ ὑψιγλαυκα τὴν χροῖαν*. Plutarch speaking of the different colours of the moon in an eclipse, according to the different times of the night, says that about day-break it is of a blueish colour; which occasioned the Poets and Empedocles to call the moon *γλαυκῶπις*: 'Αλλ' οὐκ ἔστιν, ὃ φίλε Φαρνάκη, πολλὰς τὰς ἐκλειπύσας χροῖας ἀμείβεσθαι. Καὶ διαίρουσιν αὐτὰς οὕτως οἱ μαθηματικοὶ κατὰ χρόνον, καὶ ὥραν ἀπορίζουσι. ἂν ἀρ' ἐσπέρας ἐκλείπῃ, φαίνεται μέλανα δεινῶς ἀχρεῖ τρίτης ὥρας καὶ ἡμισείας· ἂν δὲ μέση, τοῦτο δὴ τὸ ἐπιφανίσσον ἴησι, καὶ πῦρ καὶ πυρατὶν ἀπὸ δὲ ἐξόδου ὥρας καὶ ἡμισείας, ἀνίσταται τὸ ἐρυθρὸν. καὶ τέλος ἡδὴ πρὸς ἑὸν λαμβάνει χροῖαν κυανοειδῆ καὶ χαερπὴν, ἀρ' ἥς δὴ καὶ μάλιστα, γλαυκῶπιν αὐτὴν οἱ ποιεῖται καὶ Ἐμπεδοκλῆς ἀνακαλοῦνται. The colour which Plutarch means in this passage seems to be a blueish grey. Aulus Gellius seems to confound green and blue together, for he says that when Virgil mentioned the *green* colour of a horse, he might as well have expressed it by the Latin word *caeruleus*, as by the Greek word *glaucus*. "Sed ne viridis quidem color pluribus ab illis, quam a nobis, vocabulis dicitur. Neque non potuit Virgilius, colorem equi significare viridem volens, caeruleum magis dicere equum quam glaucum: sed maluit verbo uti notiore Graeco, quam inusitato Latino. Nostri autem Latinis veteribus caesia dicta est quae a Graecis

Et gilvo. Tum si qua sonum procul arma dedere,

Stare

"Graecis γλαυκῶπις, ut Nigidius ait de co-
"lore caeli quasi caelia." From all these quo-
tations I think it appears, that the ancients
meant by *glaucus* a colour which had a faint
green or blue cast. Now as no horse can be
properly said to be either blue or green, we
may conclude that the colour meant by Virgil
is a fine grey, which has a blueish cast. But
I do not see how Ruæus could gather from Au-
lus Gellius, whose words I have related at
length, that this grey was dappled. It must
however be allowed that the dappled grey is
the most beautiful.

[*Albis.*] S. Isidore informs us that *albus* and
candidus are very different: *candidus* signifying
a bright whiteness, like snow; and *albus* a pale
or dirty white: "Candidus autem et albus in-
"vicem sibi differunt. Nam albus cum quo-
"dam pallore est, candidus vero, niveus et
"pura luce perfusus." I am not perfectly sa-
tisfied with this distinction: for Virgil himself
frequently uses *albus* exactly in the same sense
as he uses *candidus*. In the second Georgick
he uses it for the whiteness of the finest wool:

"Alba neque Assyrio fuscatur lana veneno."

and again in the same Georgick:

"Hinc albi, Clitumne, greges."

and in the third Georgick:

"Continuoque greges villis lege mollibus albos."

and in the third Aeneid:

"Nigram hyemi pecudem, Zephyris felicibus
"albam.

In the seventh Aeneid it is used for the white-
ness of the teeth of a lion:

"Ille pedes tegmen torquens immane leonis,
"Terribili impexum feta, cum dentibus albis
"Indutus capiti."

and of a wolf in the eleventh:

"— Caput ingens oris hiatus
"Et malae texere lupi cum dentibus albis."

In the fifth Aeneid it is used for the whiteness
of bones blanched on a rock:

"Jamque adeo scopulos advecta subibat,
"Difficiles quondam, multorumque ossibus al-
"bos."

In the seventh Aeneid, for the whiteness of
the hairs in old age:

"— In vultus sese transformat aniles,
"Et frontem obscoenam rugis arat: induit al-
"bos
"Cum vitta crines."

and again in the ninth:

"Omnia longaevo similis, vocemque, colorem-
"que
"Et crines albos."

In the second Eclogue we have both *candidus*
and *albus* in the same signification:

"Quamvis ille niger, quamvis tu candidus esses:
"O formose puer, nimium ne crede colori.
"Alba ligustra cadunt, vaccinia nigra leguntur."

In the fourth Georgick lilies are called *alba*;
and surely no one will say that flower is of a
dirty white, or not sufficiently bright, to de-
serve the epithet of *candidus*.

"— — — Albaque circum
"Lilia:"

and in the twelfth Aeneid the blushes of the
beautiful Lavinia are compared to ivory stained
with crimson, or lilies mixt with roses. And
here the lilies are called *alba*, which being com-
pared to the fair complexion of this lady, I
hope will not be supposed to be of a dirty white:

"Accepit vocem lacrymis Lavinia matris,
"Flagrantes perfusa genas: cui plurimus ignem
"Subjecit rubor, et calefacta per ora cucurrit.
"Indum sanguineo veluti violaverit ostro
"Si quis ebur, vel mixta rubent ubi lilia multa
"Alba rosa: tales virgo dabat ore colores."

But what I think will put it past all dispute,
that Virgil made no difference of colour be-
tween

Stare loco nescit : micat auribus, et tremit artus ;

Collectumque premens volvit sub naribus ignem :

85

Densa juba, et dextro jactata recumbit in armo.

At

tween *albus* and *candidus*, is that, in the eighth Aeneid, the very same white sow, which in ver. 45. he called *alba*, is called *candida* in ver. 82. and is said also in this last verse to be of the same colour with her pigs, to which the epithet *alba* is applied :

“ Littoreis ingens inventa sub ilicibus *sus*,
 “ Triginta capitum foetus enixa, jacebit ;
 “ *Alba*, solo recubans, albi circum ubera nati.
 “
 “ Ecce autem subitum, atque oculis mirabile
 “ monstrum :
 “ *Candida* per sylvam cum foetu concolor *alba*
 “ Procubuit, viridique in littore conspicitur *sus*.”

I have dwelt so long on this subject, because almost all the Commentators have agreed to approve of this distinction, which I believe I have sufficiently shewn to be made without any good foundation. What led them into this error seems to be, that it would otherwise appear an absurdity in Virgil, to dispraise a white horse in his Georgicks, and in his twelfth Aeneid, to mention it as a beauty in the horses, which drew the chariot of Turnus, that they were whiter than snow :

“ Poscit equos, gaudetque tuens ante ora fre-
 “ mentes,
 “ Pilumno quos ipsa decus dedit Orithyia ;
 “ Qui candore nives anteirent, cursibus auras.”

But they did not observe one particular, which might have saved them the trouble of making this distinction. These very horses, which are said to be whiter than snow, have the epithet *albis* bestowed on them, a few lines after :

“ — — — Bigis it Turnus in *albis*.”

Virgil however does not contradict himself ; for tho' he admires the beauty of these snowy horses, yet there was no necessity, that he should approve the same colour in a stallion. White

was esteemed by the antients, as a sign of less natural strength, than was discovered by other colours.

83. *Gilvus*.] S. Isidore explains *gilvus*, to be the colour of honey, but whitish : “ *Gilvus autem melinus color est subalbidus*.” I take this to be what we call *dun*. May translates it *flesh-colour* : Dryden *dun* : and Dr Trapp *forrel*.

Tum si qua sonum procul arma dedere, stare loco nescit.] We find some expressions like this of Virgil, in that noble description of a horse, in the book of Job : “ He paweth in the valley, and rejoiceth in his strength : . . . he swalloweth the ground with fierceness and rage : neither believeth he that it is the sound of the trumpet. He saith among the trumpets ha ha ; and he smelleth the battle afar off, the thunder of the captains, and the shouting.”

84. *Micat auribus*.] Pliny says the ears discover the spirit of a horse, as the tail does that of a lion : “ *Leonum animi index cauda, sicut et equorum aures : namque et has notas generosissimo cuique natura tribuit*.”

85. *Collectumque premens volvit sub naribus ignem*.] It is *fremens* instead of *premens* in the Cambridge manuscript. Pierius says it has been altered to *fremens* in the Medicean copy, but it was *premens* before, as he finds it also in other copies which he looks upon to be the most correct.

Wide nostrils and frequent snortings are great signs of mettle in a horse. Thus it is expressed in the book of Job : “ The glory of his nostrils is terrible.” Varro says the nostrils should not be narrow : “ *Naribus non angustis*.” Columella says they should be open : “ *naribus apertis* :” with which Palladius also agrees, who says, “ *naribus patulis*.”

86. *Densa juba, et dextro jactata recumbit in armo*.] Thus Varro : “ *Non angusta juba, crebra, fusca, subcrispa, subtenuibus setis implicata in dexteriore partem cervicis* :” and Columella : “ *Densa juba, et per dextram partem profusa*.”

87. *Duplex*

At duplex agitur per lumbos spina, cavatque
Tellurem, et solido graviter sonat ungula cornu.
Talis Amyclaei domitus Pollucis habenis
Cyllarus, et, quorum Graii meminere poëtae,

90

Martis

87. *Duplex spina.*] In a horse, that is in good case, the back is broad, and the spine does not stick up like a ridge, but forms a kind of furrow on the back. This seems to be what is meant by *duplex spina*, which is also mentioned by Varro: "Spina maxime duplici, sin minus non extanti:" and by Columella: "Spina duplici."

88. *Sonat.*] It is *quatit* in the Roman manuscript, according to Pierius.

89. *Talis Amyclaei domitus Pollucis habenis Cyllarus.*] Amyclae was a city of Laconia, where Castor and Pollux were educated.

Servius thinks that Pollux is put here for Castor, by a poetical licence. Pollux being famous for fighting with the *cestus*, not for the management of horses, which was Castor's province. Most of the Commentators give up this passage as a slip of the Poet's memory, Pollux being allowed to be the horseman by the general consent of antiquity. Thus Homer in the eleventh Odyssey:

Καὶ Λήδην εἶδον τὴν Τυνδαρεῖου παρὰκοῖτιν,
ἥρ' ὑπὸ Τυνδαρεῶ κραιπερόφρον' ἐγείνατο παῖδε,
Κάστωρα δ' ἰππόδαμον καὶ πύξ ἀγαθὸν Πολυ-
δεύκεα.

"With graceful port advancing now I spy'd
"Leda the fair, the god-like Tyndar's bride:
"Hence Pollux sprung who wields with furious
"sway
"The deathful gauntlet, matchless in the fray;
"And Castor glorious on th' embattled plain
"Curbs the proud steed, reluctant to the rein."

Mr P O P E.

To the same purpose Theocritus is quoted in his *Διόσκουροι*.

Ἵμνέομεν Λήδας τε καὶ αἰγιόχω Διὸς υἱῶ,
Κάστωρα καὶ φοβερόν Πολυδεύκεα πύξ ἐρεδίζεν.

— — — Σὲ δέ, Κάστωρ, αἰίσω
Τυνδαρίδα, ταχύπωλε, δορυσσύε, χαλκιοθήραξ.

Here Theocritus does not seem however to make any distinction between the two brothers as fighting, the one on horseback, the other on foot. The difference he seems to make is taken from their weapons, Pollux using the cestus, and Castor the spear. Indeed he calls Castor *ταχύπωλε*, but he immediately introduces him fighting on foot, as well as his brother. Creech, in his translation of the two first verses, represents them both as horsemen, and using the cestus:

"Fair Leda's sons, and mighty Jove's I sing,
"Castor and Pollux, glories of the ring.
"None toss their whirlbats with so brave a
"force,
"None guide so well the fury of their horse."

Horace also is quoted in opposition to Virgil, for he plainly says, that Castor delighted in horses, but Pollux in the cestus:

"Castor gaudet equis: ovo prognatus eodem
"Pugnis."

But here Horace seems to have forgotten the story, for, according to the old fable, Castor and Pollux did not come out of the same egg, but Castor and Clytemnestra out of one, and Pollux and Helen out of the other. Seneca also, in his *Hippolytus* expressly declares Cyllarus to be the horse of Castor:

"Si dorso libeat cornipedis vehi,
"Fraenis Castorea nobilior manu
"Spartanum poteris flectere Cyllarum:"

Martis equi bijuges, et magni currus Achillis.

Talis

as does Valerius Flaccus, in his first book of Argonauticks :

“ — — — Castor dum quaereret Hellen,
“ Passus Amyclaea pinguescere Cyllaron herba :”

and Claudian, in his fourth Consulship of Honorius :

“ Si dominus legeretur equis, tua posceret ultro
“ Verbera Nereidum stabulis nutritus Arion.
“ Serviretque tuis contempto Castore fraenis
“ Cyllarus :”

and Martial, in the twenty-first Epigram of the eighth book :

“ Ledaëo poteras abducere Cyllaron astro;
“ Ipse suo cedit nunc tibi Castor equo.”

These are all the passages, which I remember to have seen produced against Virgil, to prove that Cyllarus was the horse, not of Pollux, but of Castor. But there are not wanting some testimonies to prove that both the brothers were horsemen. Pindar, in his third Olympic ode, calls them *ἐνίππων Τυρδαεῖδων*. It is related by several Historians, that in the war between the Romans and the Latines, who endeavoured to restore Tarquin the proud, Castor and Pollux both assisted the Romans on horseback. Florus says the battle was so fierce, that the gods are reported to have come down to see it, but that it was looked upon as a certain truth, that Castor and Pollux were there, on white horses, and that the General vowed a temple to them for their service : “ Ea demum atrocitas
“ fuit praelii, ut interfuisse spectaculo deos fama tradiderit, duos in candidis equis Castorem atque Pollucem nemo dubitarit. Itaque
“ et Imperator veneratus est, nactusque victoriam templa promisit : et reddidit plane quasi
“ commilitonibus deis stipendium.” Thus we see it was an article of faith, among the ancient Romans, that they both fought on horseback. In like manner Ovid also represents them both mounted on white horses, and both using spears at the hunting of the Calydonian boar :

“ At gemini, nondum caelestia fidera, fratres,
“ Ambo conspicui nive candidioribus alba
“ Vectabantur equis : ambo vibrata per auras
“ Hastarum tremulo quatiebant spicula motu :”

tho’ he had a little before, according to the received opinion, said one was famous for the cestus, and the other for horses :

“ Tyndaridae gemini, spectatus caestibus alter,
“ Alter equo.”

Statius, in his poem on Domitian’s horse, mentions Cyllarus, as serving the two brothers alternately :

“ Hunc et Adraستاeus visum extimuisse Arion.
“ Et pavet aspiciens Ledaëus ab aede propinqua
“ Cyllarus : hic domini nunquam mutabit habenas ;
“ Perpetuis fraenis, atque uni serviet astro.”

Stesichorus also, according to Suidas, says that Mercury gave Phlogeus and Harpagus, and Cyllarus to Castor and Pollux : *Στησίχορος φησὶ τὸν Ἑρμῆν δέδωκεναι τοῖς Διοσκουρείς Φλόγειον, καὶ Ἀρπαγον ὄκλεις, τέκνον Ποδάγας καὶ Κύλλαρον*. Pliny mentions the charioteers of both the brothers : “ Sunt qui conditam eam ab Amphito et Telchio, Castoris ac Pollucis aurigis putent.” From these quotations I think it appears, that those are in the wrong, who suppose Cyllarus to belong only to Castor. It seems to me, that both the brothers had an equal property in the horses, and therefore, that they might as well be ascribed to Pollux as to Castor. Propertius speaks of the horse of Pollux, without any mention of Castor :

“ Potaque Pollucis nympha salubris equo.”

91. *Martis equi bijuges.*] Servius and others say the horses of Mars are *Fear* and *Terror*. Others contend that these are the companions, and not the horses of that deity. Those who think they are the horses of Mars, seem to have fallen into that error, by misunderstanding the following passage in the fifteenth Iliad :

Talis et ipse jubam cervice effudit equina

Conjugis

Ὡς φάτο· καὶ ῥ' ἵππους κέλετο Δεῖμόν τε Φόβον τε
Ζευγνύμεν·

I believe they took Δεῖμον and Φόβον to be joined with ἵππους, whereas they are certainly the names of the persons whom Mars commanded to harness the horses, as Mr Pope has justly translated it:

“ With that, he gives command to *Fear* and
“ *Flight*,

“ To join his rapid coursers for the fight.”

Besides, in the thirteenth Iliad, Homer mentions φόβος, or *terror*, not only as the companion, but as the son of Mars:

Ὅιος δὲ βροτολογὸς Ἄρης πόλεμόνδε μέλεισι,
τῷ δὲ φόβος φίλος υἱὸς ἄμα κρατερὸς καὶ ἀλαρῆς
ἔσσετο, ὅσ' ἐφόβησε ταλάφρονά περ' πολέμισ-
τήν.

“ So Mars armipotent invades the plain,
“ (The wide destroyer of the race of man)
“ *Terror*, his best lov'd son, attends his course
“ Arm'd with stern boldness, and enormous
“ force;
“ The pride of haughty warriors to confound,
“ And lay the strength of tyrants on the
“ ground.”

Mr POPE.

Hesiod, in his *Θεογονία*, mentions both *fear* and *terror*, as the sons of Mars and Venus:

- - - - - Ἀνδρῶν Ἄρηι
ῥινοτόρῳ Κυθήρεια Φόβον καὶ Δεῖμον ἔτικτεν,
Δεινούς, οἳ τ' ἀνδρῶν πυκινὰς κλονέουσι φάλαγ-
γας,
ἔν πολέμῳ κρυβέντι, σὺν Ἀρῇ πολιπόρθῳ,
Ἀρμονίην δ', ἣν Κάδμος ὑπερδυμός θ' ἐτ' ἀκοίην.

In the Ἄσπις Ἡρακλέους, of which Hesiod is supposed to be the author, we find the *golden*, *swift-footed* horses of Mars mentioned, and *fear* and *terror* besides, standing by his chariot:

ἔν δ' Ἄρεος βλοσυροῖο ποδάρες ἔσταναν ἵπποι
χρυσέοι· ἐν δὲ καὶ ἀντὶς ἐναρφόρες οὐλὸς Ἄρης,

Ἀιχμὴν ἐν χείρεσσιν ἔχων, πυλῆσσι κελεύων,
Ἄιμαλι φοινικέεις, ὥσ' ἐζωὺς ἐναρίζων,
Δίφρῳ ἐμβεβαῶς· παρὰ δὲ Δεῖμος τε Φόβος τε
ἔσταναν, ἱέμενοι πόλεμον κατὰδύμεναι ἀνδρῶν.

And at the latter end of the same book, they are represented lifting Mars into his chariot, after Hercules had wounded him, and whipping the horses:

τῷ δὲ φόβος καὶ Δεῖμος ἐύλεχον ἄρμα καὶ ἵπ-
πους
ἤλασαν αἶψ' ἐγγύς, καὶ ἀπὸ χθονὸς ἐυρυδείης
ἔς δ' ἴφρην θῆκαν πολυδαίδαλον· αἶψα δ' ἔπειτα
ἵππους μαστίετην, ἱκόντο δὲ μακρὸν Ὀλυμπον.

Magni currus Achillis.] It is *Achilli* in one of Dr Mead's manuscripts, which reading is received also by Heinsius and Masvicius. Homer celebrates Xanthus and Balius, the horses of Achilles, as immortal, and makes them born of the Harpy Podarge, by the West wind:

τῷ δὲ καὶ Ἀυτομέδων ὑπαγε ζυγὸν ὠκίας ἵπ-
πους,
Ξανθὸν καὶ Βαλίον, τῷ ἄρμα ποιοῖσι πελίσθην.
τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἄρπυια Ποδάργη,
βοσκομένη λειμῶνι παρὰ ῥέον ὠκεανοῖο.

“ Then brave Automedon (an honour'd name)
“ The second to his Lord in love and fame,
“ In peace his friend, and partner of the war,
“ The winged coursers harness'd to the car.
“ *Xanthus* and *Balius*, of immortal breed,
“ Sprung from the wind, and like the wind in
“ speed.
“ Whom the wing'd Harpye, swift Podarge
“ bore,
“ By Zephyr pregnant on the breezy shore.”
Mr POPE.

92. *Talis et ipse jubam, &c.*] Philyra was the mistress of Saturn, who, to avoid being discovered by his wife Ops, coming upon them unexpectedly, turned himself into a fine horse. The consequence of this amour was, that Philyra was delivered of Chiron, half a man and half a horse.

Effudit.] It is *effudit* in the King's and in both the Arundelian manuscripts. Heinsius also
H h and

Conjugis adventu pernix Saturnus, et altum

Pelion hinnitu fugiens implevit acuto.

Hunc quoque, ubi aut morbo gravis, aut jam segnior annis 95

Deficit, abde domo; nec turpi ignosce senectae.

Frigidus

and Mafvicius read *effundit*. Pierius says it is *effundit* in the Roman, and some other manuscripts. In others it is *fudit*. But he justly prefers *effudit* in the preterperfect tense, because the order of the narration seems to require that tense, for the next verb is *implevit*.

94. *Pelion*.] It is the name of a mountain of Thessaly, where Chiron dwelt.

95. *Hunc quoque, &c.*] Having given this beautiful account of the characters of a good stallion, the Poet now observes, that if the horse happens to be sick, or if he grows old, he is to be confined at home, and restrained from the company of the mares. The age therefore and spirit of the horse is to be diligently considered. Hence the Poet slides into a fine description of a chariot race, and an account of the inventors of chariots, and riding on horseback.

"But if such a horse should be oppressed with sickness, or grow sluggish with years, hide him at home, and spare his not inglorious old age. The old horse is cold in love, and vainly tugs at the ungrateful labour, and if he ever attempts to engage, he rages impotently, as a great fire sometimes rages without force, amongst the stubble. Therefore chiefly observe their spirit and age: and then their other qualities, and their offspring, and how they lament being overcome, and how they rejoice at victory. Do not you see in the rapid race, when the chariots have seized the plain, and pouring from the barriers rush along, when the hopes of the young men are elevated, and thrilling fear rends their beating hearts: they ply the twisted lash, and hang over their horses with slackened reins: the fervid axle flies swift along. Now low, now aloft, they seem to be carried on high thro' the plains of air,

"and to mount up to the skies. No stop, no stay, but a cloud of yellow sand arises: and they are wet with the foam and breath of those which follow. So great is the love of praise, so great is the desire of victory. Ericthonius was the first who dared to join four horses to a chariot, and to sit victorious over the rapid wheels. The Pelethronian Lapithae mounting the horses backs invented bridles and managing, and taught the horseman under arms to paw the ground, and curvet and prance proudly. Alike are these labours, alike do the masters require a young horse, one that is full of mettle, and eager in running. Tho' he may often have turned his enemies to flight; and may boast of Epirus or strong Mycenae for his country; and may derive his family from the very original of Neptune."

Jam segnior annis.] *Jam* is wanting in the King's manuscript. Pierius says it is *segnior aetas* in the Roman manuscript, but he justly prefers *annis*. In the old Nuremberg edition it is *annus*.

96. *Abde domo*.] "For in *domo*; for, if he had intended to speak adverbially, he would have said *domi*. Thus he says, in the fourth Aeneid, *Non Libyae non ante Tyro*." Servius. *Nec turpi ignosce senectae*.] "Cicero, in his *Cato major*, both praises and dispraises old age. Wherefore this passage may be understood in two senses: either *do not spare his base old age*, or *spare his not base old age*, that is, *hide him and spare his old age, which is not base, because it comes naturally*." Servius.

The latter of these interpretations is generally received, because it is more agreeable to the practice of the Antients, and the good temper of Virgil to use an old horse well, in regard to the services he has done in his youth. Ennius, as he is quoted by Cicero, in his *Cato major*, compares

Frigidus in Venerem senior, frustra que laborem
 Ingratum trahit : et, si quando ad proelia ventum est,
 Ut quondam in stipulis magnus sine viribus ignis,

Incaustum

compares himself to a good horse, who has often won the prize at the Olympic games, but being worn down with age, enjoys his rest :

“ Sicut fortis equus, spatio qui saepe supremo
 “ Vicit Olympia, nunc senio confectu quiescit.”

Plutarch condemns Cato for selling his old worn out servants, and urges against him the contrary practice of treating horses. Horace, when he prays to Apollo, that he may enjoy a not inglorious old age, uses the very words of Virgil, in this passage :

“ Frui paratis, et valido mihi
 “ Latoë, dones : et precor, integra
 “ Cum mente, nec turpem senectam
 “ Degere, nec cithara carentem.”

Ovid, lamenting the misfortunes which attended his old age, says it fares otherwise with an old victorious horse, who is suffered to graze quietly in the meadows :

“ Ne cadat, et multas palmas inhonestet ad-
 “ eptas,
 “ Languidus in pratis gramina carpit equus.”

May's translation is according to the first interpretation :

“ Yet when disease or age have brought to
 “ nought
 “ This horse's spirit, let him at home be wrought,
 “ Nor spare his base old age.”

Dryden follows the latter interpretation, and adds a large paraphrase :

“ But worn with years, when dire diseases come,
 “ Then hide his not ignoble age at home :
 “ In peace t' enjoy his former palms and pains,
 “ And gratefully be kind to his remains.”

Dr Trapp also follows the latter interpretation :

“ When weaken'd by disease, or years, he fails,
 “ Indulge him, hous'd ; and mindful of the past,
 “ Excuse his not dishonourable age.”

97. *Frigidus in Venerem senior.*] In the King's manuscript it is *frigidus in Venerem est senior*.

98. *Proelia.*] La Cerda thinks the Poet speaks of the horse's unfitness for war : but surely he means the battles of Venus, not those of Mars. In the same sense he uses *bella* in the eleventh Aeneid.

“ At non in Venerem segnes, nocturnaque bella.”

99. *Quondam.*] It is not always used to signify any determinate time. Here I take it to mean only *sometimes*, as it is used also in the fourth Georgick :

“ Frigidus ut quondam sylvis immurmurat
 “ Auster ;”

and in the second Aeniad :

“ — Nec soli poenas dant sanguine Teucri :
 “ *Quondam* etiam victis redit in praeordia virtus,
 “ Victoresque cadunt Danai.”

and again :

“ Adversi rupto seu quondam turbine venti
 “ Confligunt.”

and in the fifth Aeniad :

“ Entellus vires in ventum effudit, et ultro
 “ Ipse gravis graviterque ad terram pondere vasto
 “ Concidit : ut *quondam* cava concidit, aut E-
 “ rymantho,
 “ Aut Ida in magna, radicibus eruta pinus.”

and in the seventh :

“ Ceu *quondam* torto volitans sub verbere turbo.”

Incaſſum furit. Ergo animos aevumque notabis

100

Praecipue: hinc alias artes, prolemque parentum,

Et quis cuique dolor victo, quae gloria palmae.

Nonne vides, cum praecipiti certamine campum

Corripuere,

and again:

“Ceū *quondam* nivei liquida inter nubila cygni
“Cum sese à paſtu referunt:”

and in the ninth:

“Qualis in Euboico Baiarum littore *quondam*
“Saxea pila cadit:”

and in the twelfth:

“Poſtquam acies videt Iliacas, atque agmina
“Turni,
“Alitis in parvae ſubito collecta figuram:
“Quae *quondam* in buſtis aut culminibus deſertis
“Nocte ſedens, ſerum canit importuna per
“umbras.”

Stipulis.] Pierius ſays it is *ſtipula* in the Roman manuſcript.

100. *Aevum.*] Ariſtotle ſays the beſt age of a horſe is from three years old to twenty: tho' both horſe and mare will begin to couple at two, and the horſe will continue to thirty-three, and the mare to above forty: “ἵππος δὲ οὐχέπειν ἀρχέσθαι διετής, καὶ οὐχέπειν, ὥστε καὶ γεννᾶν. τὰ μὲν τοὶ ἐκγόνα κατὰ τοὺς τοὺς χρόνους, ἐλάττω καὶ ἀσθενικώτερον, ὥς δ' ἐπὶ τὸ πλεῖστον, τριετής οὐχέπειν καὶ οὐχέπειν. καὶ ἀναδίδωσι δὲ αἰεὶ ἐπὶ τὸ βελτιώτατον τὰ ἐκγόνα γεννᾶν μέχρις ἐλῶν εἴκοσιν. Ὀχέπει δὲ ὁ ἵππος ὁ ἄρῃν μέχρις ἐτῶν τετράκοντα καὶ τετῶν. ἡ δὲ θήλεια οὐχέπειν ἀχέεις ἐτῶν τεσσαράκοντα, ὥστε συμβαίνει σχεδὸν διὰ βίου γίνεσθαι τὴν οὐχέπειν. Ζῆ γὰρ ὥς ἐπὶ τὸ πολὺ ὁ μὲν ἄρῃν περὶ τετράκοντα πέντε ἔτη, ἡ δὲ θήλεια πλείω τῶν τεσσαράκοντα. ἥδη δὲ τις ἐβίωσεν ἵππος καὶ ἐβδόμῃκοντα πέντε ἔτη. Varro ſays they ſhould not be younger than three, nor older than ten. “Horum equorum, et equarum greges qui habere
“voluerunt, ut habent aliqui in Peloponneſo,

“et in Appulia, primum ſpectare oportet aetatem, quam praecipiant. Videndum ne ſint
“minores trimae, majores decem annorum.” Columella ſays the beſt age of a horſe is from three to twenty; of a mare from two till ten: “Marem putant minorem trimo non eſſe idoneum admiſſurae: poſſe vero uſque ad vigesimum annum progenerare, foeminam bimam recte concipere, ut poſt tertium annum enixa foetum educet, eamque poſt decimum non eſſe utilem, quod ex annosa matre tarda ſit, atque iners proles.”

101. *Prolemque parentum.*] I have ventured to differ from the general interpretation of theſe words. They are underſtood to mean, that you are to conſider the fire of the colt, that you may know whether he is of a good breed. Thus Grimoaldus paraphraſes them: “Poſt, parentes cujuſmodi ſint, conſiderabis, utpote quos plerumque ſequitur ſua ſoboles.” La Cerda explains them “quibus parentibus geniti:” and Ruæus, “quorum parentum ſint ſoboles.” Dryden tranſlates them “note his father's virtues:” and Dr Trapp “their lineage.” I believe the Poet means by *prolem parentum*, that we are to obſerve what colts the horſe produces. May ſeems to have underſtood the paſſage in this ſenſe, for he tranſlates it “his broode.”

102. *Dolor.*] In one of the Arundelian manuſcripts it is *color*.

103. *Nonne vides, &c.*] It is eaſy to ſee that Virgil had Homer's chariot race in his view. He has not indeed adorned his deſcription with a variety of incidents, which are ſo juſtly admired in the Greek poet. They would have been uſeleſs ornaments in this place, where only the force and ſwiftness of the horſes at that game require to be deſcribed. It is not any particular race, but a general deſcription of that exerciſe which the Poet here intends: and the noble and poetical manner in which he relates it, can never be too much admired.

Praecipiti

Corripuere, ruuntque effusi carcere currus,
 Cum spes arrectae juvenum, exultantiaque haurit
 Corda pavor pulsans: illi instant verbera torto,
 Et proni dant lora: volat vi fervidus axis.
 Jamque humiles, jamque elati sublimis videntur
 Aëra per vacuum ferri, atque adfurgere in auras.
 Nec mora, nec requies: at fulvae nimbus arenae
 Tollitur; humescunt spumis, flatuque sequentum.

105

110

Tantus

Praecipiti certamine.] Pierius found *conamine*, instead of *certamine*, in some ancient manuscripts: but he thinks it had been written at first as a paraphrase, and had afterwards slipped into the text.

We find the same words repeated in the fifth Aeneid:

“ Non tam praecipites bijugo certamine campum
 “ Corripuere, ruuntque effusi carcere currus.”

105. *Exultantiaque haurit corda pavor pulsans.*] These words are also repeated in the fifth Aeneid, ver. 137, 138. They are much more expressive than those which Homer has used on the same occasion:

Πάτασσε δὲ θυμὸς ἑκαστοῦ
 Νίκης ἱεμένων.

107. *Proni dant lora.*] Thus in the fifth Aeneid:

“ Nec sic immixtis aurigae undantia lora
 “ Concussere jugis, pronique in verbera pendent.”

Fervidus axis.] Thus Horace:

“ — — — Metaque fervidis
 “ Evitata rotis.”

108. *Jamque humiles, &c.*] Thus Homer:

Ἄρματ' αἰετὶ μὲν χθονὶ πάλιν αἰετὶ
 πύλιν, αἰετὶ δ' αἰετὶ μετ' ἑσθλὰ.

110. *Fulvae nimbus arenae tollitur.*] Thus Homer:

— — — Ἀπὸ δὲ στήρνοισι κονίην
 ἰσλάτ' ἀειρομένη ὥστε νέφος ἢ δούελλα:

and again:

— — — Ὅς δ' ἐπέλοντο κονίοντες πεδίον.

111. *Humescunt spumis, flatuque sequentem.* Thus also Homer:

Πνοιῇ δ' ἑυμήλοιο μελάφρενον εὐρέε τ' ὤμω
 θερμῇ.

Mr Pope, in his translation of the passage in Homer, which Virgil here imitates, has greatly improved his author's original, by borrowing beauties from the copy.

“ At once the coursers from the barriers bound.
 “ The lifted scourges all at once resound;
 “ Their heart, their eyes, their voice they send
 “ before;
 “ And up the champain thunder from the shore:
 “ Thick,

Tantus amor laudum, tantae est victoria curae.

Primus Eriethonius currus et quatuor ausus

Jungere equos, rapidisque rotis insistere victor.

Fraena

" Thick, where they drive, the dusty clouds
 " arise,
 " And the loft courser in the whirlwind flies;
 " Loose on their shoulders the long manes re-
 " clin'd,
 " Float in their speed, and dance upon the wind:
 " The smoaking chariots, rapid as they bound,
 " Now seem to touch the sky, and now the
 " ground.
 " While hot for fame, and conquest all their care,
 " (Each o'er his flying courser hung in air)
 " Erect with ardour, pois'd upon the rein,
 " They pant, they stretch, they shout along
 " the plain."

The smoaking chariots, rapid as they bound, is taken from *volat vi fervidus axis*; for Homer says no more than simply the chariots. Each o'er his flying courser hung in air and pois'd upon the rein are not in the Greek, but are taken from *proni dant lora*. Erect with ardour is taken from *spes arrectae juvenum*, for Homer only says, the charioteers stood upon their seats. Had Mr Pope favoured us with a translation of this passage of Virgil, I believe every impartial reader would have given the preference to the Latin Poet. But as we cannot shew Virgil in the English language with equal advantage; I shall represent the passage in Homer, under the same disadvantages of a literal translation:
 " They all at once lifted their whips over the
 " horses, and lashed them with their reins,
 " and earnestly encouraged them with words.
 " They run swiftly over the plain, and are
 " soon distant from the ships. The scattered
 " dust arises under their breasts, like a cloud
 " or storm, and their manes float waving in
 " the wind. The chariots now approach the
 " foodful earth, and now leap up on high,
 " and the drivers stand upon their seats, and
 " every one's heart beats with desire of victory,
 " each encourages his horses, and they fly
 " along the plain, raising up the dust." The reader will now easily observe how much more animated Virgil's description is, than that of

Homer. The chariots do not barely run over the plain, but they seize it, they pour from the barriers and rush along, and the fervid axle flies. They do not only leap up on high, but seem to be carried on high thro' the plains of air, and to mount up to the skies. The drivers do not only stand upon their seats, but their hopes are elevated, and they hang over their horses with slackened reins. Nor do their hearts merely beat with desire of victory, but thrilling fear rends their beating hearts.

113. Eriethonius.] The first inventors of things are very doubtfully delivered down to us by the Ancients. Cicero, in his third book *de Natura Deorum*, ascribes the invention of the quadrigae to the fourth Minerva: " Minerva
 " prima quam Apollinis matrem supra dixi-
 " mus: secunda orta Nilo, quam Aegyptii
 " Saitae colunt: tertia illa quam Jove genera-
 " tam supra diximus: quarta Jove nata et Co-
 " ryphe, Oceani filia, quam Arcades Coriam
 " nominant, et quadrigarum inventricem fe-
 " runt." Eriethonius however is generally allowed to have been the inventor of chariots, to hide the deformity of his feet. The commentators tell a ridiculous story of his being produced by a vain endeavour of Vulcan to enjoy Minerva, who resisted his attempts: and derive his name from *ἐπιστρίψε*, and *χθον* the earth. They make him the fourth king of the Athenians. But Sir Isaac Newton suspects this Eriethonius to be no other than Eretheus, and to be falsely added as a different king of Athens, to lengthen their chronology. I rather believe the Eriethonius here meant is the son of Dardanus and father of Tros: because Pliny mentions him with the Phrygians, to whom he ascribes the invention of putting two horses to a chariot, as Eriethonius invented the putting four. " Bigas primum junxit Phrygum natio,
 " quadrigas Eriethonius."

114. Rapidis.] Pierius says it is *rapidus* in the Roman manuscript. I find the same reading in one of the Arundelian manuscripts. Servius also and Heinsius read *rapidus*.

115. Fraena

Fraena Pelethronii Lapithae, gyroſque dedere

115

Impoſiti dorſo, atque equitem docuere ſub armis

Infultare ſolo, et greſſus glomerare ſuperbos.

Aequus uterque labor; aequè juvenemque magiſtri

Exquirunt,

115. *Fraena Pelethronii Lapithae gyroſque dedere.*] Servius ſays Peletronium is the name of a town of Theſſaly where the breaking of horſes was firſt invented. This interpretation is generally received, and therefore I have adhered to it in my tranſlation. But Pliny makes Pelethronius the name of a man, and ſays, Bellerophon invented the backing of horſes, Pelethronius bridles and the furniture of horſes, and the centaurs of Theſſaly the fighting on horſeback: "Equo vehi Bellerophonem, fraenos et ſtrata equorum Peletronium, pugnare ex quo Theſſalos, qui Centauri appellati ſunt, habitantes ſecundum Pelium montem." Ovid however plainly uſes Pelethronium in the ſenſe which Servius has given it:

"Veſte Pelethronium Macareus in pectus adacto
"Stravit Erigdupum."

Gyrus ſignifies properly a *wheeling about*. Thus it is uſed, in the ſeventh Aeneid, for the wheeling round of a top:

"Ceum quondam torto volitans ſub verberibus turbo,
"Quem pueri magno in gyro vacua atria circum
"Intenti ludo exercent."

In the tenth Aeneid, when Mezentius throws ſeveral darts at Aeneas, and then takes a great round, it is expreſſed by *volat ingenti gyro*.

"— — Dixit, telumque intorſit in hoſtem
"Inde aliud ſuper atque aliud figitque volatque
"Ingenti gyro."

It is uſed in the ſame manner, in the eleventh Aeneid, to expreſs Camilla's flying from Orſilochus, and wheeling round, till ſhe comes behind him:

"Orſilochum fugiens, magnumque agitata per
"orbem

"Eludit gyro interior, ſequiturque ſequentem."

In this place therefore it ſignifies the managing a horſe, and teaching all the proper rounds and turns. May has tranſlated this paſſage,

"The Peletronian Lapithes firſt found
"The uſe of backing horſes, taught them bound,
"And run the ring; taught riders t' exerciſe
"In martial ranks."

Dryden's tranſlation is

"The Lapithae to chariots, add the ſtate
"Of bits and bridles; taught the ſteed to bound,
"To run the ring, and trace the mazy round.
"To ſtop, to fly, the rules of war to know:
"T' obey the rider; and to dare the foe."

Dr Trapp's is

"The Lapithae firſt, mounting on their backs,
"Added the reins; and taught them under arms,
"Graceful to form their ſteps, to wheel, and
"turn,
"Infult the ground, and proudly pace the plain."

116. *Equitem.*] Aulus Gellius contends that *eques* ſignifies the ſame with *equus*, and quotes a verſe of Ennius where *eques* was evidently uſed for a horſe:

"Denique vi magna quadrupes eques, atque
"elephanti
"Projiciunt ſeſe."

Without doubt, it is the horſe, that paws, curvets, and prances, but the Poet might very well apply theſe actions to the man who rides the horſe, and makes him perform them.

118. *Aequus uterque labor.*] That is, the labours of driving chariots, and managing the ſingle horſe are equal.

119. *Calidum*

Exquirunt, calidumque animis, et cursibus acrem.

Quamvis saepe fuga verfos ille egerit hostes,

120

Et patriam Epirum referat, fortesque Mycenae;

Neptunique ipsa deducat origine gentem.

His animadversis, instant sub tempus, et omnes

Impendunt

119. *Calidum.*] In one of the Arundelian manuscripts it is *calidis*.

120. *Quamvis saepe fuga, &c.*] That is, let the horse's qualifications have been ever so good, let him have come from the best countries in the world, let him be descended from the noblest race, yet he must still be in the flower of his age; or else good judges, will never make choice of him, either for riding, or racing. In like manner must we be careful, not to chuse an old horse for a stallion.

121. *Epirum.*] In one of Dr Mead's manuscripts it is *Cyprum*. Epirus was famous for horses. See the Note on Book I. ver. 59.

Fortesque Mycenae.] Mycenae was a city of Argia, a region of Peloponnesus, in which Agamemnon reigned. This country was famous for good horses. Thus Horace:

"Plurimus in Junonis honorem
"Aptum dicit equis Argos, ditaeque Mycenae."

122. *Neptunique ipsa deducat origine gentem.*] In both the Arundelian manuscripts it is *ipsam* instead of *ipsa*. Pierius says it is *nomen* instead of *gentem* in the Roman manuscript. I have found *mentem*, in an old edition, printed at Venice, in 1475.

Neptune is said to have smitten the earth with his trident, and thereby to have produced a fine horse, to which the Poet alludes, in the first Book:

"— — Tuque o, cui prima frementem
"Fudit equum tellus, magno percussa tridenti,
"Neptune."

There is another fable, that Ceres, to avoid the addresses of Neptune, took upon her the form of a mare: but Neptune discovering her,

turned himself into a horse, and enjoyed her, after which she was delivered of a fine horse, which some say was the famous Arion. Dryden, in his translation, seems to make Virgil allude to both fables:

"But once again the batter'd horse beware,
"The weak old stallion will deceive thy care:
"Tho' famous in his youth for force and
"speed,
"Or was of Argos or Epirian breed,
"Or did from Neptune's race or from him-
"self proceed."

I suppose by *himself* he must mean *Neptune himself*, who was the natural father of the horse, according to the latter fable. May adheres to the former:

"Though nere so nobly born, tho' oft in game
"They won the prize, and for their country
"claime
"Epir, or fam'd Mycenae, or else tooke
"Their birth at first from Neptune's trident's
"stroke:"

and Dr Trapp:

"If youth and strength he want, th' attempt
"is vain;
"Tho' oft victorious he has turn'd the foes
"To flight, and boasts Epirus, fam'd for steeds,
"Or brave Mycenae, as his native soil,
"And ev'n from Neptune's breed his race de-
"rives."

123. *His animadversis, &c.*] The Poet having already described the excellency of those two noble creatures, the Bull and the Horse,
now

Impendunt curas denso distendere pingui,

Quem

now acquaints us with the method of preparing them, for the propagation of their species; the male is to be well fed, to make him plump and lusty, but the female is to be kept lean, by a spare diet, and much exercise:

“ These things being well observed, they are very diligent about the time of generation, and bestow all their care in plumping the leader and husband of the herd with firm fat: and cut tender grass for him, and give him plenty of water, and corn; lest he should be deficient in his pleasing labour, and lest the puny race should betray the weakness of their fathers. But as for the females, they purposely make them lean: and when now the new known desire solicits their first enjoyment, they both deny them fodder, and drive them from the springs. They often shake them also with running, and fatigue them in the sun, when the floor groans heavily with threshing, and when the empty chaff is tossed to the rising zephyrs. This they do, that the use of the genial field may not be blunted with too much indulgence, and overspread the sluggish furrows; but that it may greedily devour the joy, and receive it into the inmost recesses.”

This passage is commonly understood to relate only to *horses* and *mares*. Thus Grimoaldus paraphrases it: “ Postquam mores *equorum*, et annos deprehenderint agricolae. . . . Insuper armentarii diligentes dedita opera et de industria *equas* emacerabunt.” Thus also May translates it:

“ These things observ’d, at covering time, they
“ care
“ To make their *stallion* strongly fat and faire.”

and Dryden:

“ These things premis’d, when now the nuptial time
“ Approaches for the stately *steed* to climb;
“ Instructed thus, produce him to the fair;
“ And join in wedlock to the longing *mare*.”

But La Cerda contends, that this whole passage relates to *bulls* and *cows*, which opinion he confirms by the Poet’s mentioning the *asilus* and the calves soon after. To me it appears that this precept relates to both species, for, at ver. 49. where Virgil begins his subject, he professes to treat of *horses* and *bullocks* together:

“ Seu quis, Olympiacae miratus praemia palmae,
“ Pascit *equos*, seu quis fortes ad aratra *juvencos*
“ Corpora praecipue matrum legat.”

He then proceeds to describe the good qualities of a cow:

“ — — — Optima torvae
“ Forma bovis:”

and immediately afterwards subjoins those of a horse:

“ Nec non et pecori est idem delectus equino.
“ Tu modo quos in spem statues submittere
“ gentis,
“ Praecipuum jam inde a teneris impende laborem.”

After his long description of the good qualities of a horse, he now comes to consider the generation of these animals, and seems to me to blend both species together. In the passage now under consideration, the fatiguing the females with running before copulation, and in the next passage, the restraining them from leaping, seems most applicable to mares; and the mention of the calves, and the *asilus* soon after, and the time assigned for their copulation evidently belong to cows.

[*Instant sub tempus, &c.*] Varro says he used to feed his bulls well, for two months before the time: “ Tauros duobus mensibus ante admissuram herba, et palea, ac foeno facio pleniores, et a foeminis secerno.” Columella also says the bull should be well fed: “ Pabulum . . . tauris adjicitur, quo fortius ineant.” He says the same of horses: “ Eoque tempore, quae vocatur a foeminis, roborandus est largo cibo, et appropinquante vere ordeo, ervoque saginandus, ut veneri superfit, quantoque fortior

Quem legere ducem, et pecori dixere maritum :

125

Pubentesque secant herbas, fluviosque ministrant,

Farraque ne blando nequeat superesse labori,

Invalidique patrum referant jejunia nati.

Ipsa autem macie tenuant armenta volentes :

Atque ubi concubitus primos jam nota voluptas

130

Sollicitat,

"tior inierit, firmiora femina praebeat futurae stirpi:" and Palladius also: "Hoc mense [Martio] saginati, ac pasti ante admissarii generosis equabus admittendi sunt."

125. *Dixere.*] It is *duxere* in the Cambridge manuscript, and in an old edition, printed at Venice, in 1482.

126. *Pubentes.*] The King's, the Cambridge, the Bodleian, one of the Arundelian, and both Dr Mead's manuscripts have *fluentes*. Most of the old editions have the same reading. Pierius says it is *pubentes* in some ancient manuscripts; which reading is admitted also by Heinſius, Maſvicius, Ruæus, and ſeveral other good editors. La Cerda has *fluentes*, but he thinks *pubentes* better: "Melius legas *pubentes*. Nam prata magis conveniunt, quæ delicatis et mollibus herbis abundant, quam proceris." This agrees with what Columella ſays of the feeding of horſes, who recommends tender graſs, rather than that which is ripe: "Gregibus autem ſpatioſa et paluſtria, nec non montana paſcua eligenda ſunt, rigua, nec unquam ſiccanea, vacuave magis, quam ſtirpibus impedita, frequenter mollibus potius quam proceris herbis abundantia."

127. *Nequeat.*] Pierius ſays it is *nequeat* in the Roman and other moſt ancient manuſcripts. The King's, one of the Arundelian, and one of Dr Mead's manuſcripts have *nequeant*. The ſame reading is admitted by Paul Stephens, Schrevelius, and ſeveral of the old editors, but *nequeat* is generally received.

129. *Macie tenuant armenta.*] This precept of making the females lean, is delivered alſo by the proſe writers. Varro ſays he fed his cows ſparingly for a month: "Propter foeturam hæc

"ſervare ſoleo, ante admiſſuram menſem unum, ne cibo, et potione ſe impleant, quod exiſtimatur facilius macrae concipere." Columella ſays the cows are to be fed ſparingly, leſt too great fatneſs ſhould make them barren: "Sed et pabulum circa tempus admiſſuræ ſubtrahitur foeminis, ne eas ſteriles reddat nimia corporis obefitas."

130. *Ubi concubitus primos jam nota voluptas ſollicitat.*] The Critics are not agreed about the ſenſe of this paſſage. Servius ſays that the word *nota* is put to ſignify that the mares had been covered before, becauſe the firſt time a young mare is covered ſhe ought not to be lean: "Dicendo *nota* per tranſitum tetigit rem ab aliis diligenter expreſſam. Nam equæ pullæ cum primum coeunt, ſi macrae ſunt, et debilitantur, et debiles creant: poſt primum autem partum tenues eſſe debent." But I do not find this diſtinction made by the writers on Huſbandry. Ruæus ſays *primos* and *jam nota* are inconfiſtent, unleſs *primos* relates, not to the firſt covering, but to the beginning of the year: "Pugnant hæc verba, *primos* et *jam nota*. Niſi juxta alios intelligamus *primos*, non omnino de primo concubitu; ſed tantum de primo et novo anni cujuſque reduntis." Accordingly his interpretation is: "Et cum voluptas prius cognita ſuadet novum coitum." Dr Trapp tranſlates Ruæus's note, and adds "and that is very untoward." Grimoaldus interprets it, "ubi primum coire cupient:" and La Cerda, "ubi jam ſollicitantur voluptate ad coitum," taking no notice either of *primos* or *jam nota*. Thus alſo May tranſlates it:

" — — And

Sollicitat, frondesque negant, et fontibus arcent.

Saepe etiam cursu quatiunt, et sole fatigant,

Cum

" — — — And when they have an appetite
" To venery."

Dryden follows Ruaeus :

" When conscious of their past delight, and
" keen
" To take the leap, and prove the sport agen."

Dr Trapp translates *jam nota*, but takes no notice of *concubitus primos* :

" — — — When now the known delight
" Sollicits their desires."

Mr B — —, in his preface to the Georgicks, prefixed to the second book, gives a quite new interpretation of this passage. " Mr Dryden, " *says he*, very unlearnedly applies *nota voluptas* " to the mare, not considering that Virgil " speaks here in the person of a Groom or " Farmer, very well acquainted with the passion those creatures are most subject to; and " therefore *nota voluptas* relates to the farmer's " knowledge, beyond all manner of doubt; " and it is worth observation, through all the " Georgicks, that tho' the piece is what the " Grammarians call *Didactic*, yet the stile is " generally Epic." He then gives his own translation of the passage now before us, in the following words:

" As for the herd, they strive to keep them
" bare,
" And pinch, and draw them down, with
" scanty fare;
" And, when the well known passion of their
" race
" Sollicits instantly the first embrace,
" Then they forbid them wandering in the
" woods,
" Cropping the brouze, and haunting lonely
" floods:
" Oft in the scorching sun they waste their
" force,
" And urge them panting in the furious course:

" Then groans the floor, to pounded sheaves
" resign'd,
" And empty straws are spurn'd against the
" wind."

The whole difficulty, about interpreting this passage, seems to have risen from not considering, that *voluptas* signifies not only what we call *pleasure*, but also a *desire of enjoying*. In this sense it is plainly used in the second eclogue :

" Torva leaena lupum sequitur, lupus ipse capellam:
" Florentem cytisum sequitur lasciva capella:
" Te Corydon, o Alexi: trahit sua quemque
" voluptas:"

and in the tenth Aeneid :

" Tantane me tenuit vivendi, nate, voluptas?"

where Ruaeus interprets *vivendi voluptas*, *cupido vitae*; and Dryden translates it;

" What joys, alas! could this frail being give,
" That I have been so covetous to live?"

Voluptas therefore, in the passage now under consideration, signifies the *desire* which now first begins to be known by the young mare, and requires the care of the farmer, to keep her from growing fat. This would still be more evidently the sense of the passage, if we were to read *nata* instead of *nota*, as it is in the Cambridge manuscript.

131. *Frondesque negant, et fontibus arcent.*
This is put in opposition to

" Pubentesque secant herbas, fluviosque ministrant."

Pierius says that in some ancient manuscripts it is *frondibus*, instead of *fontibus*; which he justly condemns.

Cum graviter tunsis gemit area frugibus, et cum

Surgentem ad zephyrum paleae jactantur inanes.

Hoc faciunt, nimio ne luxu obtusior usus

135

Sit genitali arvo, et fulcos oblimet inertes:

Sed

133. *Cum graviter tunsis, &c.*] Pierius found *tunsis* in some manuscripts: I find the same reading in the Cambridge manuscript, and in some of the oldest printed editions.

The time here mentioned agrees better with cows than with mares. The beginning of the Roman harvest was about the latter end of their June; and therefore we cannot suppose their threshing time to have been earlier than July. Now this was the very time, when they allowed the bull to be admitted to the cows. Varro says the time for this was from the rising of the Dolphin to about forty days afterwards: "Maxime idoneum tempus ad concipiendum a Delphini exortu, usque ad dies quadraginta, aut paulo plus. Quae enim ita conceperunt, temperatissimo anni pariunt. Vaccae enim mensibus decem sunt praeg-nantes." This rising of the Dolphin mentioned by Varro, cannot be the morning rising, which began on the twenty-seventh of December, according to Columella: "Sexto Calendas Januarias Delphinus incipit oriri mane:" or on the fourth of January according to Pliny: "Pridie Nonas Delphinus matutino exoritur." It must be the evening rising, which was on the tenth of June, according to both Columella and Pliny: "Quarto Idus Delphinus vespere exoritur." Therefore the time allotted by Varro is from the tenth of June to about the twentieth of July. The barley harvest was reckoned to begin about the latter end of June, or the beginning of July. Thus the cows might be employed in treading out the barley, before the bull was admitted to them. Columella expressly mentions July as the proper time: "Mense Julio foeminae maribus plerum-que permittendae, ut eo tempore conceptos proximo vere adultis jam pabulis edant. Nam decem mensibus ventrem perferunt." Palladius also assigns the month of July as the proper season: "Hoc tempore maxime tauris

"submittendae sunt vaccae, quia decem mensium partus sic poterit maturo vere concludi." But the time for covering mares is much earlier, and by no means agrees with the time of harvest. According to Varro, it is from the vernal equinox to the solstice, that is, from the twenty-fourth or twenty-fifth of their March to the twenty-fourth or twenty-fifth of June: "Horum foeturae initium admissionis facere oportet, ab aequinoctio verno ad solstitium, ut partus idoneo tempore fiat. Duodecimo enim mense, die decimo aiunt nasci." According to Columella, the time is about the vernal equinox: "Generosis circa venum aequinoctium mares jungentur, ut eodem tempore, quo conceperint, jam laetis et herbis campis post anni messem parvo cum labore foetum educant. Nam mense duodecimo partum edunt." Palladius sets down March as the season: "Hoc mense saginati, ac pasci ante admissarii generosis equabus admittendi sunt."

135. *Hoc faciunt, &c.*] In these lines the modesty of the Poet is very remarkable. His expressions are glowing and poetical; and at the same time not offensive to the chastest ear. Some of his Commentators however have been careful to explain in the clearest manner what their author took care to veil decently with figures. Dryden's translation is abominably obscene, for which he has been justly corrected by Mr B——. Dr Trapp, thro' fear of offending in the same manner, has comprised these three verses in two very dull lines:

"Left too much luxury and ease should close
The pores, and dull the hymeneal soil."

136. *Sit.*] In one of Dr Mead's manuscripts it is *sint*, which cannot be right.

Arvo.] In an old edition, printed at Venice, in 1475, it is *auro*.

Et

Sed rapiat fitiens Venerem, interiusque recondat.
 Rursus cura patrum cadere, et succedere matrum
 Incipit. Exactis gravidæ cum mensibus errant,
 Non illas gravibus quisquam juga ducere plaustris,
 Non saltu superare viam sit passus, et acri
 Carpere prata fuga, fluviosque innare rapaces.
 Saltibus in vacuis pascant, et plena secundum
 Flumina, muscus ubi, et viridissima gramine ripa :
 Speluncaeque tegant, et faxea procubet umbra

140

145

Est

Et fulcos.] In the Basil edition of 1586. It is *fulcosque*.

137. *Rapiat venerem.*] Thus Horace:

“ — — — *Venerem incertam rapientes.*”

138. *Rursus cura patrum, &c.*] The Poet having given us full instructions about the care of the male, now tells us, that after conception, the whole care is to be transferred to the female. He then takes occasion to mention the *Asilus*, which is a terrible plague to the cows in Italy.

“ Again the care of the fires begins to cease, and that of the dams to begin. When they rove about, in a state of pregnancy, and are near their time, let no one suffer them to draw the yokes of the heavy waggons, or leap across the way, and run swiftly over the meadows, and swim the rapid streams. Let them feed in open lawns, and near full rivers; where the banks are mossy, and green with grass: and let there be caves to shelter, and rocks to shade them. About the groves of Silarus, and Alburnus, green with holm-oaks, there is great plenty of a sort of flying insects, which the Romans call *Asilus*, but the Greeks have formed the name *Oestros* for it: it stings, and makes a whizzing noise:

“ with which whole herds being terrified fly out of the woods; their bellowings furiously shake the sky, and the woods, and the banks of dry Tanagrus. With this monster did Juno formerly exercise severe wrath, when she studied a plague for the Inachian heifer. Do you also take care to drive it from the pregnant cattle, and feed your herds, when the sun is newly risen, or when the stars lead on the night; for it is most severe in the noon-day heat.”

140. *Non illas gravibus quisquam juga ducere plaustris . . . sit passus.*] Thus Varro: “ Cum conceperunt equae, videndum ne aut laborent plusculum, &c.”

In one of Dr Mead’s manuscripts it is *gravidis* instead of *gravibus*.

143. *Saltibus.*] See the note on ver. 471. of the second Georgick.

Pascant.] In one of the Arundelian manuscripts it is *pascunt*.

Plena secundum flumina.] The Poet recommends full rivers, that the pregnant cattle may not strain themselves with stooping to drink.

144. *Viridissima gramine ripa.*] Thus Varro, speaking of cows, “ Eas pasci oportet in locis viridibus, et aquosis.”

In one of Dr Mead’s manuscripts it is *germine* instead of *gramine*.

146. *Est*

Est lucos Silari circa, ilicibusque virentem
 Plurimus Alburnum volitans, cui nomen asilo
 Romanum est, Oestron Graii vertere vocantes ;

Asper,

146. *Est lucos.*] Seneca reads *Et lucum*.
Silari.] *Silarus* was the name of a river,
 which divided the country of the *Picentini*,
 from that of the *Lucani*. It is now called *Selo*.

Circa.] Seneca reads *juxta*.

Illicibusque virentem.] The epithet *virentem*
 is very proper ; for the *holm-oak*, or *ilex*, is an
 ever-green.

147. *Plurimus.*] “ This *plurimus*,’ says
 “ *Dr Trapp*, may seem odd : for *Afilus* is plain-
 “ ly understood as agreeing with it. And then
 “ *Afilus*, cui nomen *Afilo* looks strange. But
 “ we must recur to the sense ; which is the
 “ same, as if it had been *Plurima musca cui*
 “ *nomen Afilo*.” *Afilus* cui nomen *Afilo* is La
 Cerda’s interpretation, which, I must acknow-
 ledge, seems a little strange. But surely *plu-*
rimus agrees with *volitans*, which is used here
 as a noun substantive. Thus Servius interprets
 this passage : “ Ordo talis est, circa lucos Silari
 “ fluminis Lucaniae, et Alburnum ejus montem
 “ est plurimus volitans : ac si diceret, est multa
 “ musca. Volitans autem modo nomen est,
 “ non participium.”

Alburnum.] *Alburnus* was the name of a
 mountain near the river *Silarus*.

Cui nomen Afilo.] *Afilo* is here put in the
 dative case, after the manner of the Greeks.
 Thus we find in the fourth Georgick :

“ Est etiam flos in pratis, cui nomen Amello
 “ Fecere Agricolae :”

and in the first Aeneid :

“ At puer Ascanius, cui nunc cognomen Iulo
 “ Additur :”

and in the ninth :

“ — — Fortemque manu fudisse Numanum
 “ Cui Remulo cognomen erat.”

148. *Romanum est.*] *Est* is left out in the
 King’s, in one of the Arundelian, and in one
 of Dr Mead’s manuscripts.

Oestron Graii vertere vocantes.] Servius un-
 derstands these words to mean, that the Greeks
 called this insect *οἰστρες*, from it’s whizzing
 noise : for he thinks it cannot be the Poet’s
 meaning, that the Greeks translated it from
 the Latin, because the Greek is the more an-
 cient language : “ Vertere ex soni similitudine,
 “ onomatopoeiam fecere. Non enim possu-
 “ mus accipere, ex Latina lingua mutavere,
 “ cum constet Graecam primam fuisse.” It is
 probable however, that this insect might have
 been first taken notice of by the ancient inha-
 bitants of Italy. For that country was an-
 ciently celebrated for the finest kine : and Ti-
 maëus, as he is quoted by Varro, informs us,
 that the ancient Greeks called bulls *ἰταλούς*,
 and thence called the country Italy, because it
 abounded with the finest bulls and calves :
 “ Vide quid agas, inquam, Vacci. Nam bos
 “ in pecuaria, maxima debet esse auctoritate :
 “ praesertim in Italia, quae a bubus nomen
 “ habere sit existimata. Graecia enim anti-
 “ qua, ut scribit Timaeus, tauros vocabant
 “ *ἰταλούς*, a quorum multitudine, et pulchri-
 “ tudine, et foetu vitulorum Italiam dixerunt.”

To this we may add, that Seneca understood
 the Poet to mean, that *Afilus* was the ancient
 name, but that the Greek name *oestrus* or
oestrum was then received instead of it : “ Hunc
 “ quem Graeci oestrum vocant, pecora pera-
 “ gentem, et totis saltibus dissipantem, asilum
 “ nostri vocabant. Hoc Virgilio licet credas :

“ Et lucum Silari juxta, ilicibusque virentem
 “ Plurimus Alburnum volitans, cui nomen asilo
 “ Romanum est, oestrum Graeci vertere vocantes,
 “ Asper, acerba sonans, quo tota exterrita sylvis
 “ Diffugiunt armenta.
 “ Puto intelligi istud verbum interisse.”

Varro

Asper, acerba fonans ; quo tota exterrita sylvis

Diffugiunt armenta ; furit mugitibus aether

150

Concussus,

Varro calls this insect *Tabanus* : “ Itaque quod eas aestate tabani concitare solent, et bestiolae quaedam minutae sub cauda, ne concitentur, aliqui solent includere septis.” And Pliny informs us, that it is called both *Tabanus* and *Afilus* : “ Reliquorum quibusdam aculeus in ore, ut *afilus*, five *tabanum* dici placet.”

The history of this insect has been delivered in so confused a manner by authors, that I could meet with no satisfaction about it, till I was favoured by Sir Hans Sloane Bart. with the perusal of a book intitled *Esperienze, ed Osservazioni intorno all' Origine, Sviluppo, e Costumi di varj Insetti, con altre spettanti alla Naturale, e Medica Storia, fatte da Antonio Vallisnieri, Pubblico Professore primario di Medicina Teorica nell' Università di Padova*: printed at Padua, in 1723, in 4to. This curious author informs us, from his own observation, that the *Affillo*, as he calls it, is a flying insect, in shape somewhat resembling a wild bee or wasp, without any sting, or proboscis in the mouth. It has two membranaceous wings, with which it makes a most horrible whizzing. The belly is terminated by three long rings, one less than another, from the last of which proceeds a formidable sting. This sting is composed of a tube, thro' which the egg is emitted, and of two augres, which make way for the tube to penetrate into the skin of the cattle. These augres are armed with little knives, which prick with their points, and cut with their edges, causing intolerable pain to the animal, that is wounded by them. But this pain is not all; for at the end of the sting, as at the end of a viper's tooth, and of the sting of wasps, bees, and hornets, issues forth a venomous liquor, which irritates, and inflames the fibres of the wounded nerves, and causes the wound to become fistulous. This fistula seems to be kept open by the egg, after the manner of an issue. The egg is hatched within the fistula, and the worm continues there, till it is ready to turn to a chrysalis, receiving it's nourishment from the juice, which flows from the wounded fibres. These worms remain nine or ten months under the skin, and then being arrived almost to per-

fection, they come out of their own accord, and creep into some hole, or under some stone, and there enter into the state of a chrysalis, in which condition they lie quiet for some time, and at last come forth in the form of the parent fly.

149. *Asper*.] I take this word to be designed to express the sharpness of the sting.

Acerba fonans.] This relates to the horrible whizzing of this animal.

Quo tota exterrita sylvis, &c.] Homer represents the suitors, who had long fought with Ulysses, on Minerva's raising up her shield, flying like oxen from the *oestrus*.

Δὴ τότε Ἀθηναίη φεισίμεστος Ἀργείδ' ἀνέσχευ
τ' ἔβλεπεν ἐξ ὀφθαλμοῦ τῶν δὲ φρένες ἐπ' οἴηδεν.
Οἱ δ' ἐπέβοντο μετὰ μέγαρον βόες ὡς ἀγελαῖα,
τὰς μὲν τ' αἰόλος οἶστρος ἐφορμηθεὶς ἐδύνησεν
ὦρ' ἐν εἰαυνῇ, ὅτε τ' ἤματι μακρὰ πέλονται.

Now Pallas shines confest'd ; aloft she spreads
The arm of vengeance o'er their guilty heads ;
The dreadful Aegis blazes in their eye ;
Amaz'd they see, they tremble, and they fly :
Confus'd, distracted, thro' the rooms they fling,
Like oxen madd'd by the breeze's sting,
When sultry days, and long, succeed the
gentle spring.

Mr P O P E.

Vallisnieri relates, that as four oxen were drawing a very heavy carriage, one of them being stricken in the back by an *Affillo*, all four ran so furiously, that being come to a river's side, they threw themselves in headlong. The same author tells us, that in a fair of cattle, on the mountains of Reggio, the oxen hearing the noise of some of these animals, tho' they were tied, and had their keepers by them, began first to roar, then to toss, and wreath themselves about in a strange manner : at last they broke loose, did a vast deal of mischief, drove all the people out of the fair, and fled away themselves with horrid bellowings.

He

Concussus, silvaeque, et ficci ripa Tanagri.

Hoc quondam monstro horribiles exercuit iras

Inachiae Juno pestem meditata juvencae.

Hunc quoque, nam mediis fervoribus acrior instat,

Arcebis gravido pecori, armentaque pasces

155

Sole recens orto, aut noctem ducentibus astris.

Post partum, cura in Vitulos traducitur omnis :

Continuoque

He observes that these insects sometimes infest horses, that live in mountainous places, and feed at large, in the groves and fields: but not those which are kept in stables and curried. This confirms what Varro relates, that some keep their oxen in the stalls, to preserve them from these insects. Rubbing the cattle well preserves them from this plague: for as Vallisnieri tells us, they are never found in the legs, or other parts, where the cattle can reach with their tongue or their tail; but on the back and flanks, and sometimes about the shoulders, and on the neck.

151. *Sicci ripa Tanagri.*] The *Tanagrus* or *Tanager*, now called *Negro*, is a river of Lucania, rising from the mountain *Alburnus*.

Dryden's translation makes these words an extravagant rant:

"Tanagrus hastens thence; and leaves his
"channel dry."

152. *Hoc quondam monstro, &c.*] Io the daughter of Inachus was beloved by Jupiter, who, to conceal her from Juno, turned her into a cow. But Juno discovering the deceit sent an *oestros* to torment Io, with which being stung she fled into Egypt, where being restored to her former shape, she was married to king Osiris, and after her death was worshipped as a goddess, under the name of Isis.

155. *Pecori.*] In both Dr Mead's manuscripts it is *pecorique*: but the *que* is injudiciously added, to avoid a Synaloepha. See the note on book I. ver. 4.

156. *Astris.*] In the Cambridge manuscript, and in some of the old printed editions it is *austis*.

157. *Post partum, &c.*] The Poet having first described the care that is to be taken of the fire before copulation, then of the dam, during her pregnancy, now tells us, that all our care is to be bestowed on the young ones, as soon as they are brought into the world, and begins with the Calves.

"After the cow has brought forth, all the
"care is transferred to the calves: and first
"they mark them with burning irons, to distinguish
"their sorts: which they choose to
"keep for breeding, which they keep consecrated
"to the altars, and which to cleave the
"ground, and turn up the rugged soil with
"broken clods. The rest of the herd graze
"in the green meadows: but those which you
"would form for the design and use of agriculture,
"you must teach whilst they are yet
"but calves; and begin to tame them, whilst
"their young minds are tractable, whilst their
"age is governable. And first hang loose collars
"of slender twigs about their necks: and
"when their free necks have been accustomed
"to servitude, match bullocks of equal
"strength together, and take care to fasten
"them by the collars, and make them step together.
"And now let them often draw
"empty wheels along the ground, and mark
"the top of the dust with their footsteps.
"Afterwards let the beechen axle labouring
"groan

Continuoque notas, et nomina gentis inurunt:

Et quos aut pecori malint submittere habendo,

Aut aris fervare sacros, aut scindere terram,

Et campum horrentem fractis invertere glebis.

Caetera pascuntur virides armenta per herbas:

160

Tu

"groan under a heavy load, and let the brazen pole draw the joined wheels. In the meantime let the untamed bullocks not only be fed with grass, or the tender leaves of willows, or marshy sedge, but gather corn for them with your hand: and let not your fruitful cows, as in the days of our fathers, fill the pails with snowy milk; but let them spend all their udders on their beloved offspring."

Pierius reads

Post partum in vitulos cura traducitur omnis:

but he says it is

Post partum cura in vitulos traducitur omnis.

in the Roman, the Medicean, the Lombard, and some other manuscripts. He says also, that in the oblong manuscript, which Pomponius Laetus called his *deliciae*, it is *deducitur*, instead of *traducitur*; but he thinks the common reading is best.

158. *Continuo.*] See the note on ver. 75.

Notas et nomina gentis inurunt.] The burning marks upon cattle is a very ancient custom, to which we find frequent allusions.

159. *Malint.*] In one of Dr Mead's manuscripts it is *malit*; in the other it is *malunt*.

160. *Sacros.*] The King's, the Bodleian, one of the Arundelian manuscripts, most of the old editions, and Paul Stephens have *sacris*. Pierius reads *sacris*; but he says it is *sacros* in the Roman and Medicean manuscripts, which he thinks a good reading. He adds, that it was *sacros* in the Lombard manuscript, but had been altered to *sacris*. *Sacros* is generally received, and is more poetical.

162. *Caetera pascuntur virides armenta per herbas.*] This is generally understood to mean: that the cattle which are not designed either for breeding, sacrifices, or labour, have no mark set upon them, and so are suffered to graze undistinguished. Thus Grimoaldus paraphrases it: "At haec quidem animalia domi, et ad manum servant, et custodiunt, caetera, quae neque sunt admissurae idonea, nec sacrificiis apta, nec agriculturae accommodata, in agris, pratisque, sine ulla domandi cura, libere vagari sinunt." Thus also Dryden translates it:

"The rest, for whom no lot is yet decreed,
"May run in pastures, and at pleasure feed:"

and Dr Trapp:

"The rest promiscuous, and unnoted feed
"On the green meadows."

"Unnoted," says he, for that is manifestly implied; though not expressed. *Caetera pascuntur*, &c. subaud. *indiscriminatim*. Those of which he was speaking before were to have marks set upon them: and these by the word *caetera* are set in opposition to them."

La Cerda observes, that this is the general interpretation, received by all the Commentators; with which however he declares himself not to be satisfied. He is at a loss, to understand, what fourth sort is meant, that is not intended either for breeding, sacrifice, or labour; unless any one should pretend it is designed for the shamble. But then, says he, these are bred at home, and not suffered to feed at large. He then proposes a new interpretation, that by *armenta* the Poet means cow calves. This he confirms by a preceding passage

K k

Tu quos ad studium, atque usum formabis agrestem,
 Jam vitulos hortare, viamque infiste domandi,
 Dum faciles animi juvenum, dum mobilis aetas.
 Ac primum laxos tenui de vimine circlos

165

Cervici

passage in this Georgick, where we are told that the bull is to be well fed, but the cow to be kept lean :

“ Ipfa autem macie tenuant armenta volentes.”

Here, says he, the cows are called *armenta*, as distinct from the bulls. It is therefore this learned Commentator's opinion, that the Poet would have the bull-calves kept at home, and brought up with great care, but that he has no regard for the cow-calves, and allows them to ramble at large in the meadows. I take neither of these interpretations to be the Poet's meaning. The first is sufficiently refuted already by La Cerda: and the other seems to labour under some difficulties. The cow-calves are surely as much to be preserved for breeding, as the bull-calves: and our Poet himself seems, in another place, to think the greatest regard is to be had to the cows :

“ — — Seu quis fortes ad aratra juvencos ;
 “ Corpora praecipue matrum legat.”

I have thought therefore of another interpretation, which seems to me to express the Poet's true meaning. He has just told us, the calves are to be distinguished into three classes, in ver. 159, 160 and 161. I take a new sentence to begin with ver. 162. *Castera pascuntur, &c.* The rest of the herd, that is, those which are designed for breeding, or sacrifice, may feed at large in the meadows, for they need no other care, than to furnish them with sufficient nourishment, till they arrive at their due age. But those, which are designed for agriculture, require more care: they must be tamed, whilst they are but calves, and tractable in their tender years. According to this interpretation, the Poet has mentioned how all the

three sorts are to be treated, and has not omitted two of them, as La Cerda imagines:

“ Dixit destinandos alios ad sobolem, alios ad
 “ sacra, alios ad agriculturam: nunc, *omissis*
 “ primis et mediis, loquitur de extremis, qui
 “ servantur ad agriculturam.”

163. *Tu quos ad studium, &c.*] Dryden's translation represents the Poet speaking after a manner most strangely figurative. He talks of sending the calf to school, keeping him from seeing the bad examples of the world, and instructing him with moral precepts. For all this he has not the least countenance from his author, except it be in the words *studium* and *juvenum*:

“ Set him betimes to school; and let him be
 “ Instructed there in rules of husbandry:
 “ While yet his youth is flexible and green;
 “ Nor bad examples of the world has seen.
 “ Early begin the stubborn child to break;
 “
 “ Thy flatt'ring method on the youth pursue:
 “ Join'd with his school-fellows by two and two.
 “
 “ E'er the licentious youth be thus restrain'd,
 “ Or moral precepts on their minds have gain'd.

164. *Jam vitulos hortare.*] Columella says they ought not to be younger than three, or older than five years: “ Verum neque ante tertium, neque post quintum annum juvencos domari placet, quoniam illa aetas adhuc tenera est, haec jam praedura.” That author gives a particular account of the manner in which the ancients tamed their bullocks, too long to be here inserted. The reader may consult the second chapter of the sixth book.

166. *Laxos*] In the King's manuscript, it is *laxos*.

167. *Dehinc.*]

Cervici subnecte: dehinc, ubi libera colla
 Servitio affuerint, ipsis e torquibus aptos
 Junge pares, et coge gradum conferre juvencos.
 Atque illis jam saepe rotae ducantur inanes
 Post terram, et summo vestigia pulvere signent.
 Post valido nitens sub pondere faginus axis

170

Instrepat,

167. *Dehinc.*] In one of Dr Mead's manuscripts it is *deinde*.

168. *Ipsis e torquibus.*] This particular instruction, of fastening the bullocks by the collars, may seem superfluous to those, who are not informed, that it was a custom among the ancients, to yoke the bullocks together by the horns. This is mentioned by Columella, as being in use in his days, in some of the provinces; tho', he says, it was justly condemned by most writers of agriculture: "Nam illud, quod in quibusdam provinciis usurpatur, ut cornibus illigetur jugum, fere repudiatum est ab omnibus, qui praecepta rusticis conscripserunt, neque immerito: plus enim queunt pecudes collo et pectore conari, quam cornibus. Atque hoc modo tota mole corporis, totoque pondere nituntur: at illa, retractis et resupinis capitibus excruciantur, aegreque terrae summam partem levi admodum vomere fauciant."

"In the most ancient oblong manuscript, it is *de torquibus*, in the Lombard manuscript, it is *ipsis et torquibus aptos*." Pierius. In the King's manuscript it is *ex torquibus*, and in one of Dr Mead's, it is *cum torquibus*.

Aptos.] The Criticks agree, that *aptos*, in this place, signifies the same as *aptatos* or *ligatos*; for it is derived from $\alpha\tau\tau\omega$, to bind.

169. *Junge pares.*] Varro says you must yoke bullocks of equal strength, lest the stronger should wear out the weaker: "Ut viribus magnis sint, ac pares, ne in opere firmior imbecillior conficiat." Columella also delivers the same precept: "Item custodiendum est, ne incorporatione, vel statura,

"vel viribus impar cum valentiore jungatur: nam utraque res inferiori celeriter affert exitium."

170. *Rotae ducantur inanes.*] In one of Dr Mead's manuscripts it is *ducuntur*.

By empty wheels is meant either empty carriages, or wheels without any carriage laid upon them. Varro mentions drawing empty carts: "Quos ad vecturas item instituendum, ut inania primum ducant plaustra." Columella advises, that they should first draw only a branch of a tree, with sometimes a weight added to it, then be put to a cart, and, when they are quite tame, to a plough: "Per haec blandimenta triduo fere mansuescunt, jugumque quarto die accipiunt, cui ramus illigatur, et temonis vice trahitur: interdum et pondus aliquod injungitur, ut majore nisu laboris exploretur patientia, post ejusmodi experimenta vacua plostro subjungendi, et paulatim longius cum oneribus producendi sunt. Sic perdomiti mox ad aratrum instituuntur, sed in subacto agro, ne statim difficultatem operis reformident, neve adhuc tenera colla dura proscissione terrae contendant."

171. *Summo vestigia pulvere signent.*] These words are used to express the lightness of the carriage, which the untamed bullocks are first put to draw. The weight is to be so inconsiderable, that it will not cause them to make deep impressions in the dust.

172. *Valido nitens sub pondere.*] After they have been tried with empty carriages, they are to be put to draw such as are heavy, as we have seen just now, in the quotation from Columella.

Instrepat, et junctos temo trahat aereus orbes.

Interea pubi indomitae non gramina tantum,

Nec vefcas falicum frondes, ulvamque palustrem,

175

Sed

173. *Junctos temo trahat aereus orbes.*] Pierius found *vinctos*, in the ancient manuscripts, instead of *junctos*.

Brazen is frequently used to signify *strong*. Dr Trapp translates *aereus*, bound with brass:

"Then let the beachen axis, bound with brass,
"Move slow, and groan beneath the pond'rous
"load."

175. *Ulvamque palustrem.*] "It is *sylvam* in the Roman manuscript; but *ulvam* is generally received." Pierius.

It is not certain what plant is the *ulva* of the ancients: I have interpreted it *sedge*; which is a general name for large weeds, that grow in marshes, and near the banks of rivers. Most writers suppose the *ulva* to be much like the *alga*, or *sea-wrack*; and that they differ chiefly in this; that the *alga* grows in salt water, and the *ulva* in fresh. But this, I think, is certain; that there is no fresh-water plant, which resembles the sea-wrack, and at the same time agrees with what the ancients have said of their *ulva*. Caesalpinus supposes, and not without reason, that the *ulva* is the same with the *typha*, which we call *cat's-tail*, or *reed-mace*. It is a very common weed with us, and in Italy also, in stagnant waters: it grows to a considerable height, and bears a head at the top of the stalk, which when ripe affords a great deal of down. In the passage now under consideration, it is called a marshy plant, "*ulvamque palustrem*." In the eighth Eclogue it is described as growing near a rivulet:

"Propter aquae rivum viridi procumbit in *ulva*."

In the second Aeneid Sinon mentions his lying hid amongst the *ulva*, in a muddy lake:

"*Limosoque lacu, per noctem, obscurus in ulva,*
"*Delitui.*"

The *cat's tail* grows only where there is mud, and is tall enough to conceal any person. In the sixth Aeneid it is represented as growing by a muddy river's side, and the colour is said to be glaucous, or blueish green, which agrees also with the *cat's-tail*:

"Tandem trans fluvium incolumes vatemque
"virumque
"Informi limo, glaucaeque exponit in *ulva*."

Ovid makes frequent mention of the *ulva*, as a marshy plant. In the fourth book of the *Metamorphosis*, a pool is described as being remarkably clear, by the negative quality of not having any *ulva* in it:

"— Videt hic stagnum lucentis ad imum
"Usque solum lymphae: non illic canna palu-
"stris,
"Nec steriles *ulvae*, nec acuta cuspide junci."

In the sixth book, it is called *delightful to the marshes*:

"— Agrestes illic fruticosa legebant
"Vimina cum juncis, gratamque paludibus *ul-*
"vam."

We find it mentioned also as a water plant, in the eighth book:

"— — — Tenet ima lacunae
"Lenta salix, *ulvaeque* leves:"

and in the fourteenth:

"— — — Laeva de parte canori
"Aeolidae tumultum, et loca foeta palustribus
"ulvis
"Littora Cumarum, vivacisque antra Sibyllae
"Intrat."

In

Sed frumenta manu carpes fata: nec tibi foetae,
 More patrum, nivea implebunt mulctraria vaccae;
 Sed tota in dulces confument ubera natos.
 Sin ad bella magis studium, turmasque feroces,

Aut

In the eighth book, he speaks of a bed being made of the *ulva*:

“ — — In medio torus est de mollibus ulvis
 “ Impositus lecto, sponda, pedibusque salignis.”

This agrees with what Matthiolus tells us, that the poorer people in Italy make their beds of the down of the cat's-tail, instead of feathers: and the same author informs us, that there is hardly a standing water in Italy, which does not abound with cat's-tail.

176. *Frumenta manu carpes fata*.] Servius interprets this *farrago*, that is, a mixt provender of wheat bran, and barley meal. Grimoaldus also paraphrases it *farræ suppeditabis et ordeæ*. La Cerda is of the same opinion; which he strengthens by a quotation from Varro, where he tells us, a calf of six months old is to be fed with wheat bran, barley meal, and tender grafs: “ Semeſtribus vitulis obijciunt furfures triticeos, et farinam ordeaceam, et teneram, herbam.” Ruæus differs from the other Commentators: he understands the Poet to mean young corn. This he confirms by the words *carpes fata*, which plainly expreſs the gathering of the tender blade; and by ver. 205, where he forbids giving *farrago* to the cattle before they are tamed. Hence he concludes, either that Virgil contradicts Varro, or else that he means that the *farrago* should be given sparingly to the cattle, before they are tamed, and plentifully afterwards. Dryden follows Ruæus:

“ Their wanton appetites not only feed
 “ With delicates of leaves, and marshy weed,
 “ But with thy sickle reap the rankeſt land:
 “ And *miniſter the blade*, with bounteous hand.”

Dr Trapp is of the ſame opinion:

“ Mean-while with grafs alone, and leaves, and
 “ ſedge

“ Feed not thy untam'd bullocks; but with *corn*
 “ *Cropt in the blade*.”

Nec tibi foetae, &c.] The people in the earlieſt ages lived much upon milk; and therefore defrauded their calves of great part of their natural nourishment. This practice Virgil condemns, and adviſes thoſe, who breed calves, to let them ſuck their fill.

177. *Mulctraria*.] So I read with Heinfius, and ſome of the oldeſt editors. I find the ſame reading in the King's, the Cambridge, and both Dr Mead's manuſcripts. Pierius found *mulctraria* alſo in the Roman, the oblong, and ſome other manuſcripts. In the Medicean and ſome others he found *multralia*. He found *mulgaria* alſo in ſome of the moſt ancient copies; and obſerves, that in the Lombard manuſcript *multraria* had been ſlightly eraſed, and *mulgaria* ſubſtituted for it.

179. *Sin ad bella, &c.*] The Poet now proceeds to give an account of the breeding of horſes.

“ But if your ſtudy bends rather to war,
 “ and fierce troops, or to whirl along the Al-
 “ phean ſtreams of Piſa, and to drive the fly-
 “ ing chariots in the grove of Jupiter; the
 “ firſt labour of the horſe is to ſee the ſpirit
 “ and arms of warriors, and to endure the
 “ trumpets, and to bear the rattling wheel,
 “ and to hear the ſounding bridles in the ſtable:
 “ then to rejoice more and more at the kind
 “ applauſes of his maſter, and to love the
 “ ſound of clapping his neck. Let him hear
 “ theſe, when he is firſt of all weaned from
 “ his dam, and let him yield his mouth to
 “ ſoft bits, whiſt he is weak, and yet trembling,
 “ and

Aut Alphea rotis praelabi flumina Pisae,

180

Et Jovis in luco currus agitare volantes;

Primus equi labor est, animos atque arma videre

Bellantum, lituosque pati, tractuque gementem

Ferre rotam, et stabulo fraenos audire sonantes.

Tum magis atque magis blandis gaudere magistri

185

Laudibus, et plausae sonitum cervicis amare.

Atque

“ and yet of tender years. But when three
 “ summers are past, and the fourth is begun,
 “ let him immediately begin to run the round,
 “ and prance with regular steps, and let him
 “ bend the alternate foldings of his legs; and
 “ let him seem to labour: then let him rival
 “ the winds in swiftness: and flying thro’ the
 “ open plains, as if unbridled, let him scarce
 “ print his footsteps on the top of the sand.
 “ As when the strong North wind rushes from
 “ the Hyperborean coasts, and dissipates the
 “ Scythian storms, and dry clouds: then the
 “ tall corn, and waving fields shake with
 “ gentle blasts, and the tops of the woods
 “ rustle, and the long waves press towards the
 “ shoar: the wind flies swift along, sweeping
 “ the fields and seas at the same time in his
 “ flight. Such a horse will either sweat at the
 “ goals and largest rings of the Elean plain,
 “ and will champ the bloody foam; or will
 “ better bear the Belgic chariots with his obe-
 “ dient neck. Then at last when they are
 “ tamed, let their ample bodies be distended
 “ with plenty of mixt provender; for if they
 “ are high fed before they are tamed, they will
 “ be too full of mettle, and refuse to bear the
 “ tough whips, and to obey the biting curbs.”

180. *Alphea.*] See ver. 19.

Pisae.] Strabo tells us, that it has been
 questioned, whether there ever was such a city
 as Pisa, affirming it to have been the name only
 of a fountain: Τινες δὲ πόλιν μὲν οὐδεμίαν
 γεγονέναι Πίσαν φασίν. εἶναι γὰρ ἂν μίαν τῶν
 οἰῶ. κρήνην δὲ μόνην, ἣν νῦν καλεῖσθαι Βῖσαν,
 Κυκησίον πηλυσίον πόλεως μεγίστης τῶν οἰῶ.
 It is confessed however, that it was anciently

the name of a country, in that part of Elis,
 through which the river Alpheus flowed, and
 in which stood the famous temple of Jupiter
 Olympius.

181. *Et Jovis in luco.*] In one of Dr Mead's
 manuscripts, it is *si* instead of *et*.

The Commentators seem to have passed over
 this grove of Jupiter in silence. We learn
 however from Strabo, that it belonged to the
 temple of Jupiter Olympius. He says the O-
 lympian temple is in the Piscean region, not
 quite three hundred stadia from the city Elis;
 that it has a grove of wild olives before it, in
 which is a place for races: Λοιπὸν δ' ἐστὶν
 εἰπεῖν περὶ τῆς Ὀλυμπίας καὶ τῆς εἰς τοὺς
 Ἥλειους ἀπάντων μελαπλώσεως. Ἔστι δ' ἐν τῇ
 Πεισάτιδι τὸ ἱερὸν σταδίον τῆς Ἥλιδος ἐλάτ-
 τους ἢ τριακοσίους δέχον. πρόκειται δ' ἄλλος
 ἀγριελαίων ἐν ᾧ στάδιον. παραρρεῖ δ' ὁ Ἀλφειὸς
 ἐκ τῆς Ἀρκαδίας ῥέων εἰς τὴν Τριφυλιακὴν θά-
 λασσαν μεταξὺ δύσεως, καὶ μεσημβρίας.

183. *Lituos.*] I have translated *lituos* *trum-*
pets for want of a proper English word. The
tuba is generally thought to have been the same
 instrument with our *trumpet*: but the *lituus* was
 different from it, being almost straight, only
 turning a little in at the end: the *cornu* and the
buccinum were bent almost round.

184. *Stabulo fraenos audire sonantes.*] In one
 of Dr Mead's manuscripts it is *stabulis*.

Varro also says the colts should be accustomed
 to the sight and sound of bridles: “ Eademque
 “ causa ibi fraenos suspendendum, ut equuli con-
 “ suescant et videre eorum faciem, et è motu
 “ audire crepitus.”

189. *Invalidus.*]

Atque haec jam primo depulsus ab ubere matris
 Audiat, inque vicem det mollibus ora capistris
 Invalidus, et jamque tremens, et jam inscius aevi.
 At, tribus exactis, ubi quarta accesserit aestas,

190

Carpere

189. *Invalidus.*] In the King's manuscript it is *invalidusque*.

Et jam.] So I read with Heinsius. Pierius found the same reading in some ancient copies. The common reading is *etiam*.

190. *At tribus exactis.*] In the King's manuscript it is *ac* instead of *at*.

Varro says some would break a horse at a year and half old; but he thinks it is better to stay till he is three years of age: "Cum jam ad manus accedere consuerint, interdum imponere iis puerum bis, aut ter primum ventrem, postea jam sedentem, haec facere cum sit *trimus*: tum enim maxime crescere, ac lacertosum fieri. Sunt qui dicant post annum et sex menses equulum domari posse, sed melius post *trimum*, à quo tempore farago dari solet." Columella makes a distinction between those which are bred for domestic labour, and those which are bred for races; he says the former should be tamed at two years, and the latter not till he is past three: "Equus bimus ad usum domesticum recte domatur, certaminibus autem expleto triennio, sic tamen ut post quartum demum annum labori committatur."

Ubi quarta accesserit aestas.] "Almost all the ancient manuscripts have *aetas*, except only that most ancient one, which we call the Roman, in which we find *ubi quarta acceperit aestas*. But Servius acknowledges *aetas*, and explains it *quartus annus*. . . . But for my part I neither dislike *acceperit* nor *aestas*, as we have the testimony of so ancient a manuscript, which I think may be depended upon in whole words, tho' it is often very corrupt in letters." Pierius.

The King's, the Cambridge, the Bodleian manuscripts, and the old Nuremberg edition have *aetas*. Both the Arundelian, both Dr Mead's manuscripts, several of the old editions, Heinsius, Masvicius, Ruæus, and most of the later

editors read *aestas*. La Cerda reads *aetas*; but he thinks *aestas* not amiss, which he says is a phrase used by Virgil, twice in the first Aeneid, and once in the fifth. The first of these passages is not to our purpose, for he does not use *aestas* for a year, but only for a summer:

"Tertia dum Latio regnantem viderit aestas,
 "Ternaq; transferint Rutulis hyberna subactis."

Here three summers are joined to three winters, in order to express three years. The second and third passages appear to me to come up to the point: tho' some Criticks contend that they mean only the summer season:

"— — Nam te jam septima portat
 "Omnibus errantem terris et fluctibus aestas."

and

"Septima post Trojae excidium jam vertitur
 "aestas."

Here *aestas* cannot, without great violence, be construed to signify the summer season. It was winter when Aeneas was at Carthage:

"Indulge hospitio, causasque innecte morandi:
 "Dum pelago desaevit hyems, et aquosus Orion;
 "Quassataeque rates, et non tractabile caelum."

and

"Nunc hyemem inter se luxu, quam longa,
 "fovere."

and

"Quin etiam hyberno moliris sidere classem,
 "Et mediis properas aquilonibus ire per altum."

The

Carpere mox gyrum incipiat, gradibusque sonare
 Compositis, finuetque alterna volumina crurum;
 Sitque laboranti similis: tum cursibus auras
 Provocet, ac per aperta volans, ceu liber habenis,
 Aequeora, vix summa vestigia ponat arena.

195

Qualis Hyperboreis Aquilo cum densus ab oris

Incubuit,

The passage from Carthage to Sicily is very short, and the games, in honour of Anchises, were celebrated on the tenth day after the arrival of Aeneas in Sicily. Iris therefore, in the form of Beroë, could not mean it was the summer season, when these games were celebrated; since it has been evidently proved that it was the winter season, or, at most, early in the spring.

Aestas however, in the passage now under consideration, may mean only the summer, which is the very same, as if he had said *annus*. The time for covering mares, according to Varro, as I have quoted him, in the note on ver. 133, is from the vernal equinox to the summer solstice: and the mares, according to the same author, bring forth in eleven months and ten days. The time therefore of a colt's coming into the world is from the beginning of March to the beginning of June. The summer was reckoned to begin a little before the middle of May. Thus the fourth summer of a colt's life will be when he is completely three years old.

191. *Gyrum*.] See the note on ver. 115.

193. *Cursibus*.] In the old Nuremberg edition it is *cruribus*.

194. *Provocet*.] In one of the Arundelian manuscripts it is *advocet*.

196. *Hyperboreis*.] The Hyperboreans are a people of whom not only the seat, but even the existence is called in question. The mention of them is very ancient, for we find Herodotus denying that there were any such people; and not without reason, if by Hyperborean be meant, as he understands the word, a people who lived beyond the rising of the north wind. But others, as Strabo tells us in his

first book, call those Hyperboreans, who live in most northern parts of the world: Τοῦ γὰρ Ἡροδότου μηδέναις Ὑπερβορείους εἶναι φήσαντες. . . . Ἐν δ' ἄρα, τοῦ Ἡροδότου τοῦτ' ἐχρῆν αἰτιᾶσθαι ὅτι τοὺς Ὑπερβορείους τούτους ὑπέλαβε λέγεσθαι, παρ' οἷς ὁ βορέας οὐ πνεῖ. καὶ γὰρ εἰ οἱ ποιηταὶ μυθικώτερον οὕτω φασιν, οἱ τ' ἐξηγούμενοι τὸ ὕγιες ἂν ἀκούσαιεν, Ὑπερβορείους τοὺς βορειοτάτους φασὶ λέγεσθαι. In his seventh book he treats them as fabulous: Διὰ δὲ τὴν ἀγνοίαν τῶν τόπων τούτων, οἱ τὰ Ριπαῖα ὄρη, καὶ τοὺς Ὑπερβορείους μυθοποιούντες. In his eleventh book he tells us that the ancient Greeks called all the northern nations Scythians and Celto-Scythians; but that the most ancient of all called those which lie to the north of the Black sea, the Danube, and the Gulph of Venice, Hyperboreans, Sauromatae and Arimaspians: Ἀπαντας μὲν δὴ τοὺς προσβόρους, κρινῶς οἱ παλαιοὶ τῶν Ἑλλήνων συγγραφεῖς, Σκύθας καὶ Κελτοσκύθας ἐκάλου. Οἱ δ' ἔτι πρότερον διελόντες, τοὺς μὲν ὑπὲρ τοῦ Εὐξείνου, καὶ Ἰσθμοῦ, καὶ Ἀδρίου καλοικοῦντας, Ὑπερβορείους ἔλεγον, καὶ Σαυρομάτας, καὶ Ἀριμασπούς. Pliny mentions the Hyperboreans as fabulous, and places their supposed Habitation at the very pole: "At per oram ad Tanaim usque Maeotae, " a quibus lacus nomen accepit: ultimique a " tergo eorum Arimaspi. Mox Rhiphaei mon- " tes, et assiduo nivis casu pinnarum similitu- " dine, Pterophoros appellata regio: pars mundi " damnata a natura rerum, et densa merfa ca- " ligine: neque in alio quam rigoris opere ge- " lidisque Aquilonis conceptaculis. Pone eos " montes, ultraque Aquilonem, gens felix, si cre- " dimus, quos Hyperboreos appellavere, annosō " degit aevo, fabulosis celebrata miraculis. Ibi " creduntur

Incubuit, Scythiaeque hyemes atque arida differt

Nubila :

“ creduntur esse cardines mundi, extremique
“ siderum ambitus, semestri luce et una die
“ solis averſi: non, ut imperiti dixerent, ab æ-
“ quinoctio verno in autumnum. Semel in an-
“ no ſolſtitio oriuntur iis ſoles; brumaeque ſe-
“ mel occidunt.” We find here that the Ari-
maſpians lived to the northward of the river
Tanais, and the lake Maeotis. They inhabited
therefore the country which is now called Muſ-
covy. On the north part of this country were
ſituated the Rhiphaean mountains, where the
ſnow is continually falling, in the ſhape of fea-
thers, by which perhaps were meant the moun-
tains of Lapland, on the north ſide of which
the Hyperboreans were ſuppoſed to inhabit.
Virgil alſo mentions the Hyperboreans and the
Tanais together, in the fourth Georgick :

“ Solus Hyperboreas glacies, Tanaïmque nivalem
“ Arvaeque Rhiphaeis nunquam viduata pruinis
“ Luſtrabat.”

We find in the foregoing paſſage of Pliny, that
the Rhiphaean mountains were imagined to be
the ſource of the north wind, and that the
Hyperboreans dwelt ſtill farther northward :
which opinion, however abſurd, ſeems to have
been the origin of their name. Theſe Hyper-
boreans were ſaid to live to a great age, in
wonderful felicity, and to dwell in woods and
groves, without diſeaſes or diſcord. This is
true of the Laplanders, as all travellers teſtify.
I ſhall content my ſelf with quoting the autho-
rity of my learned friend Dr Linnaeus of Upſal,
who travelled thither in 1732, and was pleaſed
to ſend me an excellent account of the plants
of that country, under the title of *Flora Lap-
ponica*, printed at Amſterdam, in 1737, in 8°. Speaking of a dwarf ſort of birch, which is
greatly uſed in the Lapland oeconomy, he takes
occaſion to extol the felicity of the Laplanders.
He ſays they are free from cares, contentions,
and quarrels, and are unacquainted with envy.
They lead an innocent life, continued to a great
age, free from myriads of diſeaſes, with which
we are afflicted. They dwell in woods, like
the birds, and neither reap nor ſow: “ O ſe-
“ lix Lappo, qui in ultimo angulo mundi ſic
“ bene lates contentus et innocens. Tu nec

“ times annonae charitatem, nec Martis praelia,
“ quae ad tuas oras pervenire nequeunt, ſed
“ florentiſſimas Europae provincias et urbes,
“ unico momento, ſaepe dejiciunt, delent. Tu
“ dormis hic ſub tua pelle ab omnibus curis,
“ contentioneſque, rixis liber, ignorans quid ſit
“ invidia. Tu nulla noſti, niſi tonantis Jovis
“ fulmina. Tu ducis innocentiffimos tuos an-
“ nos ultra centenarium numerum cum ſacili
“ ſenectute et ſumma ſanitate. Te latent my-
“ riades morborum nobis Europaeis communes.
“ Tu vivis in ſylvis, avis inſtar, nec ſementem
“ facis, nec metis, tamen alit te Deus optimus
“ optime. Tua ornamenta ſunt tremula arbo-
“ rum folia, graminofique luci; Tuus potus
“ aqua cryſtallinae pelluciditatis, quae nec ce-
“ rebrum infania adſcit, nec ſtrumae in Al-
“ pibus tuis producit. Cibus tuus eſt vel verno
“ tempore piſcis recens, vel aeſtivo ſerum lac-
“ tis, vel autumnali tetrao, vel hyemali caro
“ recens rangiferina abſque ſale et pane, ſingula
“ vice unico conſtans ferculo, edis dum ſecurus
“ e lecto ſurgis, dumque eum petis, nec noſti
“ venena noſtra, quae latent ſub dulci melle.
“ Te non obruit ſcorbutus, nec febris inter-
“ mittens, nec obefitas, nec podagra, fibroſo
“ gaudes corpore et alacri, animoque libero.
“ O ſancta innocentia, eſtne hic tuus thronus
“ inter Faunos in ſummo ſeptentrione, inque
“ viliffima habita terra? numne ſic praefers
“ ſtragula haec betulina mollibus ſerico tectis
“ plumis? Sic etiam credidere veteres, nec
“ male.” The learned reader will compare
this with the latter part of the twelfth chapter
of the fourth book of Pliny’s Natural Hiſtory.

197. *Scythiae*.] See the note on book I.
ver. 240.

Arida differt nubila.] Thus Lucretius :

“ — — Venti vis verberat incita pontum,
“ Ingenteſque ruit naves, et nubila differt.”

In the moſt northern countries the miſts hang
about the tops of the mountains, till they are
diſpelled by the north wind. Thus M. de Mau-
pertuis obſerved under the arctic circle: “ Je
“ ne ſçai ſi c’eſt parce que la préſence conti-
“ nuelle du ſoleil ſur l’horizon, fait élever des
“ vapeurs qu’ aucune nuit ne fait deſcendre ;
“ mais

Nubila : tum fegetes altae, campique natantes
 Lenibus horrescunt flabris, summaeque sonorem
 Dant sylvae, longique urgent ad littora fluctus.
 Ille volat, simul arva fuga, simul aequora verrens.
 Hic vel ad Elei metas et maxima campi
 Sudabit spatia, et spumas aget ore cruentas :
 Belgica vel molli melius feret effeda collo.

200

Tum

“ mais pendant les deux mois que nous avons
 passé sur les montagnes, le ciel étoit toujours
 chargé, jusqu’ à ce que le vent de Nord vint
 dissiper les brouillards.”

198. *Tum*.] In the King’s manuscript it is
cum : in one of the Arundelian, and in one of
 Dr Mead’s manuscripts it is *dum*.

200. *Longi*.] Pierius says it is *longe* in the
 Medicean, and some other ancient manuscripts.

201. *Ille*.] In one of the Arundelian manu-
 scripts it is *ipse*.

Arva.] It is *arma* in the King’s manuscript ;
 which must be an error of the transcriber.

202. *Hic vel ad*.] “ In the Lombard ma-
 nuscript, and in another very ancient one, it
 is *hic vel ad*, as we read in the common co-
 pies. In the Roman manuscript it is *hinc et*
ad Elei. In the oblong manuscript also it is
et, not *vel*.” Pierius.

Elei campi.] Servius tells us, that Elis is a
 city of Arcadia, where the chariot-races were
 celebrated : but it is certain that the Olympic
 games were celebrated, not at Elis, but at O-
 lympia. The Pisaeans, in whose country O-
 lympia was situated, had many contentions with
 the Eleans, about the government of the O-
 lympic games : but at last, the Eleans prevail-
 ing, the whole country between Achaia, Mes-
 senia, and Arcadia, came to be called Elis.
 The reader will find a long account of this in
 the eighth book of Strabo’s Geography. The
 plains of Elis therefore are not the plains about
 the city of Elis, as Servius erroneously imagines,
 but the plains about Olympia, in the region of
 Elis.

202. *Spatia*.] See the note on book I.
 ver. 513.

204. *Belgica vel molli melius feret effeda collo*.]
 This is generally understood to mean, that the
 horse will be better for drawing common car-
 riages : thus Dryden translates it :

“ Or, bred to Belgian waggons, lead the way ;
 “ Untir’d at night, and chearful all the day.”

But I think it is plain that the Poet speaks only
 of the generous horse, which is fit either for
 the races or war :

“ Sin ad bella magis studium, turmasque feroces,
 “ Aut Alphaea rotis praelabi flumina Pisae,
 “ Et Jovis in luco currus agitare volantes.”

Here is no mention of domestic labour, but
 only of chariots and war. La Cerda observes
 that the *effeda* were used by private persons,
 in travelling, as well as in war ; as appears from
 one of Cicero’s Epistles : “ Hic Veditus venit
 “ mihi obviam cum duobus *effedis*, et rheda
 “ equis juncta, et lectica, et familia magna.”
 There is another passage of the same kind in
 the second Philippic oration : “ Vehebatur in
 “ *effedo* tribunus plebis.” But Virgil shews
 that he does not mean the common chariots,
 or *effeda*, by adding the epithet *Belgica*, or per-
 haps *bellica*, as it is in one of Dr Mead’s ma-
 nuscripts, for we do not find the chariots of
 war ascribed to the Gauls, but to the Britons.
 Cicero mentions them in some of his Epistles to
 Trebatius, who was in Britain with Caesar :

“ Tu

Tum demum crassa magnum farragine corpus
 Crescere jam domitis finito: namque ante domandum
 Ingentes tollent animos, prensique negabunt
 Verbera lenta pati, et duris parere lupatis.
 Sed non ulla magis vires industria firmat,

205

Quam

"Tu qui caeteris cavere didicisti, in Britannia ne ab *essedariis* decipiaris, caveto:" and "In Britannia nihil esse audio, neque auri, neque argenti. Id si ita est, *essedum* aliquod suadeo rapias, et ad nos quam primum recurras:" and "Sed tu in re militari multo es cautior, quam in advocationibus: qui neque in oceano natare volueris, studiosissimus homo natandi, neque spectare *essedarios*." Caesar does not once mention the *essedum*, in his war with the *Belgae*: but we find them taken notice of, as soon as he approaches the British shoar: "At barbari, consilio Romanorum cognito, praemisso equitatu, et *essedariis*, quo plerumque genere in praeliis uti consueverunt, reliquis copiis subsecuti, nostros navibus egredi prohibebant." A little afterwards we find him describing the manner in which the Britons fought with these *essedae*, as if he had not met with them in his other wars. I must therefore confess, I do not understand why Virgil calls them *Belgica*; and would willingly read *Bellica*, according to Dr Mead's manuscript, if I did not think it too presumptuous to alter the text, which has been generally received; upon the authority of a single manuscript.

Molli.] "Domito: ut *mollia colla* reflectunt." Servius.

"I take *molli* for *domito*, in opposition to *reluctanti*, &c." Dr Trapp.

205. *Tum.*] It is *tu* in the King's manuscript.

208. *Lenta.*] In the King's manuscript it is *dura*.

Lupatis.] The curb is said to have been called *lupatum*, because it had unequal iron teeth, like the teeth of wolves. This strongly expresses the mettle of a headstrong horse, that he cannot be governed by such severe curbs, as we find

were used by the Ancients. It is here put in opposition to *mollibus capistris*, mentioned before, by which perhaps is meant what we call a *snaffle bit*, as Dryden translates it:

"And then betimes in a soft *snaffle* wrought."

209. *Sed non ulla magis, &c.*] Having just mentioned the strengthening of horses with rich food, the Poet takes occasion to tell us, that nothing preserves the strength either of horses or bulls so much as keeping them from venery. Hence he slides into a beautiful account of the violent effects of lust on all the animated part of the creation. He first begins with bulls, describes their fighting for the female, and the various passions, with which the vanquished bull is agitated.

"But no industry, that you can use, more confirms their strength, than to keep them from venery, and the stings of blind lust: whether you delight more in bulls or in horses. And therefore the bulls are removed to a distance, and into solitary pastures, behind the obstacle of a mountain, and beyond broad rivers: or are kept shut up within at full stalls. For the female by being seen consumes their strength, and wastes them by degrees, and makes them forget the groves and pastures. She also with sweet allurements often impels the proud lovers to contend with their horns. The beauteous heifer feeds in the spacious wood, whilst they mutually engage with great force in battle with frequent wounds: the black gore distains their bodies: their horns are violently urged against each other, with vast roaring, and the woods and great Olympus rebellow.

L 1 2

"Nor

Quam Venerem et caeci stimulos avertere amoris :

210

Sive boum, five est cui gratior usus equorum.

Atque ideo tauros procul, atque in sola relegant

Pascua, post montem oppositum, et trans flumina lata :

Aut intus clausos fatura ad praesepia servant.

Carpit enim vires paullatim, uritque videndo

215

Faemina : nec nemorum patitur meminisse, nec herbae.

Dulcibus illa quidem illecebris, et saepe superbos

Cornibus inter se subigit decernere amantes.

Pascitur in magna sylva formosa juvenca :

Illi alternantes multa vi proelia miscent

220

Vulneribus

“ Nor do the warriors use to dwell together : but
 “ the vanquished retires, and becomes an exile
 “ in unknown distant coasts, grievously lament-
 “ ing his disgrace, and the wounds of the proud
 “ victor, and his loves which he has lost un-
 “ revenged ; and casting his eye back at the
 “ stalls, departs from his hereditary realms.
 “ Therefore with all diligence he exercises his
 “ strength, and obstinately makes his bed on
 “ the hard stones, and feeds on rough leaves
 “ and sharp rushes : and tries himself, and
 “ practises his horns against the trunk of a tree :
 “ and pushes against the wind, and spurning
 “ the sand prepares to fight. Afterwards, when
 “ his strength is collected, and his force re-
 “ gained, he marches on, and rushes headlong
 “ on his unsuspecting enemy. Just as when a
 “ wave begins to whiten far off in the middle
 “ of the sea, and swells up from the deep : and
 “ rolling to the land, makes a dreadful roaring
 “ among the rocks, and falls like a huge moun-
 “ tain : the bottom of the water boils with
 “ whirlpools, and tosses the black sand on
 “ high.”

Firmat.] Pierius says it is *servat* in some

ancient manuscripts : but that it is *firmat* in much the greater number.

211. *Equorum.*] Columella advises, that the good horses should be kept separate from the mares, except at the time designed for covering : “ Equos autem pretiosos reliquo tempore anni remove oportet a foeminis, ne aut cum volent, ineant, aut si id facere prohibeantur, cupidine sollicitati noxam contrahant. Itaque vel in longinqua pascua marem placet ablegari, vel ad praesepia contineri.” These last words are almost the same which Virgil has used, with relation to bulls :

“ Atque ideo tauros procul, atque in sola relegant
 “ Pascua. — — — — —
 “ Aut intus clausos fatura ad praesepia servant.”

216. *Meminisse nec herbae.*] “ In the ob-
 “ long manuscript it is *neque*, which seems
 “ softer.” Pierius.

219. *Sylva.*] Servius says that some would read *Sila*, a mountain of Lucania ; which alteration he justly thinks unnecessary.

220. *Illi alternantes multa vi proelia miscent.*] Thus in the twelfth Aeneid :

“ Illi

Vulneribus crebris: lavit ater corpora sanguis,
 Versaque in obnixos urgentur cornua vasto
 Cum gemitu, reboant sylvaeque et magnus Olympus
 Nec mos bellantes una stabulare: sed alter
 Victus abit, longeque ignotis exulat oris,
 Multa gemens ignominiam, plagasque superbi
 Victoris; tum quos amisit inultus amores;
 Et stabula aspectans regnis excessit avertis.
 Ergo omni cura vires exercet, et inter
 Dura jacet pernix instrato faxes cubili,
 Frondibus hirsutis, et carice pastus acuta:

225

230

Et

" Illi inter sese multa vi vulnera miscent,
 " Cornuaque obnixi infigunt, et sanguine largo
 " Colla armosque lavant: gemitu nemus omne
 " remugit."

It is *tollunt* instead of *miscent* in one of Dr Mead's manuscripts.

226. *Multa.*] It is generally thought to be put adverbially: but La Cerda is of another opinion, who thus paraphrases this passage: " Gemit doletque multa, videlicet ignominiam
 " amissae gloria, acceptas plagas, amores perditos."

230. *Pernix.*] So I read with Servius, who explains *pernix perseverans*, and derives it a *pernitendo*. Pierius says it is *pernix* in all the manuscripts, which he had seen, and speaks of *pernox* as an innovation. The King's, and one of the Arundelian manuscripts, most of the old editions, Paul Stephens, La Cerda, Heinsius and Masvicius have *pernix*. The Cambridge, the Bodleian, the other Arundelian, and both Dr Mead's manuscripts have *pernox*. Ruæus contends, that it ought to be *pernox*, and affirms that *pernix* has no where the signification

which Servius assigns to it, but always means swift, as *pernix Saturnus*, and *pedibus celerem et pernicipibus alis*. He says it cannot be supposed that Virgil would call his wearied bull *swift*, and therefore he reads *pernox* with the two Scaligers. Grimoaldus also reads *pernox*. La Cerda says all the old copies read *pernix*, which he explains *laboriosus, obstinatus, pertinax*, and derives from the old verb *pernitor*, with Servius. If *pernox* be admitted, our translation must be: " and makes his bed *all night* on the hard stones."

231. *Carice acuta.*] This plant has so little said of it by the Roman writers, that it is hard to ascertain what species we are to understand by the name *carex*. It is here called *sharp*, which, if it be meant of the end of the stalk, is no more than what Ovid has said of the *juncus*, or *common rush*; " *acuta cuspidè junci*:" It is mentioned but once more by Virgil;

" — — — Tu post *carecta* latebas:

From which passage we can gather no more, than that these plants grew close enough together,

Et tentat sese, atque irasci in cornua discit
 Arboris obnixus trunco: ventosque laceffit
 Ictibus, et sparsa ad pugnam proludit arena.
 Post, ubi collectum robur, viresque receptae,
 Signa movet, praecepsque oblitum fertur in hostem.
 Fluctus uti medio coepit cum albescere ponto

235

Longius,

ther, for a person to conceal himself behind them. Catullus mentions the *carex* along with the *juncus*, as being used to thatch a poor cottage:

“ Hunc ego juvenes locum, villulamq; palustrem,
 “ Tectam vimine junceo, *caricisque* manipulis,
 “ Quercus arida, rustica conformata securi
 “ Nutrivi.”

Columella mentions the *carex* together with fern, and tells what season is best to destroy them: “ Filix quoque, aut *carex* ubicunque nascitur, Augusto mense recte extirpatur, melius tamen circa Idus Julias ante caniculae exortum.” Since therefore it is so difficult to determine what the *carex* is, from what the Ancients have said of it; we must depend upon the authority of Anguillara, who assures us that about Padua and Vicenza they call a sort of *rush*, *careze*, which seems to be the old word *carex* modernized. Caspar Bauhinus says it is that sort of *rush* which he has called *Juncus acutus panicula sparsa*. It is therefore our common hard *rush*, which grows in pastures, and by way sides, in a moist soil. It is more solid, hard, and prickly at the point, than our common soft *rush*, which seems to be what the Ancients called *juncus*.

232. *Irasci in cornua*, &c.] Thus also in the twelfth Aeneid:

“ Mugitus veluti cum prima in proelia taurus
 “ Terrificos ciet, atque *irasci in cornua* tentat,
 “ *Arboris obnixus trunco, ventosque laceffit*
 “ *Ictibus, et sparsa ad pugnam proludit arena.*”

234. *Et*.] Pierius says it is *aut* in the Roman manuscript, but he does not approve of it.

235. *Receptae*.] Fulvius Ursinus says it is *refectae* in the old Colotian manuscript. Hein- sius acknowledges the same reading, in which he is followed by Masvicius.

237. *Fluctus uti medio*.] So I find it in both the Arundelian, and in one of Dr Mead's manuscripts. Pierius found the same reading in the Roman, the Medicean, the Lombard, and other very ancient manuscripts. In the oblong manuscript he found *Fluctus uti in medio*, which he seems to approve: it is the same in the King's manuscript. Dr Mead's other manuscript has *fluctus* aut in *medio*, where *aut* no doubt is an error of the transcriber for *ut*. In the Cambridge and Bodleian manuscripts it is *Fluctus ut in medio*, which reading is received in almost all the printed editions. We have almost the same line in the seventh Aeneid:

“ Fluctus uti primo coepit cum albescere vento.”

This simile seems to be taken from the fourth Iliad:

ὡς δ' ὅτ' ἐν ἀγιάλῳ πολυηχέϊ κύμα θαλάσσης
 ὄρνυ' ἐπασσύτερον ζεφύρου ὑποκινήσαντος,
 Πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἐπειτα
 Χέρσῳ ῥηγνύμενον μέγ' ἀλά βρέμει, ἀμφὶ δέ τ'
 ἄκρας

Κυρτὸν ἔδν κορυφῶται ἀποπύει δ' ἄλδς ἄχνην.
 ὡς το' ἐπασσύτεραι Δαναῶν κίνυντο ῥάλαγγες
 Νωλεμέως πλέμυνδε.

“ As when the winds, ascending by degrees,
 “ First move the whitening surface of the seas,
 “ The

Longius, ex altoque sinum trahit; utque volutus

Ad terras, immane sonat per faxes, neque ipso

Monte minor procumbit: at ima exaestuât unda

240

Vorticibus, nigramque alte subiectat arenam.

Omne adeo genus in terris hominumque ferarumque,

Et

"The billows float in order to the shore,
"The wave behind rolls on the wave before,
"Till, with the growing storm, the deeps arise,
"Foam o'er the rocks, and thunder to the skies,
"So to the fight the thick battalions throng,
"Shields urg'd on shields, and men drove men
"along."

Mr POPE.

238. *Longius, ex altoque sinum trahit.*] The comma is generally placed at the end of the preceding verse, which makes the interpretation of these words very difficult. But I think all the difficulty is removed by placing the comma after *longius*. Virgil is here comparing the bull's first preparing himself to renew the fight, to a wave beginning to whiten and swell, at a great distance from the shore, in the middle of the sea. Then as the wave rolls towards the land, with a dreadful roaring among the rocks, and falls upon the shore like a huge mountain; so the bull comes furiously roaring against his unsuspecting enemy, and impetuously rushes upon him.

Sinum trahit is, I believe, a singular expression; and I do not find it explained by the Commentators. *Sinus* usually signifies some sort of cavity, as the bosom of any person, or a bay: it is used also to signify a waving line, like the motion of a snake. The Poet seems to conceive a wave to be a hollow body, and therefore calls the inner part of it its *sinus* or *bosom*. Thus in the eleventh Aeneid, he speaks of a wave pouring its *bosom* over the farthest part of the shore:

"Qualis ubi alterno procurrens gurgite pontus,
"Nunc ruit ad terras, scopulosque superjacet
"undam
"Spumeus, extremamque sinu perfundit arenam."

I

In the seventh Aeneid, where we have a simile, not much unlike that now under consideration, we have *altius undas erigit*, which I take to mean the same with *ex alto sinum trahit*.

"Fluctus uti primo coepit cum albescere vento:
"Paulatim sese tollit mare, et *altius undas*
"Erigit, inde imo confurgit ad aethera fundo."

239. *Neque.*] Pierius says it is *neque* in the Lombard manuscript, which he approves. Heinsius also has *neque*. In most editions it is *nec*.

240. *At.*] In the King's manuscript it is *ac*.

241. *Vorticibus.*] Heinsius and Masvicius read *verticibus*, which Pierius also observed in the Roman and Medicean manuscripts.

Subiectat.] Pierius found *subuectat* in the Roman manuscript, which he seems to approve.

242. *Omne adeo genus, &c.*] Having spoken of the fury which lust causes in bulls, he takes occasion to mention the violent effects of it in other animals, and also in mankind.

"Every kind also of living creatures, both
"men, and wild beasts, and the inhabitants
"of the seas, cattle, and painted birds, rush
"into fury and flames: lust is the same in all.
"At no other time does the lioness forgetting
"her whelps wander over the plains with
"greater fierceness: nor do the shapeless bears
"make such havock in the woods: then is the
"boar fierce, and the tiger most dangerous.
"Then alas! it is ill wandering in the desert
"fields of Lybia. Do you not see how the
"horse trembles all over, if he does but snuff
"the well known gales? And now neither
"bridles, nor the severe scourges of the riders,
"not rocks and caverns, and rivers interposed,
"that

Et genus aequoreum, pecudes, pictaeque volucres,

In furias ignemque ruunt: amor omnibus idem.

Tempore non alio catulorum oblita leaena

245

Saevior erravit campis: nec funera vulgo

Tam multa informes urfi stragemque dedere

Per sylvas: tum saevus aper, tum pessima tigris.

Heu! male tum Lybiae solis erratur in agris.

Nonne vides, ut tota tremor pertentet equorum

250

Corpora, si tantum notas odor attulit auras?

Ac neque eos jam fraena, virum neque verbera saeva,

Non scopuli, rupestque cavae, aut objecta retardant

Flumina,

“ that whirl mountains along with their tor-
 “ rents, can restrain them. Even the Sabel-
 “ lian boar rushes, and whets his tusks, and
 “ tears the ground with his feet, and rubs his
 “ sides backwards and forwards against a tree,
 “ and hardens his shoulders against wounds.
 “ What does the young man, in whose bones
 “ cruel love excites the mighty fire? In the
 “ dead of night he swims the seas tossed with
 “ bursting storms: over whom the vast gate
 “ of heaven thunders; and whom the seas
 “ dashed on the rocks forbid; nor can his mi-
 “ serable parents recall him, nor the maid
 “ whose death must be the consequence of his
 “ unhappy end. What do the spotted ounces
 “ of Bacchus, and the fierce kind of wolves,
 “ and dogs? What do the timorous stags,
 “ what fierce war do they wage?”

In this whole paragraph, the Poet seems to have had before him the eighteenth chapter of Aristotle's sixth book of the History of Animals.

248. *Sylvas.*] It is *sylvam* in one of the Arundelian manuscripts, and in some printed editions.

249. *Heu! male tum Lybiae, &c.*] Aristotle speaking of bears, wolves, and lions, says they are dangerous to those that come near them, not having frequent fights between themselves, because they are not gregarious: Τὸν αὐτὸν δὲ τρόπον καὶ ἐπὶ τῶν ἀγρίων. καὶ γὰρ ἄρκτοι, καὶ λύκοι, καὶ λέοντες χαλεποὶ τοῖς πλησιάζουσι γίνονται περὶ τὸν καιρὸν τοῦτον. πρὸς ἀλλήλους δ' ἥττον μάχονται, διὰ τὸ μὴ ἀγελαῖον εἶναι μὴδὲν τῶν τοιούτων ζώων.

Lybia is the Greek name for Africa, according to Pliny: “ Africam Graeci Lybiam appellavere.” This country abounds with the fiercest wild beasts.

Erratur.] Pierius says it is *versatur* in a very ancient manuscript, and *erravit* in the Medicean.

Agris.] It is *arvis* in the Cambridge, the Arundelian, and one of Dr Mead's manuscripts.

252. *Ac.*] It is *at* in the old Nuremberg edition. *Fraena, virum neque verbera saeva.*] The comma is usually placed after *virum*; I have ventured to place it after *fraena*.

253. *Non.*] It is *nec* in the King's manuscript.

254. *Cor.*

Flumina, correptosque unda torquentia montes.

Ipse ruit, dentesque Sabellicus exacuit sus,

255

Et pede profubigit terram, fricat arbore costas

Atque hinc atque illinc, humerosque ad vulnera durat.

Quid juvenis, magnum cui versat in ossibus ignem

Durus

254. *Correptosque unda torquentia montes.*] The common reading is *correptos* without *que*: but Pierius found *correptosque* in the Medicean, the Roman, the Lombard, and other ancient manuscripts. The same reading is in the King's, the Cambridge, the Bodleian, and both the Arundelian manuscripts. Heinsius, Schrevelius, Masvicius, and some others also admit *que*.

255. *Ipse ruit, &c.*] Aristotle speaking of the wild boars says, that at this time they rage horribly, and fight one with another, making their skins very hard by rubbing against trees, and by often rolling themselves in the mud, and letting it dry make their backs almost impenetrable; and fight so furiously that both of them are often killed: *Καὶ οἱ ἕες οἱ ἄγριοι χαλεπώτατοι, καίπερ ἀσθενέστατοι περὶ τὸν καιρὸν τοῦτον ὄντες, διὰ τὴν ὀχέϊαν, καὶ πρὸς ἀλλήλους μὲν ποιοῦντες μάχας θαυμαστὰς θωρακίζοντες ἑαυτοὺς, καὶ ποιοῦντες τὸ δέρμα ὡς παχύτατον ἐκ παρασκευῆς, πρὸς τὰ δένδρα διατρίβοντες καὶ τῷ πηλῷ μολύνοντες πολλάκις, καὶ ξηραίνοντες ἑαυτοὺς. μάχονται δὲ πρὸς ἀλλήλους ἐξελαύνοντες ἐκ τῶν συφορβείων οὕτω σφοδρῶς, ὥστε πολλάκις ἀμφότεροι ἀποθνήσκουσιν.* La Cerda contends that the Poet is here speaking of the wild boar, contrary to the opinion of Servius and the other Commentators. But I believe they are in the right; for Virgil had spoken before of the wild boar; "*tum saevus aper*:" and here he says *even* the Sabellic boar rages; "*ipse Sabellicus sus*:" that is, not only the wild boar, but even the tame one rages at this time; and, to make his description the stronger, he ascribes to the tame boar, what Aristotle has said of the wild one.

256. *Et pede profubigit.*] In the old Paris edition of 1494, it is *Et pedibus subigit*,

Fricat arbore costas atque hinc atque illinc, humerosque ad vulnera durat.] So I read with the Bodleian, one of the Arundelian, and one of Dr Mead's manuscripts. Pierius found the same reading in the Roman, the Medicean, and other ancient manuscripts. It is the same in the old Nuremberg edition, in an old edition by Jacobus Rubeus, printed at Venice in 1475, in the old Paris edition of 1494, and some other old editions. The common reading is thus, *fricat arbore costas, atque hinc atque illinc humeros ad vulnera durat*. I take *atque hinc atque illinc* to belong to *fricat arbore costas*; for the boar rubs his sides backwards and forwards against a tree; but the *humeros ad vulnera durat*, the hardening his shoulders against wounds, relates to the rolling in mud, and baking it upon his skin, so as to make a sort of coat of armour, as we read just now, in the quotation from Aristotle.

258. *Quid juvenis, &c.*] Here the Poet no doubt alludes to the well known story of Leander and Hero. But, with great judgment, he avoids mentioning the particular story, thereby representing the whole species, as ready to encounter the greatest dangers, when prompted by lust. Dryden was not aware of this, who, in his translation, has put all the verbs in the preterperfect tense, and even mentioned Sestos, the habitation of Hero:

"What *did* the youth, when love's unerring dart
"Transfixt his liver; and inflam'd his heart?
"Alone, by night, his wat'ry way he *took*;
"About him, and above, the billows *broke*:
"The sluices of the sky *were* open spread;
"And rowling thunder rattled o'er his head.
"The raging tempest call'd him back in vain;
"And every boding omen of the main.

M m

" Nor

Durus amor? nempe abruptis turbata procellis

Nocte natat caeca ferus freta: quem super ingens 260

Porta tonat caeli, et scopulis illisa reclamant

Aequora;

"Nor could his kindred; nor the kindly force
"Of weeping parents, change his fatal course.
"No, not the dying maid, who must deplore
"His floating carcass on the *Seftian shore*."

Cui.] It is *cum* in the King's manuscript.

261. *Porta tonat caeli, &c.*] The Commentators are greatly divided about the meaning of the *gate of heaven*. Servius interprets it the air full of clouds, thro' which the passage lies to heaven: "Aer nubibus plenus, per quem iter in caelum est." Grimoaldus paraphrases it according to this interpretation: "Cum interim aer (per quem iter est factum) nubibus erat obfusus." La Cerda's note on this passage deserves to be transcribed intire, and I shall here present the reader with a translation of it: "By the gate of heaven Turnebus understands the hemisphere: Manutius the air full of clouds, thro' which the passage lies to heaven. Others interpret it the east and west, of which notion I speak in another place: others a cloud, which is not much amiss; for as that noise is made in a cloud, which bursts out together with the thunder, it seems to have the appearance of a gate opening to let out the fire. You may take it for the north, where is the hinge of heaven, which the Greeks call *πέλον*, and, by the help of imagination, may be called a gate and a threshold. Ovid will invite you to this interpretation, who makes Leander, in his Epistle, address himself to Boreas, which blows from that quarter of the heavens, as withstanding his attempt. But I have ventured to differ from all others, in explaining this passage of Virgil. Virgil, Ennius, Homer have spoken of the gate of heaven according to the following notion: the Ancients feigned Jupiter to be in a certain temple of heaven, especially when he thundered and lightened. Thus Varro, in *Satyra Bimarco*:

" — — *Tunc repente caelitum*

" *Altum tonitribus templum tonescit:*

"for so we must read, and not *caelum*: and
"Lucretius, *lib. 1.*

" *Caeli tonitralia templa,*

"and *lib. 6.*

" *Fumida cum caeli scintillant omnia templa.*

"Terence, in *Eunuchos*,

" — — *Qui templa caeli summa sonitu concutit.*

"Hence I gather, that gates may be imagined
"in heaven, temples being feigned already: so
"that we may understand that those gates of
"the temples opened to let out the thunderbolts. Hence Silius, *lib. 1.*

" — — — *Tonat alti regia caeli.*

"Therefore they understand by *templum caeli*;
"sometimes a particular part of the heavens,
"as it were the palace of Jupiter; sometimes
"the whole heaven, which I rather believe,
"certainly it is natural, that they should
"ascribe doors to this temple. Not very different from this is the fiction of Homer, in the eighth Iliad:

" *Ἀυτόματα δὲ πύλαι μῦνον οὐρανοῦ, αἳ
"ἔχον ὄραι*

" *τῆς ἐπιτέτραπται μέγας οὐρανοῦ, οὐλομένης
"πὸς τε,*

" *Ἡ μὲν ἀνακλῖναι πυκινὸν νέσος, ἥ δ' ἐπὶ
"θεῖναι.*

"Heav'n gates spontaneous open to the powers,
"Heav'n's golden gates, kept by the winged hours;

"Commission'a

Aequora ; nec miseri possunt revocare parentes,
 Nec moritura super crudeli funere virgo.
 Quid Lynces Bacchi variae, et genus acre luporum,

Atque

" Commission'd in alternate watch they stand,
 " The sun's bright portals, and the skies command;
 " Close, or unfold, th' eternal gates of day,
 " Bar heav'n with clouds, or roll those clouds
 " away."

Mr P O P E.

" As Virgil uses *porta caeli*, so Catullus *caeli janua*, and before them both Ennius ; *Mi soli caeli maxima porta patet* : and before all " Homer ; *ἀντόματα δὲ πύλαι μῦκον οὐρανοῦ*." Ruæus highly approves of this interpretation. But Catrou thinks it means the east and west, and will have Virgil here be supposed to express, that the storm came from the west, because Sestos is to the westward of Abydos : " Ces expressions, *porta tonat caeli*, meritent attention. Par la porte du Ciel il faut entendre, " ou celle par où le soleil entre sur l'horison, " et c'est l'Orient : ou celle par où il en sort, " et c'est l'Occident. Ici Virgile semble vouloir dire, que l'orage venoit d'Occident, " puisque Sestos est occidental, en egard à Abydos." This is being very minute indeed : but I believe Virgil would not have used the *gate of heaven*, to express the *west*, when it might as well have signified the *east*, without adding some epithet, to make his meaning evident. Besides, it is the north-wind that would have withstood Leander's intent ; and Ovid, as La Cerda rightly observes, supposed the north-wind to oppose his passage :

" At tu de rapidis immanisuefissime ventis,
 " Quid mecum certa praelia mente geris ?
 " In me, si nescis, Borea, non aequora, saevis.
 " Quid faceres, esset ni tibi notus amor ?
 " Tam gelidus cum sis, non te tamen, improbe, quondam
 " Ignibus Aëtaeis incaluisse negas.
 " Gaudia rapturo si quis tibi claudere vellet
 " Aërios aditus ; quo paterere modo ?

" Parce precor ; facilemque move moderatius
 " auram.
 " Imperet Hippotades sic tibi triste nihil."

To conclude ; as Virgil did not design to give a minute account of Leander's particular action, it cannot be imagined, that he would have taken pains to let his readers know, that the west wind was opposite to those who would sail from Abydos ; if that had been true. But, in reality, it is the north wind, or Boreas, which was always reckoned to blow from Thrace ; and Sestos is known to have been on the Thracian shore.

Scopulis illisa reclamant aequora.] Catrou interprets this of the waves pushing back Leander from the coast of Sestos ; " Les flots repoussent Leandre de la côte de Sestos, vers Abydos sa patrie." But surely the Poet's meaning is, that the waves dashing violently on the rocks in a storm ought to prevent any one from venturing out to sea.

263. *Virgo.*] This word is not used by the Poets in so strict a sense, as we use the word *virgin*. Thus Pasiphaë is called *virgo*, in the sixth Eclogue, in two places :

" Ah, virgo infelix, quae te dementia cepit :

and

" Ah, virgo infelix, tu nunc in montibus erras."

264. *Lynces Bacchi variae.*] The ounce, the tiger, and the leopard, are said to be the animals, by which the chariot of Bacchus was drawn. Thus Ovid :

" Ipse racemiferis frontem circumdatus uvis,
 " Pampineis agitat velatam frondibus hastam.
 " Quem circa tigres, simulacraque inania lyncum,
 " Pictarumque jacent fera corpora pantherarum."

Atque canum? quid, quæ imbelles dant praelia cervi?

265

Scilicet ante omnes furor est insignis equarum:

Et

The difference between these animals not being commonly well known, I shall here set down the marks by which they are distinguished. The tiger is as large, or larger than a lion, and marked with long streaks. The leopard is smaller than the tiger, and marked with round spots. The ounce or *lynx* is of a reddish colour, like a fox, marked with black spots: the hairs are gray at the bottom, red in the middle, and whitish at the top; those, which compose the black spots, are only of two colours, having no white at the top. The eyes are very bright and fiery; and the ears are tipped with thick shining hairs, like black velvet. It is an animal of exceeding fierceness.

265. *Quid, quæ imbelles dant praelia cervi?*

In the Cambridge, one of Dr Mead's manuscripts, and several of the old printed editions, it is *quidque*.

Our great Harvey, who had particularly studied these animals, and had perhaps better opportunities of being acquainted with their nature, than any man, observes, in his treatise of the Generation of Animals, that stags are very furious about rutting time, and assault men and dogs, tho' at other times they are very timorous, and run away at the barking of the smallest dog: "Eodem tempore, furore libidinis fae-
"viunt; canes, hominesque adoriuntur: alias
"vero timidi valde, et imbelles sunt; ac vel a
"minimæ caniculæ latratu, sese continuo in
"fugam proripiunt." The same author observes, that after the stag has impregnated all his females, he grows exceedingly timorous:
"Mas, postquam foemellas suas implevit, de-
"ferescit; simulque timidior factus, ac maci-
"lentior, gregem deserit; vagatur solus; avi-
"deque pascitur, ut attritas vires refarciat;
"nec foeminam aliquam postea toto anno ag-
"greditur."

266. *Scilicet ante omnes.*] Having digressed, to give an account of the mischievous effects of

lust on the whole animal creation; he now returns to speak of horses, which seem all this while to have been forgotten. Here he describes the extraordinary venereal fury of mares; and then corrects himself, for having spent so much time in excursions about this passion.

"But the rage of mares far exceeds all the
"rest; and Venus herself inspired them, when
"the Potnian mares tore Glaucus in pieces
"with their jaws. Lust leads them beyond
"Gargarus, and beyond roaring Ascanius:
"they climb over the mountains, and swim
"thro' the rivers: and no sooner has the flame
"insinuated itself into their marrow, especially
"in the spring, for in the spring the heat re-
"turns into their bones, but all turning their
"faces to the west wind, they stand on the
"rocks, and receive the gentle breeze: and
"often, wonderful to tell! without the stallion's
"assistance, being impregnated by the wind,
"they fly over hills, and rocks, and dales:
"not towards thy rising, O Eurus, nor to-
"wards that of the Sun, nor towards
"Boreas or Caurus, or whence black Au-
"ster arises, and saddens all the sky with
"cold rain. Hence a slimy juice at length
"distils from their groins, which the shepherds
"properly call *Hippomanes*. The *Hippomanes*
"is often gathered by wicked stepmothers, who
"mix herbs with it, and baleful charms. But
"in the mean while, time, irreparable time
"flies away, whilst we, being drawn away by
"love, pursue so many particulars."

Furor est insignis equarum.] Aristotle says, that mares are the most libidinous of all female animals: that this fury of theirs is called *ἵππομανεῖν*, whence that word is applied, by way of reproach, to lascivious women: *Τῶν δὲ θήλειῶν ὁρμητικῶς ἔχουσι πρὸς τὸν συνδυασμὸν, μάλιστα μὲν ἵππος, ἔπειτα βοῦς. αἱ μὲν οὖν ἵπποι αἱ θήλειαι ἵππομανοῦσιν. ὁθεν καὶ ἐπὶ τὴν βλασφημίαν τὸ ὄνομα αὐτῶν ἐπιφέρουσιν, ἀπὸ μόνου τῶν ζώων τὴν ἐπὶ τῶν ἀκολάστων, περὶ τὸ ἀφροδισιάζειν.*

267. *Glauci*

Et mentem Venus ipsa dedit, quo tempore Glauci

Potniades malis membra absumpsere quadrigae.

Illas ducit amor trans Gargara, transque sonantem

Ascanium: superant montes, et flumina tranant.

270

Continuoque avidis ubi subdita flamma medullis,

Vere magis, quia vere calor redit ossibus, illae

Ore omnes versae in Zephyrum stant rupibus altis,

Exceptantque

267. *Glauci Potniades malis membra absumpsere quadrigae.*] Potnia was a town of Boeotia, near Thebes. Of this town was Glaucus the son of Sisyphus, who restrained the four mares, which drew his chariot, from the company of horses, in order to make them more swift for the race. Venus is said to have been so highly offended at this violation of her rites, that she raised such a fury in the mares, that they tore their master limb from limb.

269. *Gargara.*] See the note on book I. ver. 102.

270. *Ascanium.*] This is the name of a river of Bithynia. But Gargarus and Ascanius seem to be put here for any mountain and river.

271. *Continuo.*] See the note on ver. 75.

272. *Quia vere calor redit.*] Pierius says it is *quia vere redit calor*, in the Roman manuscript.

273. *Ore omnes versae in Zephyrum.*] The impregnation of mares by the wind is mentioned by a great variety of authors. Homer speaks of the horses of Achilles, as being begotten by the west wind: See the quotation from Homer, in the note on *magni currus Achilles*, ver. 91.

Aristotle says, that at the time the mares have this fury upon them, they are said to be impregnated by the wind: for which reason, in the island of Crete, they never separate the mares from the stallions. When they are thus affected, they leave the rest, and run, not towards the east or west, but towards the north or south, and suffer no one to come near them, till either they are quite tired down, or come to the sea. At this time they emit something,

which is called Hippomanes, and is gathered to be used as a charm: λέγονται δὲ καὶ ἐξανεμῶσθαι περὶ τὸν καιρὸν τοῦτον. διὸ ἐν Κρήτῃ οὐκ ἐξαίρουσι τὰ ὄχεια ἐκ τῶν θηλειῶν, ὅταν δὲ τοῦτο πάθωσι, θέουσιν ἐκ τῶν ἄλλων ἵππων.

ἔσθ' ἡ δὲ τὸ πάθος, ὅπερ ἐπὶ ὧν λέγεται τὸ καπρίζειν. θέουσι δὲ οὔτε πρὸς ἑω, οὔτε πρὸς δυσμάς, ἀλλὰ πρὸς ἄρκτον, ἢ νότον. ὅταν δὲ ἐμπέσῃ τὸ πάθος, οὐδένα ἑῷσι πλησιάζειν, ἕως ἂν ἡ ἀπείπωσι διὰ τὸν πόνον, ἢ πρὸς θάλασσαν ἔλθωσι, τότε δ' ἐκβάλλουσιν τι. καλοῦσι δὲ καὶ τοῦτο, ὥσπερ ἐπὶ τοῦ τικτομένου, ἵππομανές. ἔστι δὲ οἶον ἢ καπρία. καὶ ζητοῦσι τοῦτο μάλιστα πάντων οἱ περὶ τὰς φαρμακείας.

Varro affirms it as a certain truth, that about Lisbon some mares conceive by the wind, at a certain season, as hens conceive what is called a wind egg, but that the colts conceived in this manner do not live above three years: "In foetura res incredibilis est in Hispania, sed est vera, quod in Lusitania ad oceanum, in ea regione ubi est oppidum Olyssippo, monte Tagro, quaedam e vento concipiunt certo tempore equae, ut hic gallinae quoque solent, quarum ova ὑπηνέμια appellant." Columella says great care must be taken of the mares about their horsing time, because if they are restrained, they rage with lust, whence that poison is called ἵππομανές which excites a furious lust, like that of mares: that there is no doubt, but that in some countries the females burn with such vehement desires, that if they cannot enjoy the male, they conceive by the wind, like hens; and that in Spain, which runs westward towards the

Exceptantque leves auras: et saepe sine ullis
 Conjugiis vento gravidæ, mirabile dictu!
 Saxa per, et scopulos, et depreffas convalles
 Diffugiunt; non, Eure, tuos, neque solis ad ortus;

In

the ocean, the mares have frequently foaled, without having had the company of a stallion, but these foals are useless, because they die in three years: "Maxime itaque curandum est prædicto tempore anni, ut tam foeminis, quam admissariis desiderantibus coeundi fiat potestas, quoniam id præcipue armentum si prohibeas, libidinis extimulatur furiis, unde etiam veneno inditum est nomen ἰππόμανες, quod equinae cupidiui similem mortalibus amorem accendant. Nec dubium quin aliquot regionibus tanto flagrent ardore coeundi foeminae, ut etiam si marem non habeant, assidua et nimia cupiditate figurantes sibi ipsae venerem, cohortalium more avium, vento concipiant. Quae enim poeta licentius dicit: Scilicet ante omnes, &c. Cum sit notissimum etiam in Sacro monte Hispaniae, qui procurrit in occidentem juxta oceanum, frequenter equas sine coitu ventrem pertulisse, foetumque educasse, qui tamen inutilis est, quod triennio prius quam adolescat, morte absumitur. Quare, ut dixi dabimus operam, ne circa aequinoctium vernum equae desideriis naturalibus angantur." Pliny mentions Lisbon as a place famous for mares conceiving by the west wind: "Oppida memorabilia a Tago in ora, Olisippo equarum e favonio vento conceptu nobile." In another place he says, it is well known, that in Portugal, about Lisbon and the river Tagus, the mares turn themselves against the west wind, are impregnated by it, and bring forth colts of exceeding swiftness, but dying at three years old: "Constat in Lusitania circa Olyssiponem oppidum et Tagum amnem, equas Favonio flante obversas animalem concipere spiritum, idque partum fieri, et gigni perniciosissimum ita, sed triennium vitae non excedere." These quotations are sufficient to shew, that it was generally believed by the Ancients that mares were impregnated by the western wind. We see that even the gravest prose writers assert the

truth of this, and that they even bring forth colts, which live three years. Virgil however is very cautious: he does not mention the colts; but supposes only a false conception, within which bounds Aristotle alone contains himself, of all the writers whom we have just now quoted. The west wind or Zephyrus was always reckoned to lead on the spring, and to infuse a genial warmth thro' the whole creation. Pliny says this wind opens the spring, beginning usually to blow about the eighth of February; and that all vegetables are married to it, like the mares in Spain: "Primus est conceptus, flare incipiente vento Favonio circiter fere sextum Idus Februarii. Hoc enim maritatur vivescencia e terra, quo etiam equae in Hispania, ut diximus. Hic est genialis spiritus mundi, a fovendo dictus, ut quidam existimavere. Flat ab occasu aequinoctiali, ver inchoans. Catulitionem rustici vocant, gestiente natura femina accipere, eaque animam inferente omnibus satis." Thus also our Poet, in the second Georgick:

"Parturit almus ager: Zephyrique tepentibus
 "auris
 "Laxant arva sinus: superat tener omnibus humor."

How far the mares are really affected, we must leave to be decided by the Philosophers of Spain and Portugal. But that hens will lay eggs, without the assistance of the cock, is a well known fact: and it is as well known, that such eggs never produce a living animal. These fruitless eggs are called by us *wind eggs*, as Varro calls them ὑπνέμια: and thus Aristotle uses a like expression with regard to the mares, ἐξ ἀνεμῶν θάτ.

277. *Non Eure, tuos, &c.*] Here Virgil widely differs from Aristotle; who says expressly that they run, neither towards the east, nor west, but towards the north or south. Hence

In Boream, Caurumque, aut unde nigerrimus Aufter

Nascitur,

Hence some of the Criticks have taken great pains to draw the Philosopher and the Poet into the same opinion. In order to this, some have supposed the Poet's meaning to be that they run, not towards the east, but towards the north, west, and south. Thus Grimoaldus paraphrases it: "non orientem solem versus, sed in septentrionem, in occidentem, et in austrum nebulosum atque pluviosum." Thus also La Cerda: "Quin uno excepto Euro, nam cum hoc nullus est illis amor, alios quoque amant ventos. Currunt enim versus Septentrionem, unde flant Boreas et Caurus: currunt versus Austrum, his enim ventis maritantur." This last Commentator, not content with straining Virgil, lays hold on Aristotle in the next place, and compels him to say the very same. Instead of *θεοῦσι δὲ οὐτε πρὸς ἑω, οὐτε πρὸς δυσμὰς, ἀλλὰ πρὸς ἀρκτον, ἢ νότον*, he would fain read *θεοῦσι δὲ οὐ πρὸς ἑω, ἀλλὰ πρὸς δυσμὰς, ἢ ἀρκτον, ἢ νότον*. He might, with as little violence, have made Aristotle say *θεοῦσι δὲ οὐ πρὸς ἑω, ἀλλὰ πρὸς δυσμὰς, οὐ πρὸς ἀρκτον ἢ νότον*, which would have exactly agreed with the most obvious meaning of Virgil's words. Virgil says expressly, that they turn to the west; "ore omnes versae in Zephyrum;" which seems the most probable, if he spake of the mares of Lisbon; for the nearest sea to them is the western ocean, and we have heard Aristotle say, that they run towards the sea. As for the mares which Aristotle mentions, they seem to have been those of Crete, and probably fed about mount Ida, the most celebrated place in that island. This being admitted, we need but consider, that as Crete extends in length, from east to west, and as Ida is in the middle of the island, the running directly to the sea, and to the north or south is exactly the same thing.

The *Eurus*, according to Pliny, is the south-east: "Ab oriente aequinoctiali subsolanus, ab oriente brumali Vulturius: illum Apelioten, hunc Eurum Graeci appellant." According to Aulus Gellius, *Eurus* is the east, and the same with the *Subsolanus* and *Apeliotes*: "Qui ventus igitur ab oriente verno, id est, aequinoctiali venit, nominatur Eurus, ficto voca-

culo, ut isti ἐτυμολογικοὶ αἰοῦν, ἀπὸ τῆς ἑωρεῖας, is alio quoque a Graecis nomine ἀπὸ λιώτης, a Romanis nauticis subsolanus cognominatur. . . . Hi sunt igitur tres venti orientales, Aquilo, Vulturius, Eurus: quorum medius Eurus est."

278. *Boream.*] *Boreas* is frequently used to signify the north: but strictly speaking, it is the north-east. Pliny says the north wind is called *Septentrio*, and by the Greeks *Aparctias*, and that the *Aquilo*, called by the Greeks *Boreas* is the north-east: "A Septentrionibus septem trio, interque eum et exortum solstitialem Aquilo, Aparctias dicti et Boreas." I believe there is in an error in the copies of Pliny, and that instead of *interque eum et exortum solstitialem* we should read *juxtaque eum ad exortum solstitialem*: for the *exortus solstitialis* is the north-east; and therefore, according to the common reading *Boreas* will be the north-north-east; whereas Pliny is evidently speaking of the compass, as divided only into eight points: "Veteres quatuor omnino servavere, per totidem mundi partes, ideo nec Homerus plures nominat, hebeti ut mox judicatum est ratione: secuta aetas octo addidit, nimis subtili et concisa: proximis inter utramque media placuit, ad brevem ex numerosa additis quatuor. Sunt ergo bini in quatuor caeli partibus." Aulus Gellius says expressly, that *Boreas* is the north-east: "Qui ab aestiva et solstitiali orientis meta venit, Latine Aquilo, Boreas Graece dicitur: eumque propterea quidam dicunt ab Homero ἀπὸ γενέτην appellatum. Boream autem putant dictum ἀπὸ τῆς βοῆς, quoniam sit violenti flatus et sonori."

Caurum.] *Caurus*, or *Corus*, according to Pliny is the north-west: "Ab occasu aequinoctiali Favonius, ab occasu solstitiali Corus; Zephyron et Argesten vocant. . . . Huic est contrarius Vulturius. . . . Ventorum frigidissimi sunt quos a Septentrione diximus spirare, et vicinus iis Corus." Aulus Gellius makes *Caurus* the south-west, for he places it opposite to *Aquilo*: "His oppositi et contrarii sunt alii tres occidui: Caurus, quem solent Graeci ἀπὸ γένον vocare, is adversus Aquilonem

Nascitur, et pluvio contristat frigore caelum.

Hinc

"Aquilonem flat." But I believe Gellius is mistaken, for Virgil, in ver. 356, represents *Caurus* as an exceeding cold wind:

"Semper hyems, semper spirantes frigora
"Cauri."

It will not perhaps be unacceptable to the reader, if in this place I shew what names the Ancients gave to the points of the compass, as they are mentioned by Pliny. I have already observed that this author divided the compass into eight parts. These I think were evidently the North, North-East, East, South-East, South, South-West, West, and North-West. For in *lib. 18. c. 34.* where he is speaking of describing the parts of heaven in a field, he says the meridian line is to be cut transversely thro' the middle by another line, which will shew the place of the sun's rising and setting at the equinox, that is, due east and west. Then two other lines must be drawn obliquely, from each side of the north to each side of the south, all thro' the same centre, all of equal length and at equal distances: "Diximus ut in medio
"linea designaretur umbilicus. Per hunc me-
"dium transversa currat alia. Haec erit ab
"exortu aequinoctiali ad occasum aequinoctia-
"lem. Et limes, qui ita secabit agrum, decu-
"manus vocabitur. Ducantur deinde aliae
"duae lineae in decussis obliquae, ita ut a sep-
"tentrionis dextra laevaque ad austri dextram
"laevamque descendant. Omnes per eundem
"currant umbilicum, omnes inter se pares sint,
"omnia intervalla paria." The next line to the north, towards the east, that is the north-east, is called *Aquilo*, and by the Greeks *Boreas*: "Ita caeli exacta parte, quod fue-
"rit lineae caput septentrioni proximum a
"parte exortiva, solstitialem habebit exortum,
"hoc est, longissimi diei, ventumque Aquilo-
"nem, Boream a Graecis dictum." The point opposite to this, that is, the south-west is named *Africus*, and by the Greeks *Libs*: "Ex
"adverso Aquilonis ab occasu brumali *Africus*
"flabit, quem Graeci *Liba* vocant." The wind which blows from the east point is called *Subsolanus*, by the Greeks *Apeliotes*; opposite to

which is the *Favonius*, called *Zephyrus* by the Greeks: "Tertia a septentrione linea, quam
"per latitudinem umbrae duximus, et decu-
"manam vocavimus, exortum habet aequinoc-
"tialem, ventumque *Subsolanum*, Graecis *A-*
"peliotes dictum. . . . Favonius ex adverso
"ejus ab aequinoctiali occasu, *Zephyrus* a Grae-
"cis nominatus." Between the east and the south rises the *Vulturnus*, the Greek name of which is *Eurus*; and opposite to this, between the north and west is the *Corus*, or as the Greeks call it, *Argestes*: "Quarta a septen-
"trione linea, eadem austro ab exortiva parte
"proxima, brumalem habebit exortum, ven-
"tumque *Vulturnum*, *Eurum* a Graecis dictum.
" . . . Ex adverso *Vulturni* flabit *Corus*, ab
"occasu solstitiali et occidentali latere septen-
"trionis, a Graecis dictus *Argestes*." In *lib. 2. c. 47.* he says the south is called *Auster*, by the Greeks *Notus*, the north *Septem trio*, by the Greeks *Aparetias*: "A meridie *Auster* et
"ab occasu brumali *Africus*, *Noton* et *Liba*
"nominant. . . . A septentrionibus *Sep-*
"tem trio, interque eum et [or rather, as
"was observed before, juxtaque eum ad] exor-
"tum solstitialem *Aquilo*, *Aparetias* dicti et *Bo-*
"reas."

Nigerrimus Auster.] The south wind is called black, because of the darkness it occasions, by means of the thick showers, which it brings with it. Thus in the fifth Aeneid:

" — — — Ruit aethere toto
"Turbidus imber aquis, densisque nigerrimus
"Austri."

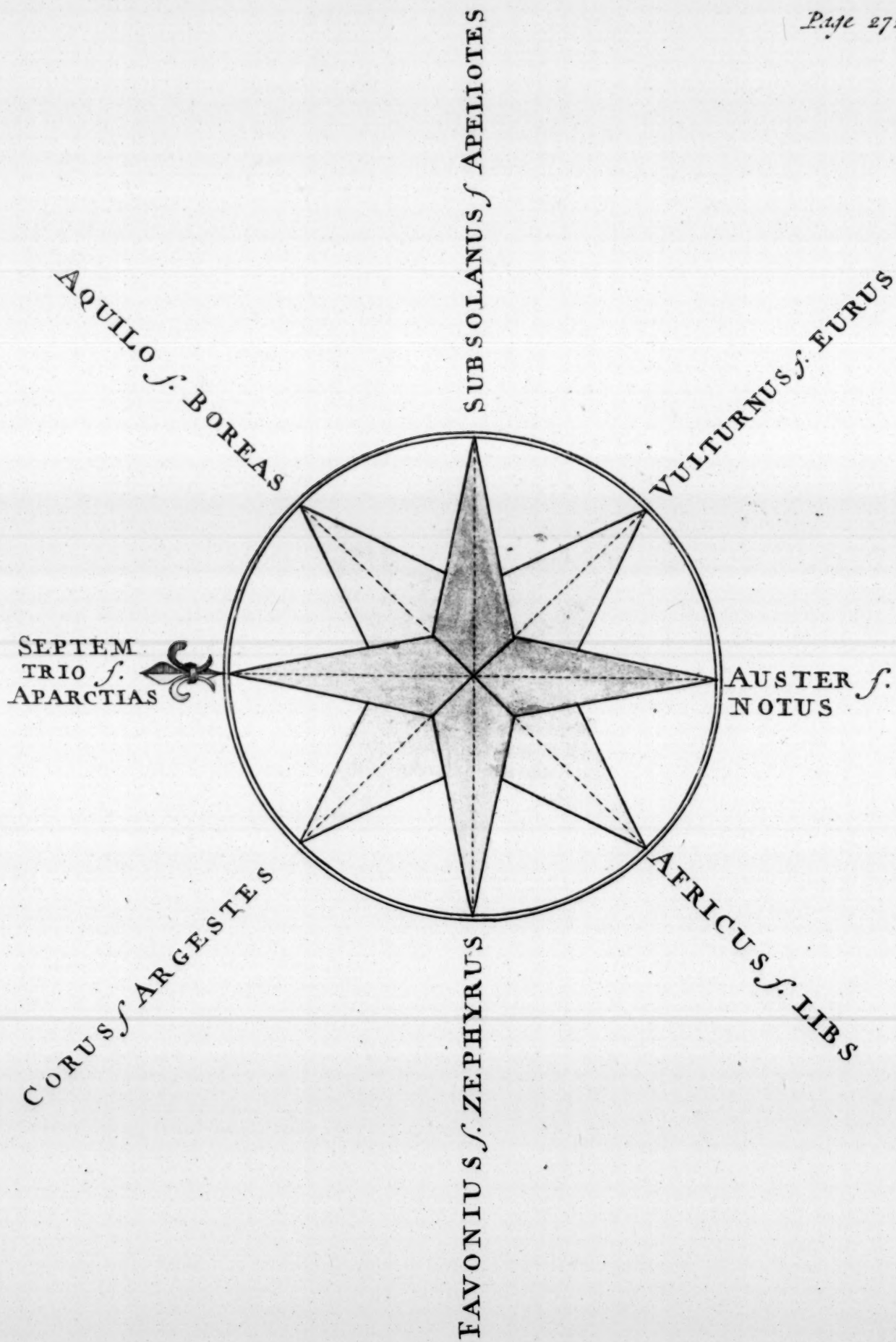
279. *Pluvio contristat frigore caelum.*] The South was always accounted a rainy wind. Thus in the first Georgick;

" — — — Quid cogitet humidus Auster:"

and

" — — — Jupiter humidus Austri
"Densat erant quae rara modo."

and





B  L

Hinc demum, Hippomanes vero quod nomine dicunt

280

Pastores,

and in the third ;

“ Vere madent udo terrae ac pluvialibus Au-
“ stris.”

and in the ninth Aeneid :

“ — — — Jupiter horridus Austris
“ Torquet aquosam hyemem.”

But I think it seems not quite so plain, that it ever was accounted a cold wind. I have sometimes inclined to think, that we ought to read *fidere* instead of *frigore*, with the Roman and Cambridge manuscripts: but that will not fully answer our purpose, for we have another instance of the south-wind's being called *cold* by Virgil. It is in the fourth Georgick, where he says,

“ *Frigidus* ut quondam sylvis immurmurat
“ *Auster*.”

Macrobius endeavours to solve this difficulty, by saying the south-wind is cold at it's origin, and is only accidentally warm, by passing thro' the torrid zone. But this is a very trifling solution. For what signifies the coldness of this wind at it's origin, when it is warm with regard to us? Besides, if I am not much mistaken, the Ancients had no notion of it's coming from the pole, but thought it arose in Africa, which was the most southern part of the world, that they knew: *Lybiae devexus in Austros*, says our Poet himself in the first Georgick. And Pliny speaks of a rock in the Cyrenaic province, which is in Africa, that is sacred to the south wind: “ *Quin et in Cyrenaica provincia, rupes quaedam Austro traditur sacra, quam profanum sit attrectari hominis manu, confestim austro volvente arenas.*” Ruæus will have *frigus* in this place to stand only for a rainy season, as *hyems* is also used frequently. This I believe is only a conjecture of his own. The only way I can find to extricate us from this difficulty, is by observing that the south-wind was not always accounted warm. Columella speaks of it's blowing

in January and February, and bringing hail: “ *XVII. Cal. Feb. Sol in Aquarium transit, Leo mane incipit occidere, Africus, interdum Auster cum pluvia. . . . Cal. Feb. Fidis incipit occidere, ventus eurinus, et interdum Auster cum grandine est. . . . Nonas April. Favonius aut Auster, cum grandine.*” Now it appears from the same author, that the time, when the mares are seized with this fury is about the vernal equinox: “ *Generosis circa vernalis æquinoctium mares junguntur. . . . Maxime itaque curandum est prædicto tempore anni, ut . . . desiderantibus coeundi fiat potestas, quoniam id præcipue armentum si prohibeas, libidinis extimulatur furiis.*” Virgil therefore speaking of the south-wind about the beginning of our March calls it *cold* at that season, with great propriety.

280. *Hippomanes vero quod nomine dicunt.*] Servius speaks of an herb mentioned by *Hesiod*, under the name of Hippomanes; but I believe there is an error in the copy of Servius, which I make use of, for Fulvius Urfinus, represents Servius as quoting Theocritus: “ *Putat Servius intelligendum hoc loco de Hippomane planta, cujus meminit Theocritus.*” I do not find the mention of any such plant in *Hesiod*, but it is spoken of in the *Pharmaceutria* of Theocritus:

Ἴππομανὲς, φυτὸν ἐστὶ παρ' Ἀρκάσι. τῷδ' ἐπὶ
παῖσαι
καὶ παῖλοι μαίνονται ἂν ὄρεα καὶ θοαὶ ἵπποι.

“ Hippomanes, a plant Arcadia bears;
“ This makes steeds mad, and this excites the
“ mares.”

CREECH.

The Scholiast upon Theocritus, as I find him quoted by Fulvius Urfinus, tells us that Cræteas described the plant Hippomanes, as having the fruit of the wild cucumber, and the leaves of the prickly poppy: *Κρατεύας φασὶ τὸ φυτὸν ἔχειν καρπὸν ὡς σικνοῦ ἀγριοῦ. μελάντερον δὲ τὸ φύλλον ὥσπερ μήκωνος ἀκανθώδες.* It is plain however, that Virgil does not here speak

Pastores, lentum destillat ab inguine virus.

Hippomanes, quod faepe male legere novercae,

Miscueruntque herbas, et non innoxia verba.

Sed fugit interea, fugit irreparabile tempus,

Singula dum capti circumvectamur amore.

285

Hoc fatis armentis: superat pars altera curae,

Lanigeros agitare greges, hirtasque capellas:

Hic

of the plant. Servius thinks he adds *vero nomine*, to insinuate, that the plant is erroneously called Hippomanes, and that it belongs properly to the slime he is speaking of. The Poet might perhaps allude to the tubercle said to be found on the forehead of a young colt, when he is just foaled, which is by some called Hippomanes, and was sought for in incantations, as we find in the fourth Aeneid:

“Quaeritur et nascentis equi de fronte revulsus
“Et matri praereptus amor.”

Pliny says the mare licks this tubercle off, as soon as the colt is foaled; otherwise she does not love him, nor will she admit him to suck her: “Et sane equis amoris innasce veneficium, Hippomanes appellatum, in fronte, caricae magnitudine, colore nigro: quod statim edito partu devorat foeta, aut partum ad ubera non admittit, si quis praereptum habeat.” Aristotle also mentions it in the eighth book of his History of Animals; but he treats it as an old woman’s story: *Τὸ δὲ ἵππομανὲς καλούμενον ἐπιφέρεται μὲν, ὥσπερ λέγεται τοῖς πῶλοις. αἱ δὲ ἵπποι περιλείχουσαι καὶ κοθαίρουσαι, περὶ τράγουσιν αὐτό. τὰ δὲ ἐπιμυθεύμενα πᾶσι πλαστὰ μᾶλλον ὑπὸ τῶν γυναικῶν καὶ τῶν περὶ τὰς ἐπιδάς.* Virgil therefore, who had Aristotle in his eye throughout this passage, says that this slime is properly called Hippomanes, in contradistinction to that fictitious tubercle, which has usurped that name.

281. *Destillat.*] It is generally printed *distillat*: but Pierius says it is *destillat* in the Roman, the Medicean, the Lombard, and other ancient manuscripts. Heinsius also admits *destillat*.

283. *Miscuerunt.*] It is *miscuerint* in one of Dr Mead’s manuscripts, and in the Roman manuscript, according to Pierius. This line is also in the second Georgick:

“Pocula si quando saevae infecere novercae,
“Miscueruntque herbas, et non innoxia verba.”

286. The Poet, having now done with bulls and horses, proceeds to speak of sheep and goats. But being aware of the great difficulty in making such mean subjects shine in poetry, he invokes Pales to his assistance.

“Enough of herds: there remains another part of our care, to manage the woolly flocks, and the shaggy goats. This is a labour: hence, ye strong husbandmen, hope for praise. Nor am I at all ignorant, how difficult it is to raise this subject with lofty expressions, and to add due honour to so low an argument. But sweet love carries me away thro’ the rugged deserts of Parnassus: I delight in passing over the hills, where no track of the Ancients turns with an easy descent to Castalia. Now, O adored Pales, now must I raise my strain.”

288. Hic

Hic labor: hinc laudem fortes sperate coloni.

Nec sum animi dubius, verbis ea vincere magnum

Quam fit, et angustis hunc addere rebus honorem.

290

Sed me Parnassi deserta per ardua dulcis

Raptat amor: juvat ire jugis, qua nulla priorum

Castaliam molli devertitur orbita clivo.

Nunc

288. *Hic.*] Pierius says it is *hinc* in the Medicean, and in most of the ancient manuscripts, tho' many of them have *hic*. The King's, both the Arundelian, and both Dr Mead's manuscripts have *hinc*. The Cambridge and the Bodleian copies have *hic*, which reading is admitted also by Heinsius, and most of the editors.

Laudem.] It is *laudes* in the King's and in one of Dr Mead's manuscripts.

Sperate.] It is *sperare* in the old edition printed at Venice, by Jacobus Rubeus, in 1475, and in that by Antonius Bartholomeus in 1476.

289. *Nec sum animi dubius, &c.*] This passage is an evident imitation of the following lines of Lucretius:

"Nunc age, quod superest, cognosce, et clarius audi"

"Nec me animi fallit quam sint obscura, sed acri"

"Percussit thyrsos laudis spes magna meum cor,

"Et simul incussit suavem mi in pectus amorem

"Mufarum: quo nunc instinctus, mente vigenti

"Avia Pieridum peragro loca, nullius ante

"Trita solo: juvat integros accedere fontes,

"Atque haurire: juvatq; novos decerpere flores:

"Insignemque meo capiti petere inde coronam,

"Unde prius nulli velarint tempora Musae."

291. *Parnassi deserta per ardua.*] Parnassus is a great mountain of Phocis, sacred to Apollo and the Muses. Near it was the city Delphi, famous for the temple and oracle of the Pythian Apollo. At the foot of this mountain was the Castalian spring, sacred to the Muses.

293. *Devertitur.*] In many copies it is *di-vertitur*: but Pierius says it is *devertitur* in all the ancient manuscripts which he has seen.

Molli clivo.] *Clivus* is used both for the ascent and descent of a hill. Servius understands it in this place to signify a *descent*: "facili itinere et descensione." This interpretation seems to agree best with Virgil's sense; for he speaks of passing over the mountain; and therefore he must descend again, to come to the Castalian spring. Grimoaldus however takes it to mean an *ascent*: "per quae nemo veterum Poëtarum facili ascensu trajicere potuit hactenus." Of the same opinion is La Cerda: "Est Castalius fons Musarum, non in ipso vertice Parnassi, sed ad ima, ideo tantum per mollem quendam clivum ascensus est ad illum." Dr Trapp follows this interpretation:

" — — — — By soft ascent

"Inclining to the pure Castalian stream."

We find an expression like this in the ninth Eclogue:

" — — — — Qua se subducere colles

"Incipiunt, mollique jugum demittere clivo,

"Usque ad aquam, et veteris jam fracta cacumina fagi."

Here *molli clivo* plainly signifies an easy descent; and thus it is understood by La Cerda himself: "A clivo quopiam molli leniturque subducto usque ad aquam Mincii fluminis, et fagum, cui prae senio fracta cacumina." Thus also Dr Trapp translates this passage:

N n 2

" — Where

Nunc veneranda Pales, magno nunc ore sonandum.

Incipiens stabulis edico in mollibus herbam

295

Carpere

" — — — Where the hills begin
 " To lessen by an easy soft *descent*,
 " Down to the water, and the stunted beech."

294. *Pales*.] See the note on ver. 1.]
Sonandum.] It is *canendum* in one of Dr
 Mead's manuscripts.

295. *Incipiens, &c.*] In this passage the Poet
 treats of the care of sheep and goats, during
 the winter season.

" In the first place I pronounce that sheep
 " should be foddered in soft cotes, till the leafy
 " summer returns: and that the hard ground
 " should be strewed with a good quantity of
 " straw, and bundles of brakes: that cold ice
 " may not hurt the tender cattle, and bring
 " the scab, and foul gouts. Then leaving the
 " sheep, I order the leafy arbutus to suffice the
 " goats: and that they should have fresh wa-
 " ter, and that the cotes should be turned from
 " the winds opposite to the winter sun, being
 " exposed to the south; when cold Aquarius
 " now sets, and pours forth his water at the
 " end of the year. Nor are these to be tended
 " by us with less care, nor are they less useful;
 " tho' the Milesian fleeces being stained with
 " Tyrian dye sell for a large price. These are
 " more fruitful, these afford a greater plenty
 " of milk. The more the pail froths with
 " their exhausted udders, the larger streams
 " will flow from their pressed dugs. Besides,
 " the beards and hoary chins, and shaggy hairs
 " of the Cinyphian goats are shorn, for the
 " use of the camps, and for coverings to mi-
 " serable mariners. But they feed in the
 " woods, and on the summits of Lycaeus,
 " and browse on the prickly brambles, and
 " the bushes that love high places. And the
 " she-goats remember to return to their cotes
 " of their own accord, and carry their kids
 " with them, and can scarce step over the
 " threshold with their swelling udders. There-
 " fore, as they take less care to provide against
 " want, you must be the more careful to
 " defend them from ice and snowy winds:

" and joyfully supply them with food, and
 " twiggy pasture: nor must you shut up your
 " stores of hay during the whole winter."

Stabulis in mollibus.] Servius interprets *mollibus* warm: " clementioribus et aëris tempe-
 " rati; vel propter plagam australem, vel
 " propter suppositas herbas animalibus." In
 this he is followed by Dr Trapp:

" First, I ordain, that in *warm* huts the sheep
 " Be fodder'd."

I rather chuse, with La Cerda, to give *mollibus*
 its usual sense *soft*, because he immediately tells
 us that the *hard* ground should be littered
 with straw and brakes. Thus also May trans-
 lates it:

" — — But first I counsell to containe
 " Your sheep within soft stals to feed at home."

Besides, Columella expressly says, that this litter
 is used, that the sheep may lie soft: " Deturque
 " opera, nequis humor subsistat, ut semper
 " quam aridissimis filicibus, vel culmis stabula
 " constrata sint, quo purius et mollius incubent
 " foetae." It is not very usual with us, to
 house our sheep, notwithstanding our climate
 is less mild, than that of Italy. But Mr Mor-
 timer observes, that " In Gloucestershire they
 " house their sheep every night, and litter
 " them with clean straw, which affords a
 " great advantage to their land by the manure,
 " and they say makes their wool very fine."

Herbam carpere.] Cato says the sheep should
 be foddered with the leaves of poplars, elms,
 and oaks: " Frondem populneam, ulmeam;
 " querneam caedito, per tempus eam condito;
 " non peraridam, pabulum ovibus." Varro
 mentions fig-leaves, chaff, grape-stones, and
 bran: " His quaecunque jubentur, vescuntur,
 " ut folia ficulnea, et palea, et vinacea: fur-
 " fures objiciuntur modice, ne parum, aut ni-
 " mium saturentur." Columella speaks also of
 elm and ash leaves: " Aluntur autem commo-
 " diffime repositis ulmeis, vel ex fraxino fron-
 " dibus."

296. *Dum*

Carpere oves, dum mox frondosa reducitur aestas:

Et multa duram stipula filicumque manipulis

Sternere subter humum, glacies ne frigida laedat.

Molle pecus, scabiemque ferat, turpesque podagras.

Post

296. *Dum mox frondosa reducitur aestas.*] "tiffimum, frigoris tamen impatientissimum
The meaning of this is, that the sheep are to "est, nec minus aestivi vaporis."
be housed, till the warm weather has produced
a sufficient quantity of fresh food for them in
the open fields. We cannot suppose that summer
is to be taken here in a strict sense; for
that season began on the ninth of May: and
surely they never housed their sheep till that
time.

297. *Duram humum.*] He calls the ground
hard, because it was usual to pave their sheep-
cotes with stone: "Horum praesepia ac sta-
bula, ut sint pura, majorem adhibeant dili-
gentiam quam hirtis. Itaque faciunt lapide
strata, ut urina necubi in stabulo consistat."
Stipula filicumque manipulis.] For *filix* see ver.
189. of the second book.

The writers of agriculture are particularly
careful, to give instructions about keeping the
sheep clean and dry in their cotes. Thus Cato:
"Pecori et bubus diligenter substernatur, un-
gulae curentur. . . . Stramenta si deerunt,
frondem iligneam legito, eam substernito ovi-
bus bubusque." Varro says the pavement
should be laid sloping, that it may easily be
swept clean; because wet spoils the wool and
disorders the sheep. He adds that fresh litter
should be often given them; that they may lie
soft and clean: "Ubi stent, solum oportet esse
eruderatum, et proclivum, ut everri facile
possit, ac fieri purum: non enim solum ea
uligo lanam corrumpit ovium, sed etiam un-
gulas, ac scabras fieri cogit. Cum aliquot
dies steterunt, subjicere oportet virgulta alia,
quo mollius requiescant, purioresque sint: li-
bentius enim ita pascuntur."

298. *Glacies ne frigida laedat molle pecus.*] Columella says that sheep, tho' they are the
best clothed of all animals, are nevertheless
the most impatient both of cold and heat: "Id
pecus, quamvis ex omnibus animalibus vesti-

299. *Scabiem.*] See ver. 441.

Turpesque podagras.] I have ventured to
translate *podagra* the *gout*, tho' I have not been
informed that our sheep are ever subject to such
a distemper. The Poet certainly means some
kind of tumour in the feet: and probably it is
the same distemper with that, which Columella
has described under the name of *clavi*. He
says they are of two sorts: one is, when there
is a filth and galling in the parting of the hoof;
the other, when there is a tubercle in the same
place, with a hair in the middle, and a worm
under it. The former is cured by tar; or by
alum and sulphur mixt with vinegar; or by
a young pomegranate, before the seeds are
formed, pounded with alum, and then covered
with vinegar; or by verdegris crumbled upon
it; or by burnt galls levigated with austere
wine, and laid upon the part. The tubercle,
which has the worm at the bottom, must be
cut carefully round, that the animalcule be not
wounded, for if that should happen, it sends
forth a venomous sanies, which makes the
wound incurable, so that the whole foot must
be taken off: and when you have carefully cut
out the tubercle, you must drop melted suet
into the place: "Clavi quoque dupliciter in-
festant ovem, sive cum subluviis atque in-
tertrigo in ipso discrimine ungulae nascitur,
seu cum idem locus tuberculum habet, cujus
media fere parte canino similis extat pilus,
eique subest vermiculus. Subluviis, et inter-
trigo pice per se liquida, vel alumine et sul-
fure, atque aceto mistis rite eruentur, vel te-
nero punico malo, prius quam grana faciat,
cum alumine pinsito, superfusaque aceto, vel
aeris aerugine infriata, vel combusta galla
cum austero vino levigata, et superposita:
tuberculum, cui subest vermiculus, ferro
quani

Post hinc digressus jubeo frondentia capris

300

Arbuta sufficere, et fluvios praeberere recentes;

Et stabula a ventis hyberno opponere soli

Ad medium conversa diem; cum frigidus olim

Jam cadit, extremoque irrorat Aquarius anno.

Hae quoque non cura nobis levior tuendae,

305

Nec minor usus erit: quamvis Milesia magno

Vellera

“quam acutissime circumsecari oportet, ne, dum amputatur etiam, quod infra est, animal vulneremus: id enim cum sauciatur, venenatam saniem mittit, qua respersum vulnus ita insanabile facit, ut totus pes amputandus sit: et cum tuberculum diligenter circumcideris, candens serum vulnere per ardentem taedam instillato.” Perhaps Virgil means the first sort, and therefore gives this disease the epithet *turpis*.

300. *Frondentia arbuta*.] I have said in the note on ver. 188, of the first book, that Virgil uses *arbutum* for the fruit, and *arbutus* for the tree: but upon more mature consideration, I must acknowledge, that *arbutum* is here also used for the tree. The epithet *frondentia* is a plain proof, that in this place he means the tree, which is an ever-green; and therefore supplies the goats with browse in winter, of which season Virgil is now speaking. Columella mentions the *arbutus* among those shrubs which are coveted by goats: “Id autem genus dumeta potius, quam campestre situm desiderat: asperisque etiam locis, ac sylvestribus optime pascitur. Nam nec rubos averfatur, nec vepribus offenditur, et arbusculis, frutibusque maxime gaudet. Ea sunt *arbutus*, atque *alaternus*, *cytisusque* *agrestis*. Nec minus *ilignei*, *querneique* *frutices*, qui in altitudinem non profiliunt.”

303. *Cum frigidus olim jam cadit, &c.*] In one of the Arundelian manuscripts it is *dum* instead of *cum*.

In this place, as Ruæus well observes, Virgil must mean that year, which began with March:

2

for Aquarius was reckoned to rise about the middle of January, and to set about the middle of February. Aquarius is represented pouring water out of an urn, and was esteemed a rainy sign.

305. *Hae . . . tuendae*.] Servius reads *haec . . . tuendae*, and says the Poet uses the neuter gender figuratively. In this he is followed by several of the oldest editors. But Heinsius, and almost all the late editors read *hae . . . tuendae*, which reading I find also in all the manuscripts, which I have collated. In one of Dr Mead's manuscripts, it is *nec* instead of *hae*.

306. *Nec minor usus erit*.] Goats are of no less value than sheep: for they are very fruitful, and yield abundance of milk, which is very little, if at all inferior, to that of the ass, in nourishing weak, and restoring wasting bodies. They are kept with very little expence, for they will feed on briars, and almost any wild shrubs. The kids are very good meat: they climb the steepest rocks and precipices; tho' their feet do not at all seem to be made for that purpose.

Quamvis Milesia magno vellera mutantur.] Miletus was a city on the borders of Ionia and Caria, famous for the best wool, of which the Milesian garments were made, which were greatly esteemed by the ladies, for their delicate softness.

In *magno mutantur* the Poet alludes to the ancient custom of changing one commodity for another, before the general use of money.

307. *Tyrios*

Vellera mutantur, Tyrios incocta rubores.

Densior hinc soboles; hinc largi copia lactis.

Quam magis exhausto spumaverit ubere mulctra;

Laeta magis pressis manabunt flumina mammis.

310

Nec minus interea barbas incanaque menta

Cinyphii tondent hirci, setasque comantes,

Usum

307. *Tyrios incocta rubores.*] See the note on *Tyrio conspectus in ostro*, ver. 17.

308. *Densior hinc soboles.*] Columella says, a goat, if she is of a good sort, frequently brings forth two, and sometimes three kids at a time: "Parit autem, si est generosa proles, frequenter duos, nonnunquam trigeminos."

309. *Quam magis.*] Pierius says it is *quo magis* in the Roman, and other ancient manuscripts.

310. *Flumina.*] So I read, with Heinsius, and Ruæus. Pierius says it is *ubera*, in the Roman, the Lombard, and other very ancient manuscripts. He seems to think *ubera* the true reading; and that the transcribers, observing *ubere* in the preceding line, were afraid of repeating *ubera* in this; and therefore substituted *flumina*. La Cerda also thinks, that those who read *flumina*, deprive this passage of a great elegance. I find *ubera* in the King's, the Bodleian, both the Arundelian, and both Dr Mead's manuscripts. In the Cambridge manuscript, and in most of the later editions, it is *flumina*, which appears to be no inelegant reading. Pierius also allows that *flumina* is a metaphorical hyperbole, very proper in this place, to express an extraordinary abundance of milk.

311. *Barbas incanaque menta Cinyphii tondent hirci.*] Cinyphus, according to Strabo, is a river of Africa. According to Pliny, Cynips is the name both of a river and a country: "Augylæ ipsi medio fere spatio locantur ab Aethiopia, quæ ad occidentem vergit, et a regione quæ duas Syrtes interjacet, pari utrinque intervallo, sed littore inter duas Syrtes, ccl. M. pass. Ibi civitas Oenensis, Cynips fluvius ac regio." This country seems

to be that which is now called Tripoly, Oea being one of the three cities, which were joined to make the city *Tripolis*. This country was famous for goats with the longest hair; whence these animals are often called Cinyphian. Thus Martial:

"Cujus livida naribus caninis
"Dependet glacies, rigetque barba,
"Qualem forficibus metit supinis
"Tonfor Cinyphio Cilix marito:"

and

"Non hos lana dedit, sed olentis barba mariti:
"Cinyphio poterit planta latere sinu."

Some Grammarians take *Cynipii hirci* to be the nominative case, and *tondent* to be put for *tondentur*. But the general opinion is that *Cinyphii hirci* is the genitive case; and that *pastores* understood is the nominative case before the active verb *tondent*. Perhaps *Cinyphii* is the nominative case to *tondent*: and then this passage should be thus translated: "the Cinyphians shave the beards and hoary chins of the goat." This sense is admitted by Grimoaldus: "*Libyci pastores* abradunt hircinas barbas, &c." Cinyphius is used for the people by Martial:

"Stat caper Aeolio Thebani vellere Phryxi
"Cultus: ab hoc mallet vecta fuisse soror.
"Hunc nec Cinyphius tonfor violaverit, et tu
"Ipse tua pasci vite, Lyææ, velis."

Pierius says it is *hircis* in the Roman, and in some other ancient manuscripts.

313. Usum

Usum in castrorum, et miseris velamina nautis.

Pascuntur vero sylvas et summa Lycaeï,

Horrentesque rubos, et amantes ardua dumos.

315

Atque ipsae memores redeunt in tecta, suosque

Ducunt, et gravido superant vix ubere limen.

Ergo omni studio glaciem ventosque nivales,

Quo minor est illis curae mortalis egestas,

Avertes; victumque feres, et virgea laetus,

320

Pabula; nec tota claudes foenilia bruma.

At vero, zephyris cum laeta vocantibus aestas,

In

313. *Usum in castrorum, et miseris velamina nautis.*] Varro says that goats are shorn for the use of sailors, and engines of war: "Ut fructum ovis e lana ad vestimentum: sic capra pilos ministrat at usum nauticum, et ad bellica tormenta, et fabrilia vasa."

314. *Lycaeï.*] *Lycaeus* is a mountain of Arcadia. It seems to be put here for mountains in general.

315. *Horrentesque rubos.*] *Rubus* is the bramble or black-berry bush; for Pliny says they bear a fruit like mulberries: "Rubi mora ferunt."

316. *Suosque ducunt.*] Servius interprets *suos* their young; in which he is followed by most of the Commentators and Translators. But La Cerda thinks it means their *pastors*.

319. *Minor.*] Servius reads *minor*. It is *minor* also in the Cambridge, the Bodleian, both the Arundelian, and in one of Dr Mead's manuscript. In the other manuscript of Dr Mead, it is *minus*, which is admitted by Heinsius, and most of the editors. But the frequent repetition of *s* in this line induces me to believe, that Virgil rather wrote *minor*, to avoid a disagreeable sibilation. In the old Nuremberg edition it is *minor*. In the King's manuscript it is *major*, which cannot be right.

2

The sense of this passage seems to be, that as goats give us so little trouble, browsing upon any wild bushes, which sheep will not touch; as they wander over the rocks and precipices, where other cattle cannot tread; as they come home of their own accord, without requiring the care of a shepherd; we ought in justice to take care of them, and allow them a sufficient quantity of food in winter.

322. *At vero, &c.*] In this passage we are informed how sheep and goats are to be managed, when the weather begins to grow warm.

"But when the warm weather rejoices with inviting Zephyrs, you shall send both your flocks into lawns and into pastures. Let us take the cool fields at the first rising of Lucifer, whilst the morning is new, whilst the grass is hoary, and the dew upon the tender herbs is most grateful to the cattle. And then when the fourth hour of heaven shall have brought on thirst, and the complaining *cicadae* shall rend the trees with their singing, command the flocks to drink the running water in oaken troughs, at the wells, or at the deep pools: but in the heat of noon let them seek the shady valley, where some large

In saltus utrumque gregem atque in pascua mittes.

Luciferi primo cum fidere frigida rura

Carpamus, dum mane novum, dum gramina canent, 325

Et ros in tenera pecori gratissimus herba.

Inde, ubi quarta sitim caeli collegerit hora,

Et

"large old oak of Jupiter extends its spreading boughs, or where some dusky grove of thick holm-oaks lets fall its sacred shade. Then let them have clear water again, and be fed again at the setting of the sun: when cool Vesper tempers the air, and the dewy moon now refreshes the lawns, and the shores resound with halcyons, and the bushes with gold-finches."

Zephyris cum laeta vocantibus aestas.] The west wind, called by the Romans Favonius, and by the Greeks Zephyrus, was thought to introduce the spring. Thus Pliny: "Tertia a septentrione linea, quam per latitudinem umbrae duximus, et decumanam vocavimus, exortum habet aequinoctialem, ventumque Subsolanum, Graecis Apelioten dictum. In hunc salutibus locis villae vineaeque spectent. Ipse leniter pluvius, tamen est sicciior Favonius, ex adverso ejus ab aequinoctiali occasu, Zephyrus a Graecis nominatus. In hunc spectare oliveta Cato jussit. Hic ver inchoat, aperitque terras tenui frigore saluber. Hic vites putandi, frugesque curandi, arbores ferendi, poma inferendi, oleas tractandi jus dabit afflatuque nutrimentum exercebit."

I have translated *aestas* warm weather in this place. He means by this word, from the beginning of the spring, to the autumnal equinox. See the note on ver. 296.

323. *Mittes.*] Fulvius Ursinus says it is *mittet* in some ancient manuscripts, which he takes to be the true reading.

324. *Luciferi.*] The planet Venus, when she appears in the evening, is called Vesper or Hesperus; in the morning she is called Lucifer. Columella approves of the time of feeding and watering, mentioned by the Poet: "De temporibus autem pascendi, et ad aquam ducendi

per aestatem non aliter sentio, quam ut prodidit Maro: *Luciferi primo, &c.*"

325. *Dum mane novum, &c.*] Here the Poet follows Varro: "Aestate . . . prima luce exeunt pastum, propterea quod tunc herba roscida meridianam, quae est aridior, jucunditate praestat."

326. *Herba.*] Most of the editors have *est* after *herba*: I find it also in both Dr Mead's manuscripts. It is wanting however in the King's, the Cambridge, the Bodleian, and both the Arundelian manuscripts. Heinsius also and Masvicius leave out *est*.

This verse is also in the eighth Eclogue.

327. *Ubi quarta sitim caeli collegerit hora.*] The Poet is thought to mean such hours, as divide the artificial day into twelve equal parts. Thus, at the equinox, the fourth hour will be at ten in the morning: but at the solstice, it will be at half an hour after nine in Italy, where the day is then fifteen hours long, according to Pliny: "Sic fit, ut vario lucis incremento in Meroë longissimus dies xii horas aequinoctiales, et octo partes unius horae colligat, Alexandriae vero xiv horas. In Italia quindecim. In Britannia xvii." In England, according to this interpretation, the fourth hour will be about nine.

Grimoaldus seems to understand the Poet to mean by the words now under consideration, *when the fourth hour has gathered the drought of the air*: "cum hora post exortum solem quarta siccitatem aëris contraxerit, roremque calore absumperit." In this sense May translates it:

" — — — That dew away
" Tane by the fourth houres thirsty sun."

Et cantu querulae rumpent arbusa cicadae ;
 Ad puteos, aut alta greges ad stagna jubeto
 Currentem ilignis potare canalibus undam ;
 Aestibus at mediis umbrosam exquirere vallem,
 Sicubi magna Jovis antiquo robore quercus
 Ingentes tendat ramos : aut sicubi nigrum
 Ilicibus crebris sacra nemus accubet umbra.

330

Tum

But I rather believe, with La Cerda, that Virgil's meaning is, *when the fourth hour of the day has made the cattle thirsty*. Ovid uses *fitim colligere* not for *gathering up the dew*, but for *growing thirsty* :

" Jamque Chimaeriferae, cum sol gravis ureret
 " arva,

" Finibus in Lyciae, longo dea fessa labore,
 " Sidereo ficcata *fitim* collegit ab aestu."

Dr Trapp's translation is according to this sense :

" — — — But when advancing day,
 " At the fourth hour, *gives thirst* to men and
 " beasts."

Dryden comprehends both interpretations :

" But when the day's fourth hour has drawn
 " the dews,
 " And the sun's sultry heat *their thirst renews*."

328. *Et cantu querulae rumpent arbusa cicadae.*] This line is an imitation of Hesiod, if Hesiod is the author of the Ἀσπὶς Ἡρακλέους :

Ἦμος δὲ χλοερῶ κυανόπτερος ἠχέτα τέτλιξ
 Ὄζω ἐφεζόμενος δέρος ἀνθρώποισιν αἰείδειν
 Ἀρχεται.

It has been usual to render *cicada* a *grasshopper*, but very erroneously : for the *cicada* is an insect of a very different sort. It has a

rounder and shorter body, is of a dark green colour, sits upon trees, and makes a noise five times louder than a grasshopper. They begin their song as soon as the sun grows hot, and continue singing till it sets. Their wings are beautiful, being streaked with silver, and marked with brown spots. The outer wings are twice as long as the inner, and more variegated. They are very numerous in the hot countries, but have not been found on this side the Alps and Cevennes. The proper Latin name for a grasshopper is *locusta*.

Tithonus the son of Laomedon, king of Troy, was beloved by Aurora, and obtained of her an exceeding long life. When he had lived many years, he at length dwindled into a *cicada* : thus Horace :

" Longa Tithonum minuit senectus."

The Poet is thought to allude to this fable, when he uses the epithet *querulae*.

330. *Ilignis canalibus.*] *Ilex* is the evergreen or holm oak. Pierius says it is *lignis* for *lignis* in the Roman manuscript : I find *in lignis* in the King's manuscript.

331. *Aestibus at mediis umbrosam exquirere vallem.*] " In the Lombard manuscript it is *aestibus* aut *mediis* : in some other ancient copies *ac mediis* : in the Lombard *adquirere*, which I do not like. But I am not displeased with *at* instead of *aut* ; for thus there are four precepts to be observed every day ; to feed them in the morning, to give them drink at the fourth hour, to shade them at noon, and to feed them again in the evening." Pierius. I find

Tum tenues dare rursus aquas, et pascere rursus

335

Solis ad occasum: cum frigidus aëra vesper

Temperat, et saltus reficit jam roscida luna,

Litoraque Alcyonen resonant, acalanthida dumi.

Quid tibi pastores Libyaë, quid pascua versu

Prosequar,

I find *ac* in some old editions: it is *aut* in the King's manuscript, *et* in one of Dr Mead's, and *ut* in the old Venice edition of 1482. But *at* is generally received.

This precept of shading the sheep at noon is taken from Varro: "Circiter meridianos aestus, dum deservescant, sub umbriferas rupes, et arbores patulas subjiciunt, quoad refrigerato aëre vespertino, rursus pascant ad solis occasum." We find an allusion to this custom, in the Canticles: "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon."

338. *Litoraque Alcyonen resonant.*] See the note on *dilectae Thetidi Alcyones*, book I. ver. 399.

Acalanthida dumi.] Most editors agree in reading *et Acanthida dumi*: but Pierius affirms, that it is *acalanthida* in all the manuscripts, which is admitted by Heinsius and Masvicius. In the King's, and in one of Dr Mead's manuscripts, it is *athlantida*, in both the Arundelian copies, it is *athalantida*; in the old Nuremberg edition it is *achantida*. *Acalanthis* is seldom to be met with in authors: Suidas mentions it as the name of a bird: Ἀκαλανθίς, εἶδος ὀρνέου. It is thought to be the same with ἀκανθίς, which seems to be derived from ἀκανθα, a *prickle*, because it lives amongst thorns, and eats the seeds of thistles. Hence in Latin it is called *carduelis*, from *caduus*, a *thistle*, in Italian *cardello* or *cardellino*, and by us a *thistle-finch*, and, from a beautiful yellow stripe across its wing, a *gold-finch*. Some take it to be a nightingale, others a linnet. May translates it a linnet:

" — — Kings-fishers play on shore,
" And thistles tops are fill'd with linnets store."

and Dryden:

" When linnets fill the woods with tuneful
" sound,

" And hollow shoars the halcyons voice rebound."

La Cerda thinks it is what they call in Spanish *filguero*, and Ruæus says it is the *chardonneret*, both which names belong to the bird, which we call a *gold-finch*. Thus also Dr Trapp translates it:

" — — — The shores halcyone resound;
" And the sweet goldfinch warbles thro' the
" brakes."

As the Poet describes the evening by the singing of this bird, it is not improbable, that he might mean the nightingale; but as I do not find any sufficient authority to translate *acalanthis* a *nightingale*, I have adhered to the common opinion, in rendering it a *gold-finch*.

339. *Quid tibi pastores, &c.*] Having just mentioned the care of keeping sheep and goats within doors, he takes occasion to digress poetically into an account of the African shepherds, who wander with their flocks over the vast deserts, without any settled habitation.

" Why should my verse proceed to tell you of
" the shepherds of Libya, and their thinly inhabited cottages? Their flocks often graze both day and night, for a whole month together, and go through long deserts, without any fixt abode: so far do the plains extend: the African shepherd carries his all with him, his house, his gods, his arms, his Amylean dog, and his Cretan quiver. Just

O o 2

" 28

Prosequar, et raris habitata mapalia tectis?

340

Saepe

"as when the fierce Roman under arms takes
"his way under a heavy load, and pitches his
"camp against an enemy before he is ex-
"pected."

Libya was used by the Ancients, to express not only a part of Africa, adjoining to Egypt, but also all that division of the world, which is usually called Africa. It is generally thought, that the Poet, in this place, means the Numidians, or Nomades, so called from *νομήν pasture*, who used to change their habitations, carrying their tents along with them, according to Pliny: "Numidae vero Nomades, a permu-
"tandis pabulis: mapalia sua, hoc est domus,
"plaustris circumferentes." Sallust also gives an account of the origin of these Numidians, and describes their *mapalia* or tents. He tells us that, according to the opinion of the Africans, Hercules died in Spain, upon which his army, that was composed of divers nations, dispersed and settled colonies in several places. The Medes, Persians, and Armenians, passed over into Africa, and possessed those parts, which were nearest the Tyrrhene sea. The Persians settling more within the ocean, and finding no timber in their own country, and having no opportunity of trading with Spain, on account of the largeness of the sea between them, and of their not understanding each other's language, had no other way of making houses, than by turning the keels of their vessels upwards, and living under the shelter of them. They intermarried with the *Gaetuli*, and because they often changed their seats, according to the difference of pasture, they called themselves *Numidians*. He adds that even in his time the wandering Numidians made their houses or tents with long bending roofs, like hulks of ships, which they call *mapalia*. "Sed
"postquam in Hispania Hercules, sicut Afri-
"cant, interiit: exercitus ejus compositus ex
"gentibus variis, amisso duce, ac passim mul-
"tis sibi quisque imperium petentibus, brevi
"dilabatur. Ex eo numero Medi, Persae, et
"Armenii, navibus in Africam transvecti,
"proximos nostro mari locos occupavere. Sed
"Persae intra Oceanum magis: hique alveos
"navium inversos pro tuguriis habuere: quia

"neque materia in agris, neque ab Hispania
"emundi, aut mutandi copia erat. Mare
"magnum, et ignara lingua commercia prohi-
"bebant. Hi paullatim per connubia Gaetulos
"secum miscuere, et quia saepe tentantes agros,
"alia, deinde alia loca petiverant, semetipsi
"Numidas appellavere. Caeterum adhuc aedi-
"ficia Numidarum agrestium, quae *mapalia* illi
"vocant, oblonga, incurvis lateribus tecta,
"quasi navium carinae sunt." The Numi-
dians therefore being famous for feeding cattle, and having no settled habitation, the Poet is supposed to use Libya or Africa for Numidia. But perhaps he might allude to the ancient inhabitants of Africa; who were the *Gaetuli* and the *Libyes*, and lived upon cattle, being governed by no law, but wandering up and down, and pitching their tents, where night overtook them. We learn this from the Carthaginian books, ascribed to king Hiempsal, as they are quoted by Sallust: "Sed qui mortales
"initio Africam habuerint, quique postea ac-
"cesserint, aut quo modo inter se permixti
"sint; quanquam ab ea fama, quae plerosque
"obtinet, diversum est; tamen uti ex libris
"Punicis, qui regis Hiempsalis dicebantur, in-
"terpretatum nobis est; utique rem sese habere
"cultores ejus terrae putant; quam paucissimis
"dicam: caeterum fides ejus rei penes autores
"erit. Africam initium habuere Gaetuli, et
"Libyes, asperi incultique; quibus cibis erat
"caro ferina, atque humi pabulum, uti peco-
"ribus. Hi neque moribus, neque lege, aut
"imperio cujusquam regebantur: vagi, palantes,
"quas nox coegerat sedes habebant." The
nations, which in the most ancient times dwelled on the east of Egypt, seem to have been shepherds, as we may gather from many passages in the history of Abraham and his descendants. The religion and customs of these people were very opposite to those of the Egyptians, who were often invaded by them. Hence we find in the history of Joseph, that *every shepherd was an abomination to the Egyptians*. When the children of Israel departed out of Egypt, the inheritance which God gave them, was in the country inhabited by these shepherds; who being expelled by Joshua, invaded the lower Egypt,

Saepe diem noctemque, et totum ex ordine menssem
 Pascitur, itque pecus longa in deserta sine ullis
 Hospitiis: tantum campi jacet: omnia secum
 Armentarius Afer agit, tectumque, Laremque,
 Armaque, Amyclaeumque canem, Cressamque pharetram. 345
 Non secus ac patriis acer Romanus in armis
 Injusto sub fasce viam cum carpit, et hosti
 Ante expectatum positus stat in agmine castris.

At

Egypt, easily conquered it, and erected a kingdom, which was governed by a succession of kings of the race of these shepherds. They were afterwards expelled by the kings of the upper Egypt, and fled into Phoenicia, Arabia, Lybia, and other places, in the days of Eli, Samuel, Saul, and David. This seems to be the most ancient account of the inhabitants of Libya; whom therefore we find to have been originally shepherds.

I am not ignorant that this system is contrary to the opinion of some Chronologers, who make the invasion of Egypt by the shepherds much more ancient, and suppose that king of Egypt, with whom Abraham conversed, to have been of that race. But, as Sir Isaac Newton observes, it is plain that Egypt was not under the government of the shepherds in the time of Joseph, but were either driven out before that time, or did not invade Egypt till after the departure of the children of Israel: which latter opinion seems most probable, as the best authorities place the time of their expulsion a little before the building of the temple of Solomon.

343. *Campi.*] In one of the Arundelian, and in one of Dr Mead's manuscripts, it is *campis*.

344. *Laremque.*] It is *laboremque* in the Roman manuscript, according to Pierius. But *laremque* is certainly the right reading: for it was customary with these shepherds to carry their

gods about with them. Thus we find in the book of Genesis, that Rachel had stolen her father's gods, and carried them with her in her flight.

345. *Amyclaeumque canem.*] Amyclae was a city of Laconia, which region was famous for the best dogs. Thus in ver. 405. we have *veloces Spartae catulos*. Varro also mentions the Laconian dogs in the first place: "Item videndum ut boni seminii sint: itaque a regionibus appellantur *Lacones*, Epirotici, Sallentini."

346. *Non secus ac patriis, &c.*] The Poet here compares the African loaded with his arms and baggage to a Roman soldier on an expedition. We learn from Cicero, that the Romans carried not only their shields, swords, and helmets, but also provision for above half a month, utensils, and stakes: "Nostri exercitus primum unde nomen habeant, vides: deinde qui labor, quantus agminis: ferre plus dimidiati mensis cibaria: ferre, si quid ad usum velint: ferre vallum, nam scutum, gladium, galeam, in onere nostri milites non plus numerant, quam, humeros, lacertos, manus."

347. *Injusto.*] It is used for very great; as *iniquo pondere rastro*, and *labor improbus urget*.

Hosti.] Some read *hostem*.

348. *Agmine.*] Pierius tells us, that Arusianus Messius reads *ordine*.

At non, qua Scythiae gentes, Maeotique unda,

Turbidus et torquens flaventes Ister arenas :

350

Quaque redit medium Rhodope porrecta sub axem.

Illic clausa tenent stabulis armenta ; neque ullae

Aut herbae campo apparent, aut arbore frondes ;

Sed

349. *At non, qua Scythiae, &c.*] From Africa, the Poet passes to Scythia, and describes the manners of the northern shepherds. The description of winter, in these cold climates, has been justly admired as one of the finest pieces of Poetry extant.

“ But quite otherwise, where are the Scythian nations, and the water of Maeotis, and where the turbid Ister rolls the yellow sands : and where Rhodope returns, being extended under the middle of the pole. There they keep their herds shut up in stalls : and no herbs appear in the fields, no leaves on the trees : the earth lies deformed with heaps of snow, and deep frost, and rises seven ells in height. There is always winter, always north-west winds blowing cold. And then the sun hardly ever dispels the pale shades : neither when being carried by his horses he mounts the sky ; nor when he washes his headlong chariot in the red waves of the ocean. Sudden crusts grow over the running river : and the water now sustains iron wheels on its back, and what before admitted broad ships, now is made a road for carriages : and brass frequently bursts in sunder, their cloaths freeze on their backs, and they cleave the liquid wine with axes, and whole pools are turned into solid ice, and rigid icicles harden on their uncombed beards. In the mean while it snows incessantly over all the air : the cattle perish : the large bodies of oxen stand covered with frost : and whole herds of deer lie benumbed under an unusual weight, and scarce the tips of their horns appear. These are not hunted with dogs, or ensnared with toils, or affrighted with crimson feathers : but they are stabbed directly, whilst they vainly strive to move the opposing hill, and make a loud

“ braying, and are carried home with a joyful noise. The inhabitants themselves live in secure rest in caves which they have dug deep in the ground : and roll whole oaks and elms to the hearth, and set them on fire. Here they spend the night in sport, and imitate the juice of the grape with barm and four services. Such is the unbridled nation of men, who live under the north pole, and are pierced by the Rhiphaean east wind : and have their bodies covered with the yellow spoils of beasts.”

Scythiae gentes.] The Ancients called all the northern nations Scythians.

Maeotique unda.] So I read with Heinsius and Masvicius. The common reading is *Maeoticaque unda*. Pierius says it is *Maeotia* in the Roman, the Medicean, and most of the ancient manuscripts. I find *Maeotia* in the Cambridge and Bodleian manuscripts.

The lake Maeotis, or sea of Azof, lies beyond the Black Sea, and receives the waters of the Tanais, now called Don, a river of Muscovy.

350. *Ister.*] He seems to mean Thrace and the adjoining countries ; for it is only the lower part of the Danube, that the Ancients called Ister ; as was observed in the note on ver. 497. of the second Georgick.

351. *Quaque redit medium Rhodope porrecta sub axem.*] “ Rhodope is a mountain of Thrace, which is extended eastward, and is there joined with Haemus ; then parting from it, it returns to the northward.” Ruæus.

352. *Neque ullae aut herbae campo apparent, aut arbore frondes.*] Thus also Ovid :

“ Orbis in extremi jaceo desertus arenis :
“ Fert ubi perpetuas obruta terra nives.
“ Non ager hic pomum, non dulces educat uvas :
“ Non salices ripa, robora monte virent.”

355. *Septemque*

Sed jacet aggeribus niveis informis, et alto

Terra gelu late, septemque affurgit in ulnas.

355

Semper hyems, semper spirantes frigora cauri.

Tum sol pallentes haud unquam discutit umbras;

Nec cum invecus equis altum petit aethera, nec cum

Praecipitem

355. *Septemque affurgit in ulnas.*] It has been much controverted, what measure we are to assign to the *ulna*. Some will have it to be the measure from one long finger to the other, when both arms are extended, which we call an ell. Thus Dr Trapp translates it:

“ — — — Ridgy heaps of snow
“ Sev’n ells in height, deform the country round.”

Others are of opinion that it means no more than a cubit, or foot and half, being the measure from the elbow to the end of the long finger. This they confirm by the etymology of *ulna* from *ὠλένη*. Thus Dryden translates it:

“ The frozen earth lies buried there, below
“ A hilly heap, sev’n cubits deep in snow:”

and before him, May:

“ The hidden ground with hard frosts evermore,
“ And snow seven cubites deepe is cover’d o’er.”

356. *Cauri.*] See the note on ver. 278.

357. *Tum sol pallentes, &c.*] This and the following lines are an imitation of Homer’s description of the habitation of the Cimmerians:

“Ενθα δὲ Κιμμερίων ἀνδρῶν δῆμος τε πόλις τε
“Ἡέρι καὶ νεφέλῃ κεκαλυμμένοι οὐδέ ποτ’ αὐτοὺς
“Ἡέλιος φαίθων ἐπιδέρκεται ἀκλίνεσσιν,
“Οὐ δ’ ὁπότ’ ἂν στείχῃσι πρὸς οὐρανὸν ἀστε-
ρόεντα,
“Οὐδ’ ἔταν ἀψ’ ἐπιγαῖαν ἀπ’ οὐρανόθεν προτρε-
πῆται.
“Ἀλλ’ ἐπὶ νύξ ὅλοη τέταται δειλοῖσι βροτοῖσι.

*There in a lonely land, and gloomy cells,
The dusky nation of Cimmeria dwells;
The sun ne’er views th’ uncomfortable seats,
When radiant he advances, or retreats:
Unhappy race! whom endless night invades,
Clouds the dull air, and wraps them round in shades.*

Mr POPE.

The habitation of the Cimmerians was near the Bosphorus, to the north-west, being part of the country here designed by Virgil. It cannot be imagined however, that Homer, in the passage just now cited, supposes that Ulysses sailed in one day from the island of Circe to the Bosphorus. It is more probable that he means the people mentioned by Ephorus, as he is quoted by Strabo, who were said to have their habitation near the lake Avernus, under ground, where they lived all the day long, without seeing the sun, not coming up till after sun-set. They conducted those who came to consult the infernal oracle, being a sort of priests to the Manes. Καὶ τοῦτο χαρίον Πλουτόνιον τι ὑπελαμβανον, καὶ τοὺς Κιμμερίους ἐνταῦθα λέγεσθαι. καὶ εἰσέπλεον γὰρ οἱ προθυσάμενοι καὶ ἰλασόμενοι τοὺς καταχθονίους δαίμονας, ὄντων τῶν ὑψηγουμένων τὰ τοιαῦτα ἱερέων, ἐργολαβηκῶτων τὸν τοπον. Εφορος δὲ τοῖς Κιμμερίοις προσοικειῶν φησὶν αὐτοὺς ἐν καταγείοις οἰκίαις οἰκεῖν, ἃς καλοῦσιν ἀργίλλας, καὶ διὰ τίναν ὀρυγμάτων παρ’ ἀλλήλους τὸ φοιτᾶν, καὶ τοῖς ξένους εἰς τὸ μαντεῖον δέχεσθαι, πολὺ ὑπὸ γῆς ἰδρυμένον. ζῆν δ’ ἀπὸ μεταλλείας καὶ τῶν μαντευομένων, καὶ τοῦ βασιλέως ἀποδείξαντος αὐτοὺς συνάξεις, “Εἶναι δὲ τοῖς περὶ τὸ χρησμήριον ἔθος πατριον, μηδένα τὸν ἥλιον ὁρᾶν, ἀλλὰ τῆς νυκτὸς ἔξω πορεύεσθαι τῶν χασμάτων. καὶ

δια

Praecipitem Oceani rubro lavit aequore currum.

Concresecunt subitae currenti in flumine crustae

360

Undaque jam tergo ferratos sustinet orbes,

Puppibus illa prius patulis, nunc hospita plaustriis.

Aeraque diffiliunt vulgo, vestesque rigescunt

Indutae, caeduntque securibus humida vina,

Et

Διὰ τοῦτο τὸν ποιητὴν περὶ αὐτῶν εἰπεῖν, ὥς
ἄρα

— — — οὐδὲ ποτ' αὐτοῦς
Ἡέλιος φάειθ' ἐπιδέρεται.

359. *Oceani rubro aequore.*] The waves of the ocean seem to be called red in this place, on account of the reflection of the setting sun. It is however very frequent amongst the poets, to call the sea purple. Thus also our Poet, in the fourth Georgick :

“ Eridanus, quo non alius per pingua culta
“ In mare purpureum violentior influit amnis.”

Cicero, in a fragment of the second book of Academicks preserved by Nonius, describes the waves of the sea as growing purple, when it is cut by oars: “ Quid? mare nonne caeruleum? “ at ejus unda, cum est pulsa remis, *purpureo* “ *rescit.*” In the fourth book, he mentions the sea as being purple on the blowing of Favonius: “ Mare illud quidem, nunc Favonio “ nascente, purpureum videtur.”

360. *Concresecunt subitae currenti in flumine crustae.*] In is wanting in the King's manuscript. This is meant of the sudden freezing of the rivers in the northern countries.

361. *Undaque jam tergo, &c.*] Ovid also speaks of the freezing of the Danube so hard, that carriages were drawn, where ships had sailed:

“ Quid loquar, ut vincti concresecant frigore rivi,
“ Deque lacu fragiles effodiantur aquae?
“ Ipse, papyrifero qui non angustior amne
“ Miscetur vasto multa per ora freto,
“ Caeruleos ventis latices durantibus Ister
“ Congelat, et tectis in mare serpit aquis.

“ Quaq; rates ierant, pedibus nunc iter: et undas
“ Frigore concretas ungula pulsat equi.
“ Perque novos pontes subter labentibus undis
“ Ducunt Sarmatici barbara plaustra boves.”

Strabo mentions the freezing of the lake Maeotis so hard, that the lieutenant of Mithridates overcame the Barbarians in a battle fought on the ice, in the very place where, in the following summer, he vanquished them in a sea fight:

“Ο δὲ πάγοι παρ' αὐτοῖς τοιοῦτοί τινες εἰσιν ἐπὶ τῷ στόματι τῆς λίμνης τῆς Μαιώτιδος, ὥστ' ἐν χαρίῳ, ἐν ᾧ χειμῶνος ὁ τοῦ Μιθριδάτου στρατηγὸς ἐνίκησε τοὺς βαρβάρους ἵππομαχῶν ἐπὶ τῷ πάγῳ, τοὺς αὐτοὺς καταναυμαχῆσαι θέρους, λυθέντος τοῦ πάγου:

363. *Aeraque diffiliunt.*] Eratosthenes, as he is quoted by Strabo, speaks of a copper or brazen vessel being placed in the temple of Aesculapius, in memory of it's having been bursten by frost: “Ο δ' Ερατοσθένης καὶ τοῦτ' ἐν τῷ γράμματι προφέρει τὸ ἐν τῷ Ἀσκληπιείῳ, τῶν Πανλικαπαίων ἐπὶ τῇ ῥαγείῃ χαλκῇ ὑδρία διὰ τὸν πάγον.

Εἰ τις ἄρ' ἀνθρώπων μὴ πείθεται οἷα παρ' ἡμῖν γίνεταί, εἰς τήνδε γνῶτα ἰδὼν ὑδρίαν, “ Ἦν οὐχ ὡς ἀνάθημα θεοῦ καλὸν, ἀλλ' ἐπίδειγμα χειμῶνος μεγάλου θήχ' ἱερεὺς Στράτιος.

364. *Caeduntque securibus humida vina.*] This freezing of wine has by some been supposed to be only a poetical fiction. But Ovid, who was banished into these countries, mentions it:

“ Udaque consistunt formam servantia testae,
“ Vina: nec hausta meri, sed data frustra
“ bibunt.”

Captain

Et totae solidam in glaciem vertere lacunae,

365

Stiriaque impexis induruit horrida barbis.

Interea toto non secius aëre ningit;

Intereunt pecudes, stant circumfusa pruinis

Corpora magna boum; confertoque agmine cervi

Torpent mole nova, et fummis vix cornibus extant.

370

Hos non immixtis canibus, non cassibus ullis

Puniceaeve agitant pavidos formidine pennae:

Sed

Captain James, who, in his voyage to discover the north-west passage, wintered in Groenland in 1631 and 1632, says their vinegar, oil, and sack, which they had in small casks in the house, was all hard frozen. Captain Monck, a Dane, who wintered there in 1619 and 1620, relates that no wine or brandy was strong enough to be proof against the cold, but froze to the bottom, and that the vessels split in pieces, so that they cut the frozen liquor with hatchets, and melted it at the fire, before they could drink it. M. de Maupertuis, who, with some other Academicians, was sent by the king of France, in 1736, to measure a degree of the meridian under the arctic circle, says that brandy was the only liquor, which could be kept sufficiently fluid for them to drink: "Pendant un froid si grand, que la langue et les lèvres se geloient sur le champ contre la tasse, lorsqu'on vouloit boire de l'eau-de-vie, qui étoit la seule liqueur qu'on pût tenir assez liquide pour la boire, et ne s'en arracheroient que sanglantes." And a little afterwards he tells us, that the spirit of wine froze in their thermometers.

The epithet *humida* does not seem to be an idle epithet here, as many have imagined. The Poet uses it to express the great severity of the cold; that even wine, which above all other liquors preserves its fluidity in the coldest weather, in other countries, is so hard frozen in

these northern regions, as to require to be cut with hatchets. Ovid also, in the verses quoted at the beginning of this note, uses the epithet *uda*, on the same occasion.

365. *Et totae solidam in glaciem.*] "In the Roman manuscript it is *Et totae in solidam*: "but *solidam in glaciem* is much more elegant." Pierius.

366. *Stiriaque impexis induruit horrida barbis.*] Thus Ovid:

"Saepe sonant moti glacie pendente capilli,
"Et nitet inducto candida barba gelu."

367.] *Aëre.*] In one of the Arundelian manuscripts it is *aequore*.

369. *Confertoque agmine cervi.*] Pierius says it is *confecto* in the Roman manuscript. It is *conferto* in the King's manuscript.

The Poet mentions herds of deer, because those animals do not live solitary, but in herds.

371. *Non cassibus.*] In one of the Arundelian manuscripts it is *nec cassibus*.

372. *Puniceaeve agitant pavidos formidine pennae.*] In one of Dr Mead's manuscripts it is *puniceaeve*. In the King's manuscript it is *pecudes* instead of *pavidos*.

It was the custom to hang up coloured feathers on lines, to scare the deers into the toils.

Sed frustra oppositum trudentes pectore montem
Comminus obtruncant ferro, graviterque rudentes
Caedunt, et magno laeti clamore reportant.

375

Ipsi in defossis specubus secura sub alta
Otia agunt terra, congestaque robora, totasque
Advolvere focis ulmos, ignique dedere.
Hic noctem ludo ducunt, et pocula laeti
Fermento atque acidis imitantur vitea sorbis.

380

Talis

373. *Sed frustra.*] Pierius says it is *et frustra* in the Roman manuscript.

376. *In defossis specubus.*] Pomponius Mela, speaking of the Sarmatae, says they dig holes in the earth for their habitations, to avoid the severity of winter: "Sarmatae auri et argenti, maximarum pestium, ignari, vice rerum commercia exercent: atque ob saeva hyemis admodum assiduae, demersis in humum sedibus, specus aut suffossa habitant, totum braccati corpus; et nisi qua vident, etiam ora vestiti." And Tacitus also says the Germans used to make caves to defend them from the severity of winter, and conceal their corn: "Solent et subterraneos specus aperire, eosque insuper multo fimo onerant, suffugium hyemi, et receptaculum frugibus."

377. *Totasque.*] Pierius says *que* is left out in many ancient manuscripts. I find the same reading, in the King's, the Bodleian, and in one of Dr Mead's manuscripts, and in some of the old printed editions.

379. *Pocula laeti fermento atque acidis imitantur vitea sorbis.*] Ruæus interprets this passage to mean beer and syder. *Fermentum*, he says, signifies the fermentation of barley, wheat, or oats: when by a certain medicated heat the grain swells and grows acid, which are the two effects of fermentation; which is therefore named from *ferveo*, as it were *fervimentum*: and thus *beer* is made. The other liquor is expressed from acid berries and fruits squeezed,

such as apples, pears, cornels, services: and is called *syder*, &c. Dr Trapp interprets *fermentum* yeast or barm, which, he thinks, is put for the liquor which it makes. But if *fermentum* means what we call yeast or barm, I should rather think the Poet speaks only of one sort of liquor, made of the juice of services, fermented with yeast: not of two sorts, as Dr Trapp translates this passage;

"And *beer* and *cyder* quaff, instead of wine."

Yeast alone will not make any potable liquor. But let us see what the Ancients did really mean by the word *fermentum*. We shall find this in Pliny, who plainly enough describes it to be what we call leaven: for he says it is made of dough, kept till it grows sour: "Nunc fermentum fit ex ipsa farina quae subigitur, prius quam addatur sal, ad pultis modum decocta, et relicta donec acescat." I must acknowledge, that it is somewhat difficult to conceive what sort of liquor could be made of this leaven. Perhaps instead of *fermento*, we ought to read *frumento*, which will remove all the difficulty. It is certain that not only the northern people, but other nations also used drink made of corn. Thus Pliny ascribes this liquor to the western people, and to the Egyptians: "Est et Occidentis populis sua ebrietas, fruge made: pluribus modis per Gallias Hispaniasque nominibus aliis, sed ratione eadem. Hispaniae jam

Talis Hyperboreo septem subjecta trioni,

Gens

"jam et vetustatem ferre ea genera docuerunt.
 "Aegyptus quoque e fruge sibi potus similes
 "excogitavit: nullaque in parte mundi cessat
 "ebrietas." The same author tells us that various liquors are made of corn, in Egypt, Spain, and Gaul, under different names: "Et frugum quidem haec sunt in usu medico. Ex iisdem fiunt et potus, zythum in Aegypto, caelia et caeria in Hispania, cervisia in Gallia, aliisque provinciis." Tacitus, in his book *de moribus Germanorum*, says expressly, that the common drink of that people was made of corn, corrupted into a resemblance of wine: "Potui humor ex hordeo aut frumento, in quendam similitudinem vini corruptus." Strabo mentions drink being made of corn and honey in Thule: Παρ οἷς δὲ σῖτος καὶ μέλι γίγνεται, καὶ τὸ πόμα ἐντεῦθεν ἔχειν.

As for the drink made of services, I do not find it mentioned by any Roman writer, except Palladius, who speaks of it only by hearsay: "Ex sorbis maturis, sicut ex pyris, vinum fieri traditur et acetum." We find in the same author, that in his time wines were made of several sorts of fruit: "Hoc mense [Octobri] omnia, quae locis suis leguntur, ex pomis vina conficies." He mentions perry, or the wine made of pears, and describes the manner of making it: "Vinum de pyris fit, si contusa, et sacco rarissimo condita ponderibus comprimantur, aut praelo." He speaks also of syder: "Vinum et acetum fit ex malis, sicut ex pyris ante praecepi."

381. *Hyperboreo*.] See the note on ver. 196.

Septem subjecta trioni.] This *Tmesis*, as the Grammarians call it, or division of *septemtrio* into two words, is not infrequent. Thus Ovid:

" — — Scythiam, septemque trionem
 "Horrifer invasit Boreas:"

and

"Gurgi caeruleo septem prohibete triones:"

and

" — — — Interque triones
 "Flexerat obliquo plaustrum temone Bootes."

Nay we often find *triones* without *septem*. Thus our Poet in the first and third Aeneids:

"Arcturum pluviasque Hyadas, geminosque
 "triones."

Thus also Ovid:

"Tum primum radiis gelidi caluere triones:
 " — — — Interque triones
 "Flexerat obliquo plaustrum temone Bootes."

The *triones* or *septem triones* are the two northern constellations, commonly known by the names of the greater and lesser bear, in each of which are seven stars placed nearly in the same order, and which were fancied by the Ancients to represent a waggon, and were therefore called *ἄμαξαι* and *plaustra*: whence we also call the seven stars in the rump and tail of the great bear *Charles's wain*. Aelius and Varro, as they are quoted by Aulus Gellius, tell us that *triones* is as it were *terriones*, and was a name by which the old husbandmen called a team of oxen: "Sed ego quidem cum L. Aelio et M. Varrone sentio, qui *triones* rustico certo vocabulo boves appellatos scribunt, quasi quosdam *terriones*, hoc est arandae colendaeque terrae idoneos. Itaque hoc fidus, quod a figura posituraque ipsa, quia simile plaustrum videtur, antiqui Graecorum *ἄμαξαν* dixerunt, nostri quoque veteres a bubus junctis *septentriones* appellarunt, id est, a septem stellis, ex quibus quasi juncti *triones* figurantur." I believe that Virgil, by using *trioni* in the singular number, and adding the epithet *Hyperboreo*, means the lesser bear, under which are situated those who live within the arctic circle. Dr Trapp seems to understand our Poet in this sense:

"Such is th' unbroken race of men, who live
 "Beneath the pole."

Dryden has introduced the Dutch in this place, and bestowed the epithet *unwarlike* upon them, which is not in the least countenanced either by history, or the words of his author:

"Such are the cold Ryphean race, and such
 "The savage Scythian, and *unwarlike Dutch*."

Gens effraena virum Riphaeo tunditur euro,
Et pecudum fulvis velatur corpora fetis.
Si tibi Lanicium curae; primum aspera fylva,

Lappaeque

382. *Riphaeo tunditur euro.*] It has been already observed, that the Rhiphaean hills are probably that great ridge of mountains which divides Lapland from the northern part of Muscovy.

Why the Poet mentions the east wind in this place, as blowing on the Hyperboreans from the Rhiphaean hills, seems not very clear. It has already been observed, that those people were supposed to dwell on the north side of those hills, which was imagined to be even beyond the rising of the north wind. Strabo seems to treat the Rhiphaean hills themselves as a fabulous invention: *Διὰ δὲ τὴν ἀγνοίαν τῶν τόπων τούτων, οἱ τὰ Ριπαῖα ὄρη, καὶ τοὺς ὑπερβορείους μυθοποιούντες, λόγου ἡξίωσαν.*

Pliny speaks of them as joining to Taurus: "Taurus mons ab Eois veniens littoribus, Chelidonio promontorio determinat. Imensus ipse, et innumerarum gentium arbiter dextero latere septentrionalis, ubi primum ab Indico mari exurgit, laevo meridianus, et ad occasum tendens: mediamque distrahens Asiam, nisi opprimenti terras occurrerent maria. Refilit ergo ad septentriones, flexusque immensum iter quaerit, velut de industria rerum natura subinde aequora opponente, hinc Phoenicium, hinc Ponticum, illinc Caspium et Hyrcanium, contraque Maeoticum lacum. Torquetur itaque collisus inter haec claustra, et tamen victor, flexuosus evadit usque ad cognata Rhiphaeorum montium juga, numerosis nominibus et novis quacunq̃ue incedit insignis." And in another place he says, "Subjicitur Ponti regio Colchica, in qua juga Caucasi ad Rhiphaeos montes torquentur, ut dictum est, altero latere in Euxinum et Maeotin devexa, altero in Caspium et Hyrcanium mare."

383. *Pecudum fulvis velatur corpora fetis.*] I read *velatur* with Heinsius and Masvicius: the common reading is *velantur*. Pierius says

it is *velatur* in the Roman manuscript, and in another of great antiquity, where *n* has been interlined by some other hand.

Ovid mentions the Getae as being clothed with skins:

"Hic mihi Cimmerico bis tertia ducitur aestas
"Littore pellitos inter agenda Getas."

Tacitus also, speaking of the northern people, says, "Gerunt et ferarum pelles, proximi ripae negligenter, ulteriores exquisitius, ut quibus nullus per commercia cultus."

384. *Si tibi, &c.*] The Poet here gives directions about taking care of the wool: he observes, that prickly places and fat pastures are to be avoided; and then gives directions about the choice of the sheep, and particularly of the rams:

"If wool is your care; in the first place avoid prickly bushes, and burrs and caltrops; and shun the fat pastures; and from the beginning choose for your flock those which are white with soft wool. Nay, tho' the ram should be of the purest white, yet if his tongue be black under his moist palate, reject him, for fear he should sully the fleece of his offspring with dusky spots: and search all over the plain for another. Thus Pan the god of Arcadia, if we may give credit to the story, deceived thee, O Moon, being captivated with a snowy offering of wool: nor did you despise his invitation to come in to the lofty woods."

Si.] It is *fit* in the old Nuremberg edition.

Aspera fylva.] All prickly bushes are injurious to sheep, by rending their fine wool; and wounding their flesh, which he mentions soon after amongst their diseases: "securerunt corpora vepres."

385. *Lappaeque*

Lappaeque tribulique absint: fuge pabula laeta;

385

Continuoque greges villis lege mollibus albos.

Illum autem, quamvis aries fit candidus ipse,

Nigra subest udo tantum cui lingua palato,

Rejice, ne maculis infuscet vellera pullis

Nascentum:

385. *Lappaeque tribulique.*] See the note on book I. ver. 153.

Fuge pabula laeta.] The wool is thought not to be so good, if the cattle are very fat. Columella mentions the hungry lands about Parma and Modena, as feeding the most valuable sheep: "Nunc gallicae pretiosiores habentur, earumque praecipue altinates: item quae circa Parmam et Mutinam *macris* stabulantur campis."

386. *Continuo.*] See the note on ver. 75.

Greges villis lege mollibus albos.] Varro mentions the softness of the wool, as essential in a good sheep: "De forma, ovem esse oportet corpore amplo, quae lana multa sit et molli, villis altis et densis toto corpore, maxime circum cervicem et collum, ventrem quoque ut habeat pilosum, itaque quae id non haberent, majores nostri apicas appellabant, at rejiciebant." Columella says the whitest are most esteemed; "Color albus cum sit optimus, tum etiam est utilissimus, quod ex eo plurimi fiunt, neque hic ex alio." Palladius also observes, that regard is to be had to the softness of the wool: "Eligenda est vasti corporis, et prolixi velleris, ac mollissimi, lanosi, et magni uteri."

388. *Nigra subest udo tantum cui lingua palato.*] Aristotle affirms, that the lambs will be white, or black, or red, according to the colour of the veins under the tongue of the ram: λευκά δὲ τὰ ἐκ γονα γίνεσθαι καὶ μέλαινα, εἰάν ὑπὸ τῇ τοῦ κριοῦ γλώττῃ λευκαὶ φλέβες ᾖσιν ἢ μέλαιναί· λευκά μὲν, εἰάν λευκαὶ, μέλαινα δὲ, εἰάν μέλαιναί. εἰάν δὲ ἀμφότεραι, ἀμφότερα. αὐρῶν δὲ εἰάν αὐρῶναι. Varro also, from whom Virgil took this observation, gives a caution to

observe if the tongue of a ram be black, or speckled, because the lambs will be of the same colour: "Animadvertendum quoque linguane nigra, aut varia sit, quod fere qui ea habent, nigros aut varios procreant agnos." Columella, who quotes our Poet on this occasion, enlarges on what he has said. He observes, that it is not enough for the fleece of a ram to be white, but his palate and tongue must be white also. For if these parts of the body are dark or spotted, the lambs will be dark and spotted too. He adds, that it is the same with black and red rams; and that if any regard is had to the wool, the marks of the male parent are chiefly to be observed: "Itaque non solum ea ratio est probandi arietis, si vellere candido vestitur, sed etiam si palatum, atque lingua concolor lanae est. Nam cum hae corporis partes nigrae aut maculosae sunt, pulla vel etiam varia nascitur proles. Idque inter caetera eximie talibus numeris significavit idem, qui supra: *Illum autem, quamvis aries*, &c. . . . Una eademque ratio est in erythraeis, et nigris arietibus, quorum similiter, ut jam dixi, neutra pars esse debet discolor lanae, multoque minus ipsa universitas tergoris maculis variet. Ideo nisi lanatas oves emi non oportet, quo melius unitas coloris appareat: quae nisi praecipua est in arietibus, paternae notae plerumque natis inhaerent." Palladius also affirms, that if the tongue of the ram is spotted, the same defect will appear in his offspring: "In quibus non solum corporis candor considerandus est, sed etiam lingua, quae si maculis fuscabitur, varietatem reddit in sole."

Nascentum : plenoque alium circumspice campo.

390

Munere sic niveo lanae, si credere dignum est,

Pan deus Arcadiae captam te, Luna, fefellit,

In nemora alta vocans : nec tu aspernata vocantem.

At cui lactis amor, cytisos, lotosque frequentes

Ipse manu, falsasque ferat praesepibus herbas.

395

Hinc

390. *Nascentum*.] In one of Dr Mead's manuscripts it is *nascentis*.

Pleno] In the King's manuscript it is *plano*.

391. *Munere sic niveo*, &c.] This and the following line are transposed, in both Dr Mead's manuscripts.

Servius accuses Virgil of having changed the story, for it was not Pan, but Endymion, who was said to be beloved by the moon, on account of his milk white sheep, with which he bribed her to his embraces. But I do not remember to have read in any of the ancient authors, that Endymion had any occasion to take pains to seduce the Moon. On the contrary, she fell in love with him, as he lay asleep on the mountain Latmos, or, as Cicero relates the fable, threw him into a sleep on purpose that she might have that opportunity of enjoying him: "Endymion vero, si fabulas
"audire volumus, nescio quando in Latmo ob-
"dormivit, qui est mons Cariae, nondum opi-
"nor exprorectus. Num igitur eum curare
"censes, cum Luna laboret, a qua consopitus
"putatur, ut eum dormientem oscularetur?"

This cannot therefore be the fable, to which Virgil alludes. Macrobius affirms, that Virgil took this fable of Pan and the Moon from the Georgicks of Nicander, which are now lost. The fable itself is variously related. Probus tells us, that Pan being in love with the Moon offered her the choice of any part of his flock; that she choosing the whitest, was deceived, because they were the worst sheep. But surely, if the whitest sheep were the worst in the flock, it would not have answered Virgil's purpose, to have alluded to the fable. I rather believe the fable, which our Poet meant, was as

Philargyrius and some others have related it; that Pan changed himself into a ram as white as snow, by which the Moon was deceived, as Europa was by Jupiter, in the form of a white bull.

394. *At cui lactis amor*, &c.] This paragraph informs us, that those who feed sheep for the sake of their milk, must afford them great plenty of proper nourishment.

"But those who desire to have milk, must give them with their own hands plenty of cytissus and water-lilies, and lay salt herbs in their cribs. This makes them fonder of drinking, and more distends their udders, and gives an obscure relish of salt to their milk. Many restrain the kids from their dams as soon as they are grown big, and fasten muzzles with iron spikes about their mouths. What they have milked at sunrise and in the day time, they press at night; but what they milk in the night and at sun-setting, the shepherd carries at day-break in baskets to the town, or else they mix it with a small quantity of salt, and lay it up for winter."

394. *Cytissum*.] See the note on book II. ver. 431.

Lotos.] I have ventured to translate this water-lilies on the credit of Prosper Alpinus. See the note on book II. ver. 84. The great white water lily grows in rivers and deep ditches.

395. *Ipse*.] Pierius says it is *ille* in the Roman and Medicean manuscripts, but he justly prefers *ipse*, as being more emphatical. I find *ille*

Hinc et amant, fluvios magis, et magis ubera tendunt,

Et salis occultum referunt in lacte saporem.

Multi jam excretos prohibent a matribus hoedos,

Primaque ferratis praefigunt ora capistris.

Quod surgente die mulsero, horisque diurnis,

400

Nocte premunt; quod jam tenebris et sole cadente,

Sub lucem exportans calathis adit oppida pastor;

Aut parco sale contingunt, hyemique reponunt.

Nec tibi cura canum fuerit postrema; sed una

Veloces

ille in the King's and both the Arundelian manuscripts, and some of the oldest printed editions.

Salsaque ferat praesepibus herbas.] Columella does not approve the giving of marsh herbs to sheep that are in health; he recommends salt to be given them when they are sick, and refuse their food and drink: "Jucundissimas herbas esse, quae aratro proscissis arvis nascantur: deinde quae pratis uligine carentibus: palustres, sylvestresque minime idoneas haberi: nec tamen ulla sunt tam blanda pabula, aut etiam pascua, quorum gratia non exoleat usu continuo, nisi pecudum fastidio pastor occurrerit praebito sale, quod velut ad pabuli condimentum per aestatem canalibus ligneis impositum cum e pastu redierint oves, lambunt, atque eo sapore cupidinem bibendi, pascendique concipiunt."

398. *Jam.*] It is *etiam* in the King's, and in both the Arundelian manuscripts.

399. *Ferratis capistris.*] These muzzles, of which the Poet speaks, are not such as confine the mouth of the lamb or kid, for then it could not eat. They are iron spikes fastened about the snout, which prick the dam, if she offers to let her young one suck.

402. *Calathis.*] Servius interprets *calathis* brazen vessels, in which they used to carry milk and new cheese to town. But it was

certainly a vessel not at all fit to carry milk: for it was made on purpose for the whey to run thro' and leave the curd behind, in order to make cheese, as we find it described by Columella: "Nec tamen admovenda est flammis, ut quibusdam placet, sed haud procul igne constituenda, et confestim cum concrevit, liquor in fiscellas, aut in *calathos*, vel formas transferendus est. Nam maxime refert primo quoque tempore serum percolari, et a concreta materia separari."

404. *Nec tibi cura canum, &c.*] Immediately after sheep and goats, the Poet makes mention of dogs; some of which are necessary to defend the folds against robbers and wolves, and others are of service in hunting.

"Nor let your care of dogs be the last: but feed with fattening whey both the swift hounds of Sparta, and the fierce mastiff of Molossia: trusting to these guards you need never to fear the nightly robber in your fold, nor the incursions of wolves, nor the restless Spaniards coming upon you by stealth. With dogs you will often course the timorous wild asses; with dogs you will hunt the hare and hind. Oftentimes also with the barking of your dogs you will rouse the wild boar from his

Veloces Spartae catulos, acremque molossium

405

Pasce fero pingui: nunquam custodibus illis

Nocturnum stabulis furem, incurfusque luporum,

Aut impacatos a tergo horrebis Iberos.

Saepe

“ his muddy habitations: and with their noise
“ drive the vast stag over the lofty mountains
“ into the toils.”

Hesiod also advises us to take good care to have our dogs well fed, lest the man that sleeps by day should deprive us of our goods:

Καὶ κύνα καρχαρόδοντα κομεῖν. μὴ φείδεο
σῖτου.

Μὴ ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρήμαθ'
ἐληται.

405. *Veloces Spartae catulos.*] The dogs of Sparta were famous, thus we have seen already *Taygetique canes* and *Amyclaeumque canem*. I take these Spartan dogs to be what we call Hounds, for we find they were used in hunting; and Aristotle says they have long snouts, and a very quick scent: Διὸ ὅσων οἱ μυκτῆρες μακροί, οἷον τῶν Λακωνικῶν κυνιδίων, σφραγιστικὰ. We may observe also that Aristotle calls them κυνίδια, and Virgil *catuli*, whence we may judge that they were a smaller sort of dogs, than those which were used for the defence of the folds.

Acremque Molossium.] This dog has its name from Molossia, a city of Epirus. I take it to be that sort which we call a mastiff. Aristotle says there are two sorts of Molossian dogs: that, which is used for hunting, is not different from the common sort; but that, which is used by the shepherds, is large, and fierce against wild beasts: τὸ δ' ἐν τῇ Μολοσσίᾳ γένος τῶν κυνῶν, τὸ μὲν θηρευτικὸν οὐδὲν διαφέρει πρὸς τὸ παρὰ τοῖς ἄλλοις. τὸ δ' ἀκόλουθον τοῖς προβάτοις τῷ μεγέθει, καὶ τῇ ἀνδρίᾳ τῇ πρὸς τὰ θηρία. There is frequent mention of the loud barking of these dogs. Thus Lucretius:

“ Irritata canum cum primum magna Molossium
“ Mellia ricta fremunt duros nudantia dentes:”

and Horace:

“ — — Simul domus alta Molossis
“ Personuit canibus.”

Columella speaks of two sorts of dogs, one to guard the house, and the other to defend the folds. That which he recommends for the house, seems to be the mastiff, or *molossus*. He says it should be of the largest size, should bark deep and loud, that he may terrify the thieves with his voice as well as with his look, nay and sometimes without being seen affright them with a horrid growling: “ Villae custos eligendus est amplissimi corporis, vasti latratus, canorique, ut prius auditu maleficum, deinde etiam conspectu terreat, et tamen nunquam ne visus quidem horribili fremitu suo fuget insidiantem.”

408. *Iberos.*] The *Iberi* have by some been supposed to be a people of that name who anciently dwelt in Pontus. But we find in Pliny that these Iberians were some of the people, who settled in Spain: “ In universam Hispaniam M. Varro pervenisse Iberos et Persas, et Phoenicas, Celtasque et Poenos tradit.” The same author soon after informs us, that all Spain was called *Iberia* from the river *Iberus*: “ Iberus amnis navigabili commercio dives, ortus in Cantabris haud procul oppido, Julio-brica, ccccl. M. pass. fluens, navium per cclx. M. a Varia oppido capax, quem propter universam Hispaniam Graeci appellavere Iberiam.” The *Iberus* is now called the *Ebro*, and has the city of *Saragosa* on its banks. The Spaniards were so famous for their robberies, that the Poet makes use of their name, in this place, for robbers in general. It cannot be supposed, that he means literally the Spaniards themselves; for those people were too far removed from Italy, to be able

Saepe etiam cursu timidos agitabis onagros,
 Et canibus leporem, canibus venabere damas.
 Saepe volutabris pulfos sylvestribus apros
 Latratu turbabis agens, montesque per altos
 Ingentem clamore premes ad retia cervum.
 Disce et odoratam stabulis accendere cedrum,

410

Galbaneoque

able to come by night to rob their sheep-folds. La Cerda has taken much pains to justify his countrymen, by shewing that it was anciently very glorious to live by rapine.

409. *Timidos.*] It is *tumidos* in one of the Arundelian manuscripts.

Onagros.] The *Onager* or wild ass is an animal of Syria, frequent about Aleppo and Apamia. The skin of it is very hard, and is dressed into that sort of knotty leather, which we call *chagrin*. Varro says the wild asses are very numerous in Phrygia and Lycaonia, and are easily made tame: "Unum ferum, quos vocant Onagros, in Phrygia et Lycaonia sunt greges multi Ad feminationem onagrus idoneus, quod e fero fit mansuetus facile, et e mansueto ferus nunquam." We find that their flesh was in great esteem amongst the ancients. Pliny mentions it as a singular taste in Maecenas, that he preferred the colts of the tame ass to those of the wild one: "Pullos earum epulari Maecenas instituit, multum eo tempore praelatos onagris: post eum interiit autoritas saporis." The same author speaks of the wild asses of Africa, as excelling all others in taste: "Onagri in Phrygia et Lycaonia praecipui. Pullis eorum ceu praestantibus sapore, Africa gloriatur, quos lationes appellant." Virgil has been censured for mentioning the hunting of these animals, of which there were none in Italy. Varro indeed seems to speak as if there was no sort of asses in Italy, except the tame: "Alterum mansuetum, ut sunt in Italia omnes." But, as we have just now been told that Maecenas preferred the flesh of the tame ass to that of the wild one, we may conclude, that the wild asses were in Italy in Virgil's time.

411. *Volutabris.*] This word properly signifies the muddy places in which the swine delight to roll. Thus Varro: "Admissuras cum faciunt, prodigunt in lutosos limites, ac lustra, ut volutentur in luto, quae est illorum requies, ut lavatio hominis."

414. *Disce et odoratam.*] The Poet now proceeds to shew the injuries to which cattle are subject: and begins with a beautiful account of serpents.

"Learn also to burn the odorous cedar in your folds, and to drive away the stinking chelydri with the strong smell of galbanum. Often under the neglected mangers either the viper of dangerous touch conceals it's self, and affrighted flies the light; or that snake, the dreadful plague of kine, which uses to creep into houses and shady places, and spread his venom on the cattle, keeps close to the ground: Be quick with stones, shepherd; be quick with clubs: and, whilst he rises threatening, and swells his hissing neck, knock him down: and now he is fled, and hides his fearful head; and his middle folds, and the last wreaths of his tail are extended, and his utmost spires are slowly dragged along. There is also that greivous snake in the Calabrian lawns, raising his breast, and waving his scaly back, and having his long belly marked with large spots, who, so long as any rivers burst from their springs, and whilst the lands are moist with the dewy spring and rainy south winds, frequents the pools, and making his habitation in the banks, greedily crams his horrid maw with fishes, and loquacious frogs. But after the

Qq

fen

" fen is burnt up, and the earth gapes with
 " heat, he leaps on the dry ground, and rowl-
 " ing his flaming eyes rages in the fields, be-
 " ing exasperated by thirst, and terrified with
 " the heat. May I never at such a time in-
 " dulse my self in sleeping in the open air, or
 " lie upon the grass on the edge of a wood:
 " when renewed by casting it's slough, and
 " glittering with youth, it leaves it's young
 " ones or eggs at home, and slides along, rais-
 " ing it's self up to the sun, and brandishes it's
 " three-forked tongue."

Odoratam cedrum.] I have observed already,
 in the note on book II. ver. 443. that the
 Cedar of the Greek and Roman writers is not
 the Cedar of Lebanon, but a sort of Juniper.
 Thus May translates this passage:

" But learne to burne within thy sheltring
 " roomes
 " Sweet Juniper."

This tree was accounted good to drive away
 serpents with it's smoak. Palladius says that
 serpents are driven away by burning cedar, or
 galbanum, or woman's hair, or hart's horns:
 " Propter serpentes, qui plerumque sub praese-
 " pibus, latent, cedrum, vel galbanum, vel
 " mulieris capillos, aut cervina cornua frequen-
 " ter uramus."

415. *Galbaneo nidore.*] *Galbanum* is the con-
 creted juice of a plant called *Ferula*. It is
 probably taken from more than one species.
 Herman, in his *Paradisus Batavus*, has given
 us a figure and description of a plant, under
 the name of *Ferula Africana Galbanifera*, li-
 gustici foliis et facie, which being wounded
 yields a juice in all respects agreeing with the
Galbanum. "Acredine aromatica sat pene-
 " tranti gustantium linguam perstringit. Sau-
 " ciata lac fundit viscidum sed dilutius et pau-
 " cum, in lachrymam Galbano omnibus notis
 " respondentem concrefcens. E trimuli qua-
 " drimulive caulis geniculis sua sponte nonnun-
 " quam emanat." Dioscorides says it is the
 juice of a sort of *Ferula*, growing in Syria,
 that it has a strong smell, and drives away ser-
 pents with it's fume; *καλὸν ὁπὸς ἐστὶν*

*Νάρθηκος ἐν Συρίᾳ γενομένου ὅσμη
 βαρεῖα ἵππια τε θυμωμένη δαίκει.*

Pliny has almost the same words: "Dat et
 " Galbanum Syria in eodem Amano monte e
 " ferula Sincerum si uratur, fugat ni-
 " dore serpentes." Columella also recommends
 the smoak of Galbanum, to drive away ser-
 pents: "Cavendumque ne a serpentibus ad-
 " flentur, quarum odor tam pestilens est, ut
 " interimat universos: id vitatur saepius incenso
 " cornu cervino, vel galbano, vel muliebri ca-
 " pillis; quorum omnium fere nidoribus prae-
 " dicta pestis submovetur."

Graves.] Servius reads *gravi*, making it agree
 with *galbaneo nidore*; which is not amiss: for
 the smell of galbanum is very strong. But the
 ancient manuscripts have *graves*, which is ge-
 nerally admitted by the editors. And indeed
 this is a proper epithet for the *chelydri*, on ac-
 count of their offensive smell, as will be seen
 in the next note.

Chelydros.] In the King's manuscript it is
chelindros.

S. Isidore makes the *chelydros* and *cherfydros* to
 be the same: "Chelydros serpens, qui et cher-
 " fydros dicitur, qui et in aquis et in terris
 " moratur." But the *cherfydros* is described
 by our Poet ten lines below. Lucan also makes
 the *cherfydros* and *chelydrus* two different sorts
 of serpents:

"Natus et ambiguae coleret qui Syrtidos arva
 " Cherfydros, tractique via fumante chelydri."

The *Chelydrus* seems to be that sort of serpent,
 of which we find frequent mention among the
 Greek writers under the name of *δρυῖνος*. Ni-
 candor says the *dryinus* is called also *hydrus* and
chelydrus, and that it has a strong smell. Galen
 says the bite of them is very venomous, and
 the smell so very offensive, that it causes those
 who attempt to destroy them, to think the most
 agreeable smells stinking. Aetius says this ser-
 pent stinks so grievously, as even to discover
 the place where it lurks. Thus we see that
 Virgil might well give these serpents the epithet
graves.

Saepe sub immotis praesepibus aut mala tactu
 Vipera delituit, caelumque exterrita fugit :
 Aut tecto adfuetus coluber succedere et umbrae,
 Pestis acerba boum, pecorique adspergere virus,
 Fovit humum. Cape faxa manu : cape robora, pastor, 420
 Tollentemque minas et fibila colla tumentem

Dejice :

416. *Sub immotis praesepibus.*] Pierius says it is *ignotis* in the Roman manuscript; but he justly prefers *immotis*.

Columella recommends in a particular manner, the diligent sweeping and cleansing of the sheepcotes, not only to free them from mud and dung, but also from noxious serpents :
 “ Stabula vero frequenter everrenda, et purganda, humorque omnis urinae deverrendus est, qui commodissime siccatur perforatis tabulis, quibus ovilia consternuntur, ut grex supercubet : nec tantum coeno, aut stercore, sed exitiosis quoque serpentibus tecta liberentur.” *Immotis* therefore in this place means such places as have not been duly swept and cleansed.

417. *Vipera.*] Servius thinks that the *vipera* is so called *quod vi pariat*; others, with better reason, think it is so called *quod vivum pariat*. And indeed this animal differs from most other serpents, in bringing forth it's young alive; whereas the rest lay eggs. It is known in England under the name of Viper or Adder. The bite of it is very venomous; tho' it seldom, if ever, proves mortal in our climate. The most immediate remedy for this bite is found to be olive oil applied instantly to the injured part. See *Phil. Transf. N.* 443. p. 313. and *N.* 444. p. 394.

418. *Coluber pestis acerba boum.*] I take the serpent here meant, to be that which Pliny calls *boas*. This author affirms that they grow sometimes to a prodigious bigness, and that there was a child found in the belly of one of them, in the reign of Claudius. He adds, that they feed on cow's milk, whence they have obtained their name. The words of

Pliny are quoted in the note on book II. ver. 374.

420. *Fovit.*] Pierius says it is *fodit* in some ancient manuscripts. *Foveo* properly signifies to foment, cherish, or embrace. In the twelfth Aeneid it is used to express the fomenting of a wound:

“ Fovit ea vulnus lymphæ longævus Iapis.”

In the second Georgick, it is used for chewing medicinally :

“ — — — Animus et olentia Medi
 “ Ora foveat illo.”

In the fourth Georgick it is used for holding water in the mouth till it is warm :

“ — — — Prius haustu sparsus aquarum
 “ Ora fove.”

In the first Aeneid, it is used for embracing :

“ — — — Haec oculis, haec pectore toto
 “ Haeret, et interdum gremio foveat :”

and in the eighth :

“ — — — Niveis hinc atque hinc Diva lacertis
 “ Cunctantem amplexu molli foveat.”

Hence it signifies the assiduous attendance of a lover on his mistress, in the third Eclogue :

“ — — — Ipse Neaeram
 “ Dum foveat.”

Qq 2

Thus

Dejice : jamque fuga timidum caput abdidit alte,
Cum medii nexus, extremaeque agmina caudae
Solvuntur, tardosque trahit finus ultimus orbes.

Est etiam ille malus Calabris in saltibus anguis,

425

Squamea convolvens sub lato pectore terga,

Atque notis longum maculosus grandibus alvum :

Qui dum amnes ulli rumpuntur fontibus, et dum

Vere madent udo terrae, ac pluvialibus austris,

Stagna colit, ripisque habitans, hic piscibus atram

430

Improbis ingluviem ranisque loquacibus explet.

Postquam exusta palus, terraeque ardore dehiscunt,

Exilit

Thus also, in the ninth Aeneid, it signifies the keeping close of an army within their trenches:

“ — — — Non obvia ferre
“ Arma viros ; sed castra fovere.”

In much the same sense it seems to be used here, for a serpents keeping close to the ground, under the muck of an uncleansed sheep-cote. Besides it is usual for serpents to lay their eggs under dung, in order to be hatched.

Cape saxa manu.] The rapidity of this verse finely expresses the necessary haste on this occasion, to catch up stones and sticks to encounter the serpent. This is one of the many beautiful passages, which Vida has selected from our Poet :

“ At mora si fuerit damno, properare jubebo.
“ Si se forte cava extulerit male vipera terra,
“ Tolle moras, cape saxa manu, cape robora
“ pastor ;
“ Ferte citi flammas, date tela, repellite pestem.”

422. *Timidum.*] It is *tumidum* in the Bodleian manuscript, in the old Nuremberg edition, and in the Venice edition, of 1475.

425. *Est etiam ille malus &c.*] It is universally agreed, that the Poet here describes the *Chersydrus*, which is so called from *χέρσος* earth, and *ὑδρὺς* water, because it lives in both these elements. The form and nature of this serpent are no where so well described, as in this passage of our Poet.

428. *Ulli.*] It is *ullis* in the King's manuscript.

431. *Explet.*] Pierius says it is *implet* in many of the ancient manuscripts.

432. *Exusta.*] It is generally read *exhausta*. Pierius found *exusta* in the oblong, the Lombard, and some other ancient copies. It is *exusta* in the Bodleian manuscript, and in several of the oldest editions. Heinsius also, and after him Masvicius read *exusta*. I believe that Virgil wrote *exusta*, and that his transcribers have altered it to *exhausta*, imagining it to be sufficient to say the fens are exhausted, those watry places not being easily burnt up. But whosoever is conversant in fenny countries, must know that in dry seasons no lands are more scorched up than the fens. In the first Georgick we have

“ Et

Exilit in ficcum, et flammantia lumina torquens

Saevit agris, asperque fiti atque exterritus aestu.

Ne mihi tum molles sub dio carpere fomnos,

435

Neu dorso nemoris libeat jacuisse per herbas :

Cum positis novus exuviis nitidusque juvena

Volvitur, aut catulos tectis aut ova relinquens,

Arduus ad solem et linguis micat ore trifulcis.

Morborum quoque te causas et signa docebo.

440

Turpis

“ Et cum exustus ager morientibus aestuat
“ herbis.”

This whole 432d verse is wanting in one of Dr Mead's manuscripts.

433. *Exilit.*] Pierius says it is *exiit* in the Lombard and Medicean manuscripts. I find the same reading in one of the Arundelian and in one of Dr Mead's manuscripts. But *exilit* is generally received.

Torquens.] It is *linquens* in the King's manuscript: *et* also is there wanting between *ficcum* and *flammantia*.

434. *Exterritus.*] Fulvius Ursinus says it is *exercitus* in the old Colotian manuscript, which is no inelegant reading.

435. *Ne.*] It is *nec* in one of the Arundelian and in one of Dr Mead's manuscripts, and in an old Quarto edition printed at Paris in 1494.

Dio.] It is *divo* in the Kings, the Bodleian, one of the Arundelian, one of Dr Mead's manuscripts, and in several of the old editions. In the other Arundelian copy, it is *clivo*.

437.] In one of the Arundelian manuscripts, after this verse follows

Lubrica convolvens sublato pectore terga,

which is a repetition of *ver.* 426. there being only *lubrica* put for *squamea*.

The Poet now describes the diseases, to which sheep are subject.

“ I will also teach you the causes and signs
“ of their diseases. The filthy scab afflicts the
“ sheep, when a cold rain, and winter stiff
“ with hoary frost, have pierced them to the
“ quick: or when their sweat not being washed
“ off after shearing has stuck to them, and
“ rough thorns have torn their bodies. On
“ this account the shepherds wash all their
“ cattle in sweet rivers, and the ram is plunged
“ in the river, and sent to float along the
“ stream. Or else they anoint their shorn
“ bodies with bitter lees of oil, and add li-
“ tharge, and native sulphur, and Idaean pitch,
“ and fat wax, and squill, and strong helle-
“ bore, and black bitumen. But there is no
“ remedy so successful as to lay the sore open:
“ the distemper increases, and gains strength
“ by being covered; whilst the shepherd re-
“ fuses to apply his healing hands to the
“ wound, and sitting still begs the Gods to
“ assist him. Moreover when the pain, reach-
“ ing to the very bones of the bleating sheep,
“ rages, and a parching fever consumes their
“ limbs, it has been of service to avert the
“ kindled heat, and pierce the vein spout-
“ ing with blood between the under parts of
“ the foot: just as the Bisaltae use, and the
“ fierce Gelonian, when he flies to Rhodope,
“ and to the deserts of the Getae, and drinks
“ milk mixt with horse's blood. If you ever
“ see

Turpis oves tentat scabies, ubi frigidus imber

Altius ad vivum perfedit, et horrida cano

Bruma gelu; vel cum tonsis illotus adhaesit

Sudor, et hirsuti secuerunt corpore vepres.

Dulcibus idcirco fluviis pecus omne magistri

445

Perfundunt, udisque aries in gurgite villis

Merfatur, missusque secundo defluit amni.

Aut tonsum tristi contingunt corpus amurca,

Et

“ see one of your sheep stand at a distance, or
“ often creep under the mild shade, or lazily
“ crop the ends of the grass, or lag behind the
“ rest, or lie down, as she is feeding, in the
“ middle of the plain, and return alone late
“ at night; immediately cut off the faulty
“ sheep, before the dreadful contagion spreads
“ it self over the unwary flock.”

441. *Turpis oves tentat scabies.*] Columella observes, that no animal is so subject to the scab as sheep. He adds that it usually arises on their being injured by cold rain or frost; or after shearing, if they are not well washed, or if they are permitted to feed in woody places, where they are wounded with brambles and briars; or if they are folded where mules, or horses, or asses have stabled; or if they are lean for want of sufficient pasture, than which nothing sooner brings the scab. “ Oves frequentius, quam ullum aliud animal infestatur scabie, quae fere nascitur, sicut noster memorat poeta,

“ — — — Cum frigidus imber
“ Altius ad vivum perfedit, et horrida cano
“ Bruma gelu:

“ vel post tonsuram, si remedium praedicti
“ medicaminis non adhibeas, si aestivum sudorem mari, vel flumine non abluas, si tonsum gregem patiaris sylvestribus rubis, ac spinis fauciari: si stabulo utaris, in quo mulae, aut equi, aut asini steterunt: praecipue tamen exiguitas cibi maciem, macies autem scabiem facit.”

Ubi.] Pierius says it is *cum* in the Roman manuscript.

445. *Dulcibus idcirco fluviis &c.*] Columella says, that a sheep, as soon as it is sheared, should be anointed with a mixture of the juice of lupines, the lees of old wine, and the dregs of oil in equal quantities; and be washed four days afterwards in the sea, or in rain water salted: and quotes the authority of Celsus, who affirms that a sheep treated after this manner will be free from the scab for a whole year; and that the wool will be the longer and softer for it. “ Verum ea quodcumque detonsa fuerit, ungi debet tali medicamine, succus excocti lupini, veterisque vini faex, et amurca pari mensura miscentur, eoque liquamine tonsa ovis imbuitur, atque ubi per triduum delibato tergo medicamina perbiberit, quarto die, si est vicinia maris, ad littus deducta merfatur: si minus est, caelestis aqua sub dio salibus in hunc usum durata paulum decoquitur; eaque grex perluitur. Hoc modo curatum pecus anno scabrum fieri non posse Celsus affirmat, nec dubium est, quin etiam ob eam rem lana quoque mollior atque prolixior renascatur.” Thus Columella recommends the salt water as a preservative against the scab; but Virgil advises the use of sweet river water, as a cure, after the distemper has seized them.

448. *Aut tonsum tristi &c.*] We have seen already in the preceding note, the composition which Columella prescribes against the scab. The same author adds Hellebore to his liniment, when

Et spumas miscent argenti, vivaque sulphura,

Idaeasque pices, et pingues unguine ceras,

450

Scillamque,

when it is to be applied to a sheep in which the disease is already begun: "Facit autem com-
" mode primum ea compositio, quam paulo
" ante demonstravimus, si ad faecem et amur-
" cam, succumque decocti lupini misceas por-
" tionem aequa detritum album Elleborum."
It must be allowed that the ointment which Virgil here describes is an excellent composition.

Amurca.] The lees of oil are much in use in Italy, and other countries where oil is made. We find it recommended by Cato for many purposes. We find the virtues of it collected by Dioscorides. It is, says he, the dregs of oil. Being boiled in a copper vessel to the consistence of honey, it is astringent, and has the other effects of Lycium. It is applied to the tooth-ach and to wounds with vinegar and wine: it is added to medicines for the eyes, and to those which obstruct the pores. It is the better for being old. It is applied with success to ulcers of the *anus* and *pudenda*. If it is boiled again with verjuice to the consistence of honey it draws out rotten teeth. It heals the scab in cattle, being made into a liniment with the decoction of lupines and chamaeleon. It is of great service to anoint the gout and pains of the joints with dregs of oil. A skin with the hair on smeared with it, and applied to the dropsy diminishes the swelling: Ἀμύργη, ὑποστάθμη ἐστὶν ἐλαίας τῆς ἐκδιεχομένης ἢ τις ἐπιθεῖσα ἐν χαλκῷ κυτρίῳ μέχρι μελιτάδους συστάσεως, στύφει. ποιοῦσα πρὸς ἃ καὶ τὸ λύκιον. ἐκπερισσοῦ δὲ καὶ πρὸς ὀδονταλγίας καὶ τραύματα. ἐπιχρισμένη μετ' ὕζου ἢ οἶνου ἢ οἰνομέλιτος. μίγνυται δὲ καὶ ὀφθαλμικαῖς δυνάμεσι καὶ ἐμπλαστικαῖς. παλαιουμένη τὲ βελτίων γίνεται. ἐγκλυσμὰ τε ἔδρα καὶ αἰδοίῳ καὶ μήτραις εἰληκόμεναις ἐστὶ χρήσιμος. ἐκβάλλει δὲ καὶ τοὺς ἐφθαρμένους ὀδόντας σὺν ὀμφακίνῳ ἐπιθεῖσα ἄχρι μελιτάδους συστάσεως, καὶ περιπλασθεῖσα. ἴσθρας τς' κτηνῶν σὺν δέρμων ἀφεψήματι καὶ χαμαιλέοντος καταχρισμένη θεραπεύει. ἢ δὲ ἀνέψητος καὶ πρόσφατος ποδαγρικούς καὶ ἀρθρητικούς ἄφελει. δερμὴν καταπληθεῖσα ἐγχρισμένη δὲ εἰς

κόδιον καὶ ἐπιθεμένη ἐπὶ τῶν ὀδοντικῶν, στέλλει τὸν ὄγκον.

449. *Spumas argenti.*] Some have supposed the Poet to mean quicksilver, grounding their opinion on the following passage of Calpurnius:

" — — — Vivi quoque pondere melle
" Argenti coquito."

But quicksilver was never called *spuma argenti*, by which name the ancients seem to understand what we call litharge. It arises in the purification of silver, as is plainly enough described by Pliny: "Fit in iisdem metallis et
" quae vocatur *Spuma argenti*. Genera ejus
" tria Omnis autem fit excocta
" sua materia ex superiori catino defluens in
" inferiorem, et ex eo sublata veruculis ferreis,
" atque in ipsa flamma convoluta veruculo, ut
" fit modici ponderis. Est autem, ut ex no-
" mine ipso intelligi potest, fervescentis et fu-
" turae materiae spuma. Distat a scoria, quo
" potest spuma a faece distare. Alterum pur-
" gantis se materiae, alterum purgatae vitium
" est."

Vivaque sulphura.] So Servius and most of the Commentators agree that it should be read. Pierius found *et sulphura viva* in the Roman, Medicean, and Lombard manuscripts. I find the same reading in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuscripts. It is *ac sulphura viva* in one of Dr Mead's manuscripts, and in several of the oldest printed editions.

Sulphur is without doubt a good ingredient in this composition.

450. *Idaeasque pices.*] Pitch is called Idaeon, because pitch-trees abound on mount Ida. Pitch is of two sorts, *arida* or *secca*, which we call properly *pitch*; and *liquida*, which we call *tarr*. I believe it is the *pix liquida* or *tarr*, which the Poet means. Pliny says it is an excellent remedy for the scab in cattle: "Praestantissi-
" mum ad canum et jumentorum scabiem."

Ceras.] Wax seems to be added chiefly to give to the medicine the consistence of an ointment.

451. *Scillam.*]

Scillamque, Helleborosque graves, nigrumque bitumen.

Non tamen ulla magis praefens fortuna laborum est,

Quam si quis ferro potuit rescindere summum

Ulceris os: alitur vitium, vivitque tegendo;

Dum medicas adhibere manus ad vulnera pastor

Abnegat, aut meliora Deos fedet omnia poscens.

455

Quin

451. *Scillam.*] The Squill or sea onion is a bulbous root, like an onion, but much larger. It is brought to us from Spain.

Helleborosque graves.] There are two kinds of Hellebore, the black and the white. I take it to be the white Hellebore, that Virgil means. Columella expressly mentions the white Hellebore, as we have seen already in the quotation from that author, in the note on ver. 448. Dioscorides however ascribes the power of curing this sort of diseases to the black Hellebore: Θεραπεύει δὲ καὶ ψώρας μετὰ λιθανωτοῦ ἢ κηροῦ καὶ πίσης καὶ κεδρίνου ἐλαίου καταχρίσμενος. The white hellebore is known to be serviceable in diseases of the skin, if it be externally applied; but it is too rough to be taken inwardly, as the black sort is. Hence perhaps Virgil added the epithet *graves*, to express the *white* hellebore.

Bitumen.] *Bitumen*, or, as the Greeks called it, *Asphaltus*, is a fat, sulphureous, tenacious, inflammable substance, issuing out of the earth or floating upon water, as at Pitchford in Shropshire, and in the island Barbadoes in America, whence it is brought hither under the name of *Barbadoes tar*. Sometimes it is found hardened into a substance like pitch. The most esteemed is that which is found in Judaea, and is called *Bitumen Judaicum*, or *Jews-pitch*. This is seldom if ever brought hither: what is generally sold for it being little different from common pitch. Pliny mentions a mixture of bitumen and pitch as good for the scab in sheep: "Est et Pissaphaltos, mixta bitumini pice, naturaliter ex Apollionatarum agro. Quidam ipsi miscent, praecipuum ad scabiem pecorum remedium."

452. *Non tamen ulla &c.*] It has not with-

out reason been said by the writers of Virgil's life, that our Poet had studied Physick. The respect with which he mentions the Physician Iapis, and the many medicines occasionally mentioned in his works, greatly favour this tradition. He has just mentioned an ointment, compounded with greater skill, and described with greater propriety of expression, than any that we meet with in the other writers of Agriculture. He now adds with much judgment that no application is of so much service, as to lay open the ulcer, and give a free discharge to the corroding matter.

453. *Rescindere.*] It properly signifies *to open*; in which sense it is used also in the twelfth Aeneid:

"Ense fecent lato vulnus, telique latebram
"Rescindant penitus."

In the same manner it seems to have been used by Lucretius:

"Proptereaue solere vias rescindere nostris
"Sensibus."

454. *Alitur vitium, vivitque tegendo.*] Thus also Lucretius:

"Ulcus enim vivefcit, et inveterascit alendo."

456. *Et.*] Pierius says it is *aut* in the Roman manuscript.

456. *Omina.*] It is *omina* in the Roman manuscript, according to Pierius. It is *omina* also in the Venice edition fol. 1475. La Cerda reads *omina*.

461. *Bisaltiae.*]

Quin etiam ima dolor balantum lapsus ad ossa
 Cum furit, atque artus depascitur arida febris;
 Profuit incensos aestus avertere, et inter
 Ima ferire pedis salientem sanguine venam:
 Bifaltae quo more solent, acerque Gelonus,
 Cum fugit in Rhodopen, atque in deserta Getarum,
 Et lac concretum cum sanguine potat equino.
 Quam procul aut molli succedere saepius umbrae,
 Videris, aut summas carpentem ignavius herbas,
 Extremamque sequi, aut medio procumbere campo
 Pascentem, et ferae solam decedere nocti;
 Continuo culpam ferro compesce, prius quam

460

465

Dira

461. *Bifaltae.*] The *Bifaltae* were a people of Macedon.

Gelonus.] See book II, ver. 115.

462. *Rhodopen.*] *Rhodope* is a mountain of Thrace.

Getarum.] The *Getae* or *Dacians* dwelt near the Danube.

463. *Lac concretum cum sanguine potat equino.*] This custom of drinking milk and horse's blood is ascribed to the *Massagetae*, a people of *Scythia*, by *Dionysius*:

Τους δὲ μετ' ἀνατολὴν δε, πέρην κελεύδοντος
 Ἀράξου

Μασσαγέται ναίουσι, θοῶν ῥυτῆρες οἷσι τῶν.
 Ἄνδρες οἷς μήτ' αὐτὸς ἐγὼ, μηδ' ὅστις ἐταῖρος
 Εμπελάσαι· μάλα γὰρ τε κακοξείνοισι ἄλλων
 Οὐ γὰρ σφὶν σίτοιο μελίφρονος ἐστὶν ἐδῶδη,
 Οὐδ' ἐμὲν οὐδ' οἶνος μεταδήμιος· ἄλλα γὰρ ἵπ-
 πων

Ἄιματι μίσγοντες λευκὸν γάλα, δαῖτα τίθεν-
 ται.

Pliny mentions the *Sarmatae* as mixing millet with the milk of mares, or the blood drawn out of their legs: "Sarmatarum quoque gentes hac maxime pulte aluntur, et cruda etiam farina equino lacte vel sanguine e cruris venis admixto." The same is said by other authors, of different nations inhabiting those parts.

464. *Aut.*] It is *ut* in the King's manuscript. *Succedere.*] In one of the *Arundelian* manuscripts it is *succumbere*.

Saepius.] In the King's manuscript it is *mollius*.

465. *Ignavius.*] *Pierius* found *segnius* in the Roman manuscript.

467. *Et.*] The conjunction is omitted in one of *Dr Mead's* manuscripts.

Serae nocti.] *Pierius* says it is *sera nocte* in the ancient manuscripts.

468. *Continuo culpam ferro compesce.*] Most of the printed editions, and all the manuscripts which I have collated, have *continuo ferro culpam*, which seems very unharmonious. *Servius* reads *continuo culpam ferro*, which order of

R r

the

Dira per incautum serpant contagia vulgus.

Non tam creber agens hyemem ruit aequore turbo,

470

Quam

the words Pierius also found in the Roman, the Medicean, and other very ancient manuscripts. I have found the same order in two old editions *in folio*, printed at Venice in 1475 and 1476, and in an old edition of the Georgicks *in octavo*, printed at Paris in 1495. The same is admitted also by La Cerda and Heinsius.

Servius interprets *culpam ferro compeſce* to mean, that the shepherd by killing an infected sheep avoids being guilty himself of a crime, in suffering it to live to the damage of the whole flock: "Atqui habere morbum culpa non est: sed hoc dicit, occidendo eam, tuam culpam compeſce, id est, vita crimen in quod potes incidere, si, dum uni parcis, fuerit totus grex ejus contagione corruptus." Grimoaldus is of the same opinion: "Haec inquam signa et indicia, quae febrim solent antecedere, simul atque perceperis, crimen vitabis, in quod poteris incidere, si dum uni parcis, fuerit totus grex ejus contagione corruptus." La Cerda gives the same interpretation: "Il- lud *culpam ferro compeſce* refertur ad eam culpam, quae residebit in pastore, nisi utatur ferro." Ruæus seems to think that by *culpam* is meant the disease of the sheep: "hujus morbum coërce statim ferro." But Virgil is not here speaking of any partial disease, which might be restrained by being cut out, but of a general disorder which spreads itself over the whole body, making the sheep loath its food, and lag heavily behind the flock. I am persuaded therefore, that by *culpam* he means the infected sheep, and by *ferro compeſce*, that it should be killed, to prevent the contagion from spreading. Thus in the second Georgick, he uses *ramos compeſce*, to express the pruning of trees, to hinder the too luxuriant spreading of the branches:

" — — — Tum denique dura
" Exerce imperia, et ramos compeſce fluentes."

All the translators have concurred in understanding *culpam compeſce*, to be meant of killing the sheep. Thus May:

" — — — Straight kill that sheepe
" Before th' infection through th' whole flocke
" doe creepe."

and Dryden:

" Revenge the crime, and take the traytor's
" head,
" E'er in the faultless flock the dire contagion
" spread:"

and Dr Trapp:

" Delay not, kill th' infected; e'er thro' all
" Th' unwary flock the dire contagion spread."

470. *Non tam creber agens, &c.*] After these diseases, to which the sheep are subject, our Poet adds that the distempers of cattle are innumerable. Hence he takes occasion to speak of a great plague, by which all the country about the Alps was laid waste.

" The whirlwind, which brings on a storm,
" and rushes upon the main, is not so frequent,
" as the plagues of cattle are many: nor do
" these diseases prey on single bodies, but sweep
" off whole folds on a sudden, both lambs, and
" sheep, and the whole stock entirely. This
" any one may know, who sees the lofty
" Alps, and the Noric castles on the hills, and
" the fields of Iapidian Timavus, and the
" realms of the shepherds even now after so
" long a time deserted, and the lawns lying
" waste far and wide. Here formerly a most
" miserable plague arose by the corruption of
" the air, and raged thro' all the heat of au-
" tumn, and destroyed all kinds of cattle, all
" kinds of wild beasts, and poisoned the lakes,
" and infected the pastures with its venom.
" Nor did they die after the common manner,
" but when the burning drought insinuating
" itself into all the veins had contracted the
" miserable limbs, the corrupted moisture oozed
" out, and converted all the tainted bones into
" its substance."

" The

Quam multae pecudum pestes: nec singula morbi
Corpora corripunt; sed tota aestiva repente,
Spemque gregemque simul, cunctamque ab origine gentem.
Tum sciat, aërias Alpes, et Norica siquis
Castella in tumulis, et Iapidis arva Timavi,
Nunc quoque post tanto videat desertaque regna
Pastorum, et longe saltus lateque vacantes.
Hic quondam morbo caeli miseranda coorta est

475

Tempestas,

"The words *agens hyemem*," says Dr Trapp, "are commonly explained by *tempestatem ferens*. And then it should be rendered not 'in but before a storm. But I rather understand it, *agens* for *agitans hyemem*, or *aërem* in *hyeme*, i. e. *procella*. Surely a multitude of whirlwinds do not precede a storm; but 'are themselves one, or at least parts of one.'"

I do not think that *creber agens hyemem turbo* is to be understood to mean, that many whirlwinds precede one single storm, but that the sea is tossed by many whirlwinds, each of which precedes a storm. That a violent storm is usually preceded by a whirlwind is most certain: therefore to enter into a debate, whether the whirlwind is to be accounted a forerunner of a storm, or a part of the storm itself, would be a mere logomachy.

471. *Quam multae pecudum pestes*.] The Poet cannot mean that pestilences or murrains are as common among the cattle, as storms on the sea. *Pestis* is a more general word, and includes all the several great misfortunes that attend them. Thus a little before, he calls a serpent *Pestis acerba boum*.

472. *Aestiva*.] "*Aestiva* are the shady places, in which the cattle avoid the heat of the sun in summer; thus Statius:

" — — *Et umbrosi patuere aestiva Lycæi*." Servius.

473. *Spemque gregemque*.] Servius interprets this, *agnos cum matribus*, which is generally received.

474. *Tum sciat, &c.*] "The sense is this, 'if any one knows what sort of places these were, when they were full of cattle, he may now see them empty, tho' it is a long time since the pestilence.'" Servius.

Aërias Alpes.] The Alps are called *aëriæ*, from their great height: they divide Italy from France and Germany.

Norica.] *Noricum* was a region of Germany, bordering on the Alps. Great part of it is what we now call *Bavaria*.

Iapidis arva Timavi.] Some read *Iapygis*; but *Iapygia* was a part of the kingdom of Naples, far distant from the Alps, of which Virgil is here speaking. *Iapidis* is certainly the true meaning: for *Iapidia* was in the Venetian territory, where the river *Timavus* flows. This part of Italy is now called *Friuli*.

Schrevelius and Masvicius read *arma* instead of *arva*.

Timavus is a river of Carniola: it is now called *Timavo*.

478. *Hic*.] It is *hinc* in one of the Arundelian manuscripts.

Virgil is generally thought to speak in this place of the plague which broke out in Attica, in the first year of the Peloponnesian war, which has been so accurately described by Hippocrates,

Tempeſtas, totoque autumnu incanduit aeſtu,

Et genus omne neci pecudum dedit, omne ferarum;

480

Corrupitque lacus: infecit pabula tabo.

Nec via mortis erat ſimplex: ſed ubi ignea venis

Omnibus

pocrates, Thucydides, and Lucretius. This laſt author, whom our Poet ſeems to emulate, derives this plague from Egypt:

“ Haec ratio quondam morborum, et mortifer
“ aeſtas

“ Finibu’ Cecropiis funeſtos reddidit agros,
“ Vaſtavitque vias, exhaust civibus urbem
“ Nam penitus veniens Aegypti e finibus ortus,
“ Aëra permenſus multum, camposque natantes,
“ Incubuit tandem populo Pandionis: omnes
“ Inde catervatim morbo mortique debantur.”

*A plague thus rais’d, laid learned Athens waſte;
Thro’ ev’ry ſtreet, thro’ all the town it paſs’d,
Blaſting both man and beaſt with poiſ’nous wind:
Death fled before, and ruin ſtalk’d behind.
From Egypt’s burning ſands the fever came,
More hot than thoſe that rais’d the deadly flame.
At length the raging plague did Athens ſeiſe,
The plague; and death attending the diſeaſe.
Then men did die by heaps, by heaps did fall,
And the whole city made one funeral.*

CREECH.

But Thucydides ſays it began firſt in that part of Ethiopia, which borders upon Egypt, then it fell upon Egypt and Libya, and into the greateſt part of the Perſian territories; and then it ſuddenly invaded the city of Athens: Ἡρξάτο δὲ τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Ἀιθιοπίας τῆς ὑπὲρ Αἰγύπτου, ἔπειτα δὲ καὶ ἐς Αἰγύπτον καὶ Λιβύην κατέβη, καὶ ἐς τὴν Βασιλέως γῆν τὴν πολλήν, ἐς δὲ τὴν Ἀθηναίων πόλιν ἐξαπινάειος ἐνέπεσε. But Virgil ſeems to make his peſtilence much more ancient than that of Athens, for he mentions Chiron, who lived at leaſt five hundred years before Hippocrates, who flouriſhed about the beginning of the Peloponneſian war. Beſides, Thucydides mentions the plague of which he ſpeaks, as not proceeding even to the *Morea*; but depopulating only Athens, and the moſt populous cities

in that neighbourhood: Καὶ ἐς μὲν Πελοπόννησον οὐκ ἐσῆλθεν, ὅ, τι καὶ ἄξιον εἰπεῖν, ἐπεὶ νείματο δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων χωρίων τὰ πολυανδρωπότεστα. It does not ſeem therefore, that this peſtilence invaded the Alpine countries, which were not ſo very populous, abounding only with large paſtures. However, as Virgil no doubt had ſome view to the peſtilence deſcribed by Thucydides and Lucretius, I ſhall lay the parallel places in thoſe authors, before the reader.

479. *Totoque autumnu incanduit aeſtu.*] Servius interprets this “ It burnt in the firſt part “ of the autumn, which always makes a pe- “ ſtilence grievous.” In this he is followed by Grimoaldus, La Cerda, and almoſt all the Commentators. In this ſenſe May tranſlates it:

“ Hence by corruption of the ayre ſo ſtrong
“ A plague aroſe, and rag’d all autumn long.”

and Dryden:

“ During th’ autumnal heats th’ infection grew.”

Dr Trapp ſeems to underſtand the Poet to mean that the plague raged with ſuch heat, as is uſual in autumn:

“ ’Twas here, long ſince, a plague from taint-
“ ed air

“ Roſe, and with all the fires of autumn burn’d.”

481. *Corrupitque lacus.*] It is *corripuit* in the King’s and in one of Dr Mead’s manuſcripts. Pierius reads *corripuit*, but he ſays it is *corruptit* in the Medicean, and in ſome other ancient manuſcripts. *Corruptit* is generally received.

482. *Nec via mortis erat ſimplex.*] The Commentators agree that theſe words mean, that they died after an unuſual manner. Thus Dryden tranſlates them, *Strange death!*

483. *Sitis*

Omnibus acta fitis miseros adduxerat artus,

Rurfus abundabat fluidus liquor; omniaque in se

Ossa minutatim morbo collapsa trahebat.

485

Saepe in honore Deum medio stans hostia ad aram,

Lanea dum nivea circumdatur infula vitta,

Inter cunctantes cecidit moribunda ministros.

Aut

483. *Sitis.*] A parching heat and thirst attends all malignant fevers. Thus Lucretius:

"Intima pars homini vero flagravit ad ossa:
"Flagravit stomacho flamma, ut fornacibus
"intus:"

and

"Insedabiliter sitis arida."

Thucydides mentions a most intolerable thirst, and inward burning, insomuch that those who were seized with the plague could not bear their cloaths, nor so much as any linnen thrown over them; that they ran into the cold water, that some who were neglected threw themselves into wells, and that those who drank largely did not fare the better for it: *Τὰ δὲ ἐντὸς οὕτως ἐκαίετο ὥστε μὴτε τῶν πάντων λεπτῶν ἱματίων, καὶ σινδόνων τὰς ἐπιβολὰς, μὴτ' ἄλλο τι ἢ γυμνὸν ἀνέχεσθαι, ἥδιστα τε αὖ ἐς ὕδαρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν. καὶ πολλοὶ τοῦτο τῶν ἡμελημένων ἀνθρώπων καὶ ἔδρασαν ἐς φρέατα, ἀπαύσῳ τῇ δίψῃ ξυνεχόμενοι. καὶ ἐν τῷ ὁμοίῳ καθεισθῆκει τό, τε πλέον καὶ ἑλασσον ποσὶν.*

486. *Saepe in honore Deum, &c.*] He comes now to relate particular instances of the dire effects of this pestilence. The victims dropped down dead suddenly before the altars: or if they lived to bear the knife of the sacrificer, their flesh would not burn; nor could the augurs divine any thing from the inspection of their entrails. He then mentions the effects of this disease on calves, dogs, and swine.

"Oftentimes, in the midst of a sacrifice to the gods, the victim standing before the altar, whilst the woolly fillet is encompassed with a snowy garland, drops down dying amongst the delaying ministers. Or if the priest happened to stab any one, before it died, then the entrails being laid on the altars would not burn, nor could the augur give answers, when he was consulted; but the knives with which they are stuck, are scarce tinged with blood, and the surface of the sand is but just stained with thin gore. Hence the calves frequently die in the plentiful pastures, and give up their sweet breath at full cribs. Hence the gentle dogs run mad, and a rattling cough shakes the wheezing swine, and torments their swelling throats."

Thucydides says that prayers to the gods and inquiries at the oracles were of no service, and at last were laid aside: *"Ὅσα τε πρὸς ἱεροῖς ἐκτευσαν, ἢ μαντείοις καὶ τοῖς τοιούτοις ἐχρήσαντο, πάντα ἀνωφελῆ ἦν. τελευτῶντές τε αὐτῶν ἀπέσπῃσαν, ὑπὸ τοῦ κακοῦ νικώμενοι.*

Aram.] It is *aras* in several of the old editions.

487. *Lanea.*] Pierius reads *linea*; but he says it is *lanea* in the Medicean, the Lombard, and in some other ancient manuscripts. I find *laurea* in some of the old editions; but *lanea* is generally received.

Infula.] The *Infula* was a sort of diadem or fillet, with which the heads of the victims were bound. Ruæus says the *vittæ* were the ornaments which hung down from the *Infula*.

488. *Ministros.*] Pierius says it is *magistros* in the Roman manuscript.

489. *MacTaverat.*]

Aut si quam ferro mactaverat ante sacerdos,

Inde neque impositis ardent altaria fibris ;

490

Nec responsa potest consultus reddere vates :

Ac vix suppositi tinguntur sanguine cultri,

Summaque jejuna sanie infuscaturo arena.

Hinc laetis vituli vulgo moriuntur in herbis,

Et dulces animas plena ad praesepia reddunt.

495

Hinc canibus blandis rabies venit, et quatit aegros

Tuffis anhela fues, ac faucibus angit obefis.

Labitur

489. *Mactaverat.*] It is *mactaverit* in the King's manuscript.

Sacerdos.] Dryden has grossly translated this word *holy butcher*.

491. *Nec responsa potest consultus reddere vates.*] The entrails of the victims were thought not to discover the will of the gods, unless they were found.

492. *Ac.*] It is *aut* in the King's, both the Arundelian, one of Dr Mead's manuscripts, and in several of the oldest editions. In some of them it is *at*.

493. *Jejuna sanie.*] In these morbid bodies, the liquids were almost wasted, and, instead of blood, there came out only a corrupted matter.

496. *Hinc canibus blandis rabies venit.*] The madness to which dogs are subject, is attended with most dreadful consequences. Their bite communicates the madness, not only to other animals, but to mankind also. The most terrible of all the symptoms of this distemper is the *Hydrophobia*, or dread of water: the patient, however thirsty, not being able to drink any sort of liquor, without being thrown into most horrid convulsions. The reader may find the description of several cases, in the Philosophical Transactions. The best remedy for this disease was communicated to the Royal Society by Mr Dampier, and has since been received by the College of Physicians into their Dispen-

satory, under the name of *Pulvis antilyffus*, being a composition of black pepper and the ash-coloured ground liver-wort, in equal quantities. The dose of this powder is four scruples. The person, who has the misfortune to be bitten, ought to bleed immediately, and wash the place carefully, where the bite was received, with salt water; and it is no bad precaution, to destroy all the cloaths which were worn at the time, when the accident happened. It should be taken fasting, for several mornings, in warm milk, beer, ale, broth, or other such like convenient vehicle. It must be taken before the symptoms of madness appear; for otherwise it will be ineffectual. See the Philosophical Transactions, No. 237, p. 49, or Lowthorp's Abridgment, Vol. III, p. 284.

Thucydides does not mention any thing of the dogs running mad: he only says they were more obnoxious to this distemper than other animals, because of their greater familiarity with men: *Οἱ δὲ κύνες μᾶλλον αἰσθῆσιν παρ' ἄλλων τοῦ ἀπολαίνοσθαι, διὰ τὸ συνδιαίτασθαι.*

497. *Faucibus angit obefis.*] Swine are subject to coughs, and inflammatory swellings in the throat; whence the Poet with great propriety uses the word *angit*, *angina* being the Latin name for a Quinsy.

498. *Labitur*

Labitur infelix studiorum, atque immemor herbae

Victor equus, fontesque avertitur, et pede terram

Crebra ferit: demissae aures: incertus ibidem

500

Sudor, et ille quidem morituris frigidus; ater

Pellis

498. *Labitur infelix studiorum, &c.*] Having briefly made mention of dogs and swine; he now speaks more largely of the violent effects of this distemper on horses:

"The conquering horse is seized, unhappy in his toils, and forgetful of his food, and loaths the springs, and stamps frequently on the ground with his foot: his ears hang down: a doubtful sweat breaks out, which grows cold when they are dying: their skin grows dry, and feels hard and rough. These were the symptoms at the beginning, but when the disease began to increase, their eyes were inflamed, and their breath was fetched deep, and sometimes loaded with a groan, and their long sides heaved with sobs: black blood gushes out of their nostrils, and their rough tongue cleaves to their clotted jaws. At first it was of service to drench them with the Lenean liquor: this seemed the only hope to preserve them from death: but afterwards even this was their destruction: and being recruited with rage they burned: and, (oh! may the gods give a better mind to the pious, and that error to their enemies!) when they were in the pangs of death, they tore their own mangled flesh with their naked teeth."

Infelix studiorum.] Thus we have *vicinus animi, fortunatus laborum, laeta laborum, &c.*

Immemor herbae.] Some render this *unmindful of victory*, taking *herbae* to express those herbs, which were used by the Ancients to denote conquest. But I rather believe, that Virgil means only *pasture*. Thus in the eighth Eclogue;

"Immemor herbarum quos est mirata juvenca."

Dryden has introduced both senses:

"The victor horse, forgetful of his food,
"The palm renounces, and abhors the flood."

499. *Pede terram crebra ferit.*] "In the Lombard manuscript it is *crebro ferit*, nor need we be afraid of the false quantity, for Carisius acknowledges the adverb *tertio* for a dactyl, and *sero* is in the measure of a trochee in Statius." Pierius.

The most violent diseases of horses are frequently attended with an unusual stamping on the ground.

500. *Demissae aures.*] The hanging down of the ears is mentioned by Columella, as a symptom of pain in a horse's head: "Capitis dolorem indicant lachrymae, quae profluunt, auresque flaccidae, et cervix cum capite aggravata, et in terram summissa."

Incertus sudor.] By a *doubtful sweat*, he either means a sweat of which it may be doubted whether it is a good or a bad symptom, or else a sweat that comes and goes uncertainly and irregularly.

501. *Morituris frigidus.*] In the Cambridge, one of the Arundelian, and one of Dr Mead's manuscripts it is *moriturus*.

A cold sweat is universally known to be a bad symptom.

Ater pellis.] The dryness of the skin is inconsistent with the sweating just mentioned. We must therefore understand the Poet, not to mean that all these symptoms were found in every horse, but that they were variously affected. The cold sweat is a sign of a diminution of the vital powers; and the dryness and hardness of the skin shew that there is a great inward heat, and an obstruction of the matter, which ought to be perspired thro' the pores of the skin.

502. *E:*

Pellis, et ad tactum tractanti dura resistit.

Haec ante exitium primis dant signa diebus,

Sin in processu coepit crudefcere morbus,

Tum vero ardentes oculi, atque attractus ab alto

505

Spiritus, interdum gemitu gravis, imaque longo

Ilia singultu tendunt: it naribus ater

Sanguis, et obsessas fauces premit aspera lingua.

Profuit inserto latices infundere cornu

Lenaeos;

502. *Et ad tactum.*] In the Roman manuscript it is *at*; and in the Lombard it is *tractum*, according to Pierius.

503. *Dant.*] It is *dat* in one of the Arundelian manuscripts.

505. *Ardentes oculi.*] Thucydides, in his description of the plague at Athens, says they were at first seized with a heat and heaviness in the head, with a redness and inflammation of the eyes: Πρῶτον μὲν τῆς κεφαλῆς δέρμα ἰσχυραῖ, καὶ τῶν ὀφθαλμῶν ἐρυθρήματα, καὶ φλόγῳσις ἐλάμβανε. Thus also Lucretius:

" Principio, caput incensum fervore gerebant:
" Et duplicis oculos suffusa luce rubenteis."

*First, fierce unusual heats did seize the head;
The glowing eyes, with blood-shot beams look'd red,
Like blazing stars, approaching fate foreshew'd.*

CREECH.

Attractus ab alto spiritus.] In the King's manuscript, it is *abstractus*.

Thucydides speaks of their fetching their breath with difficulty, and with a strong smell: ἀνεῦμα ἀτοπον, καὶ δυσῶδες ἡρῖαι.

506. *Imaque longo ilia singultu tendunt.*] Thucydides says that most of them had sobs or hiccups, attended with strong convulsions: Λύγξ τε τοῖς πλείοσιν ἐνέπιπτε κενὴ, σπασμὸν ἐνδιδούσα ἰσχυρὸν. Thus Lucretius:

" Intolerabilibusque malis erat anxius angor
" Assidue comes, et gemitu commissa querela,

" Singultusque frequens noctem persaepe, diemque;
" Corripere assidue nervos et membra coactans,
" Dissolvebat eos, defessos ante, fatigans."

*To these fierce pains were join'd continual care,
And sad complainings, groans, and deep despair
Tormenting, vexing sobs, and deadly sighs,
Which rais'd convulsions, broke the vital ties
Of mind and limbs.*

507. *It naribus ater sanguis, &c.*] In one of Dr Mead's manuscripts it is *autem* instead of *ater*.

Thucydides says their inner parts, their throat and tongue discharged blood: καὶ τὰ ἐντὸς, ἢ τε φάρυγξ καὶ ἡ γλῶσσα, εὐθὺς αἱματέειν ἦν. Thus also Lucretius:

" Sudabant etiam fauces intrinsecus atro
" Sanguine, et ulceribus vocis via septa coibat;
" Atque animi interpres manabat lingua cruore,
" Debilitata malis, motu gravis, aspera tactu."

*The mouth and jaws were fill'd with clotted blood;
The throat with ulcers: the tongue could speak no
more,*

*But, overflow'd, and drown'd in putrid gore,
Grew useless, rough, and scarce could make a moan.*

CREECH.

509. *Profuit inserto latices, &c.*] Wine was frequently given to horses by the Ancients. Virgil says this was found of service at first, but

Lenaeos ; ea visa salus morientibus una.

510

Mox erat hoc ipsum exitio, furiisque reſecti

Ardebant, ipſique ſuos, jam morte ſub aegra,

Dii meliora piis, erroremque hoſtibus illum !

Diſciſſos nudis laniabant dentibus artus.

Ecce autem duro fumans ſub vomere taurus

515
Concidit,

but afterwards it proved deſtructive to them, throwing them into a fury, by increaſing their ſpirits. Dryden underſtands our Author to mean, that the wine was of ſervice at the beginning of the diſtemper, but was deſtructive, if given too late :

“ A drench of wine has with ſucceſs been uſ'd ;
“ And thro’ a horn the gen’rous juice infus’d :
“ Which timely taken op’d his cloſing jaws ;
“ But, if too late, the patient’s death did cauſe.
“ For the too vig’rous doſe too fiercely wrought ;
“ And added fury to the ſtrength it brought.
“ Recruited into rage he grinds his teeth
“ In his own fleſh, and feeds approaching death.”

This ſenſe is very good ; but I believe it is not that which Virgil meant.

513. *Dii meliora piis*, &c.] This was a frequent form among the Ancients of expreſſing their abhorrence of any great miſchief, by wiſhing it from themſelves to their enemies. Something like this is in the eighth Aeneid :

“ Quid memorem infandas caedes ? quid facta
“ tyranni
“ Efferat ? Dii capiti ipſius generique reſervent.”

Errorem.] Pierius ſays it is *ardorem* in the Roman manuſcript.

514. *Diſciſſos nudis laniabant dentibus artus*.] In one of Dr Mead’s manuſcripts it is *Diffiſſos*.

“ The word *nudis* ſeems to imply, that by tearing their fleſh, they at the ſame time tore the gums from their teeth, *ut ſæditatem exprimeret, adjecit nudis* ; ſays a Commentator in the *Varior*. And what he means I know not.” Dr Trapp.

This Commentator is Philargyrius, I take his meaning to be, that the gums being ulcerated, and rotted away from their teeth, was a

filthy fight ; which every one muſt allow that has ſeen it.

Tho’ perhaps by *naked teeth* the Poet may intend to expreſs the horrid grinning of the horſe in the agonies of death : for Lucretius has uſed the ſame expreſſion for the grinning of dogs :

“ Mollia riſta fremunt duros nudantia dentes.”

515. *Ecce autem duro fumans*, &c.] As the Poet had before ſpoken of bulls and horſes together, when he treated of their generation, and the ways of managing them ; ſo now he joins them in diſtreſs, and deſcribes the miſery of the bull immediately after that of the horſe. This paſſage is wonderfully poetical. He repreſents the bull dropping down under the yolk, and the unhappy farmer leaving the plough in the middle of the field. Hence he ſlides into a beautiful digreſſion, concerning the wholeſome ſimplicity of the food of theſe animals, which he oppoſes to the luxurious and deſtructive diet of mankind. He repreſents the mortality among the kine to have been ſo great, that they were forced to uſe buffaloes for the ſacrifices of Juno, to bury the corn in the ground with their hands, and to draw their waggons themſelves, for want of cattle.

“ But lo the bull ſmoaking under the weight
“ of the plough drops down, and caſts out of
“ his mouth blood mixt with foam, and gives
“ his laſt groans : the melancholy plowman
“ goes away, unyoking the ſteer that grieves
“ at his brother’s death, and leaves the forſaken
“ plough in the middle of his toil. But he
“ can receive no pleaſure from the ſhade of the
“ lofty woods, nor from the ſoft meadows, no,
“ nor from the river, which rolling over the
S f “ rocks

Concidit, et mixtum spumis vomit ore cruorem,
 Extremosque ciet gemitus: it tristis arator,
 Moerentem abjungens fraterna morte juvencum,
 Atque opere in medio defixa relinquit aratra.

Non umbrae altorum nemorum, non mollia possunt

520

Prata movere animum, non qui per saxa volutus

Purior electro campum petit amnis; at ima

Solvuntur latera, atque oculos stupor urget inertes.

Ad terramque fluit devexo pondere cervix.

Quid labor aut benefacta juvant? quid vomere terras

525

Invertisse graves? atqui non Massica Bacchi

Munera, non illis epulae nocuere repostae:

Frondebis

“ rocks flows clearer than amber through the
 “ plain; his flanks grow flabby, a deadness
 “ seizes his heavy eyes, and his unwieldy neck
 “ hangs drooping to the ground. What do his
 “ toils and good services now avail? or what
 “ benefit is it to him to have turned the heavy
 “ clods with the share? he never suffered by
 “ the massic gifts of Bacchus, or by luxurious
 “ banquets. His food was leaves and plain
 “ grass, and his drink the clear springs, and
 “ rivers exercised with running. Nor did care
 “ ever disturb his wholesome rest. At no other
 “ time do they say that kine were wanting for
 “ the sacrifices of Juno, and that the chariots
 “ were drawn by unequal buffaloes to the high
 “ temples. Therefore with difficulty they till
 “ the earth with harrows, and set the corn
 “ with their very nails, and draw the rattling
 “ waggons over the high mountains with strain-
 “ ed necks.”

517. *Extremosque ciet gemitus: it tristis ara-*
tor.] The pause in this verse is too beautiful,
 not to be observed. The departure of the
 mournful plowman, and the grief of the sur-
 viving bullock, for the death of his partner are
 exceedingly moving. The slow measure of the

next line, consisting of spondees, is no less wor-
 thy of observation.

519. *Relinquit.*] It is *relinquit* in one of
 Dr Mead's manuscripts, and in several of the
 oldest editions.

520. *Non umbrae, &c.*] This relates to the
 surviving bullock, who is represented as incon-
 solable. He receives no satisfaction from shady
 woods, fine meadows, and clear streams: but
 he falls away, his eyes grow stupid and heavy,
 and his neck hangs down, not being able to
 support his head.

Non mollia possunt prata movere animum.] Pierius has *Non gramina possunt grata movere animum*; but he says the common reading is in all the ancient manuscripts.

522. *At.*] It is *et* in the King's manuscript.

524. *Pondere.*] It is *vertice* in the King's manuscript.

525. *Quid labor, &c.*] These six lines are not without reason admired by Scaliger, who declares he had rather have been the author of them, than to have had the favour of Croesus or Cyrus.

526. *Massica Bacchi munera.*] See the note on book II, ver. 143.

528. *Victu.*]

Fronibus et victu pascuntur simplicis herbae.

Pocula sunt fontes liquidi, atque exercita cursu

Flumina, nec fomnos abrumpit cura salubres.

530

Tempore non alio dicunt regionibus illis

Quaefitas ad sacra boves Junonis, et uris

Imparibus ductos alta ad donaria currus.

Ergo aegre rastris terram rimantur, et ipsis

Unguibus infodiunt fruges, montesque per altos

535

Contenta

528. *Victu*.] Pierius says it is *victum*, in the Lombard manuscript, which he thinks no inelegant reading.

529. *Atque*.] Schrevelius reads *aut*.

530. *Abrumpit*.] Some read *abruptit*.

531. *Tempore non alio*, &c.] Servius, and after him many others imagine that the Poet here alludes to the famous story of Cleobis and Biton, the sons of a priestess of Juno at Argos, who, when the beasts were not ready at the time of the sacrifice, yoked themselves, and drew their mother to the temple. The priestess hereupon intreated the goddess, to reward the piety of her sons with the greatest good, that could befall men: which she granted by causing them to be found dead in their beds the next morning. The reader will find this story related by Herodotus, by Plutarch in his treatise of Consolation, addressed to Apollonius, and by Cicero, in his first book of Tusculan Questions. But I do not find any mention of a scarcity of cattle by means of any plague; but only that the oxen or bullocks were either not ready soon enough, or were tired as they drew the chariot. Besides, the scene of this story is laid at Argos, whereas Virgil is speaking of the Alps.

532. *Uris*.] See the note on book II. ver. 374.

533. *Alta ad donaria*.] “Donaria are properly the places where the gifts to the gods are laid up. Hence the word is transferred to signify temples. For thus *pulvinaria* also are used for temples, whereas they are pro-

perly the cushions or couches, which use to be spread in temples.” Servius.

534. *Ergo aegre*, &c.] The Poet describes the great mortality of cattle, by saying the people were forced to scratch the earth with their nails, in order to sow or rather *set* their corn, scarce being able to drag the harrows over the fields, and that they strained their own necks with the yokes.

536. *Contenta*.] This is generally interpreted not *contented*, but *strained*.

It will not, I believe, be disagreeable to the reader, if I now lay before him an abstract of the account of the disease which raged among the Kine in England, in the year 1714. This account was drawn up by Mr Bates, then Surgeon to his Majesty's household, who was appointed, together with four Justices of the Peace, by the Lords Justices, to inquire into this distemper, and by him communicated to the Royal Society. It is printed in the *Philosophical Transactions*, No. 358, page 872. Jones's *Abridgment*, Vol. V. p. 48.

This Gentleman observes, that all Cows have naturally a purgation by the *Anus* for five or six weeks in the spring, from what the Cow-keepers call the *frimness* of the grass; during which time they are brisk and lively, their milk becomes thinner, of a blueish colour, sweeter to the taste, and in greater plenty. But the spring preceding this distemper, was unusually dry all over Europe. Hence there was but little grass, and that so dry, and void of that *frimness* which it has in other years, that Mr Bates could not hear of

one Cow-keeper, who had observed his Cows to have that purgation in the same degree as usual; and very few who had observed any at all. They all agreed that their Cows had not given above half so much milk that summer as they did in others; that some of them were almost dry; that the milk they did give was much thicker, and yellower than in other years. It was observed by the whole town, that very little of the milk then sold would boil without turning; and it is a known truth, that the weakest of the common purges deprive a Cow entirely of her milk; from all which circumstances he thinks it evident, that the want of that natural purgation was the sole cause of this disease; by producing those obstructions, which terminated in a putrefaction, and made this distemper contagious.

The symptoms of this distemper were, that they first refused their food; the next day they had huskish coughs, and voided excrements like clay; their heads swelled, and sometimes their bodies. In a day or two more, there was a great discharge of a mucous matter by their nose, and their breaths smelled offensively. Lastly a severe purging, sometimes bloody, which terminated in death. Some Cows died in three days, and others in five or six, but the bulls lived eight or ten. During their whole illness, they refused all manner of food, and were very hot.

Of sixteen Cows which he dissected, the five first had herded with those that were ill, and the symptoms of this distemper were just become visible; in these, the gall bladders were larger than usual, and filled with bile of a natural taste and smell, but of a greener colour. Their sweet-breads were shrivelled, and some of the glands obstructed and tumefied. Many of the glands in their mesenteries were twice or thrice their natural bigness. Their lungs were a little inflamed, and their flesh felt hot. All other parts of the bowels appeared as in a healthful state. The next six that he opened, had been ill about two days: In them the livers were blacker than usual, and in two of them there were several bags, filled with a petrified substance like chalk, about the bigness of a pea. Their gall-bladders were twice their natural bigness, and filled with a greener bile than the first. Their sweet-breads were shrivelled, some

of their glands very large and hard, and of a blackish colour. The glands in their mesenteries were many of them five times as big as naturally, and of a blackish colour. Their lungs were inflamed, with several bags forming. Their intestines were full of red and black spots. Their flesh was very hot, tho' not altered in colour. The five last that he opened, were very near dying; in them he found the liver to be blackish, much shrivelled and contracted, and in three of them there were several bags, as big as nutmegs, filled with a chalky substance. Their gall-bladders were about three times as big as usual, and filled with a deep green bile. Their sweet-breads were shrivelled and contracted, many of their glands very large and hard, and of a black colour. The glands in their mesenteries were many of them distended to eight or ten times their natural bigness, were very black, and in the pelvis of most of those glands in two Cows, there was a yellow putrefaction, of the consistence of a sandy stone. Their intestines were of the colour of a snake, their inner coat excoriated by purging. Their lungs were much inflamed, with several bags containing a yellow purulent matter, many of them as big as a nutmeg. Their flesh was extream hot, tho' very little altered in colour. These were the general appearances; but in some other dissections, he observed the following remarkable particulars. In one the bile was petrified in it's vessels, and resembled a tree of coral, but of a dark yellow colour, and brittle substance. In another there were several inflammations on the liver, some as large as a half-crown, cracked round the edges, and appeared separating from the sound part, like a pestilential carbuncle. In a third, the liquor contained in the *Pericardium*, appeared like the subsidings of lime water; and had excoriated, and given as yellow a colour to the whole surface of the heart and *Pericardium*, as lime water could possibly have done.

All the medicines that were applied proved ineffectual, and the method by which the contagion was at last suppressed, was this: they divided their Cows into small parcels, by which means they lost only that parcel in which the contagion happened; for otherwise the disease would spread from one infected Cow, thro' a whole herd. They also brought all their Cows

Non lupus infidias explorat ovilia circum,
 Nec gregibus nocturnus obambulat; acrior illum
 Cura domat; timidi damae, cervique fugaces
 Nunc interque canes, et circum tecta vagantur.

540
 Jam

to be burned or buried with quick lime, to encourage which, the King allowed them a reward, out of his own Civil List, for every Cow so brought, which amounted in the whole to 6774*l.* 1*s.* 1*d.* The number of Bulls and Cows lost by this disease were five thousand four hundred and eighteen, in the Counties of Middlesex, Essex, and Surry; and of Calves, four hundred and thirty-nine.

537. *Non lupus infidias explorat, &c.*] The Poet, having already mentioned the destruction which was made among the cattle, now represents this wasting pestilence as extending itself thro' earth, sea, and air: he observes that Physicians was of no service, and that even the divine masters of the art failed. To complete the horror of this Pestilence, he represents Tisiphone, one of the Furies, spreading death and destruction all around, the cattle falling by heaps, their hides useless, and the wool spreading the infection in those who presumed to weave it into garments.

"The wolf does not now exercise his wiles
 "around the folds, nor does he proul by night
 "about the flocks: a sharper care subdues him:
 "the timorous deer and flying stags now wander
 "among the dogs, and about the houses.
 "Now the waves cast upon the shore the offspring
 "of the vast ocean, and all sorts of fishes,
 "like shipwrecked bodies; and unusual sea calves
 "fly into the rivers. The viper perishes,
 "in vain defended by it's winding den;
 "and the water snakes astonished with erected
 "scales. The air no longer agreed even with
 "the birds, but down they fell, leaving their
 "lives under the lofty clouds. Moreover, it
 "was of no service now to change their pasture,
 "and the arts of medicine were injurious:
 "the masters themselves failed, even Chiron
 "the son of Philyra, and Melampus the son
 "of Amythaon. The pale Tisiphone, being
 "sent into the light from the Stygian darkness,
 "rages: she drives diseases and fear

"before her, and rising, uprears her devouring
 "head higher every day. The rivers, and
 "withering banks, and bending hills resound
 "with the bleatings of sheep, and frequent
 "lowings. And now she destroys them by multitudes,
 "and heaps up in the stalls the rotting
 "carcases: till at last they found the way to
 "cover them with earth, and bury them in pits.
 "For even their hides were of no use; nor
 "could any one cleanse their entrails with water,
 "or purge them with fire. Nor could their
 "fleeces corrupted with sores and filth be
 "shorn, nor could any one touch the putrid
 "wool: but if any tried the odious cloathing;
 "then carbuncles, and a filthy sweat overspread
 "their stinking limbs: and in a short time the
 "fired fire consumed their infected members."

Thucydides says, that the Pestilence, which he describes, was more dreadful, than can be expressed by words, and was more grievous than could be born by human nature, which shewed it plainly to be none of the common sort of diseases. For even beasts and birds of prey, which use to feed on human carcases, would hardly touch the bodies of those, who lay unburied, and if they tasted them, they died themselves: *Γενόμενον γὰρ κρείσσον λόγου τὸ εἶδος τῆς νόσου, τὰ τε ἄλλα χαλεπατέρως ἢ κατὰ τὴν ἀνθρωπείαν φύσιν προσέπιπεν ἐκάστω, καὶ ἐν τῷδε ἐδήλωσε μάλιστα ἄλλο τι ὂν ἢ τῶν ζωντῶν τι. τὰ γὰρ ὄρνεα καὶ τετράποδα ὅσα ἀνθρώπων ἀπλεται, πολλῶν ἀτάρων γιγνομένων, ἢ οὐ προσήει, ἢ γευσάμενα διερδαίρετο.*
 Thus also Lucretius:

"Multaque humi cum inhumata jacerent corpora supra
 "Corporibus, tamen alituum genus atq; ferarum
 "Aut procul absternebat, ut acrem exiret odorem:
 "Aut ubi gustarat, languebat morte propinqua.
 "Nec tamen omnino temere illis solibus ulla
 "Comparebat avis, nec noctibus faecula ferarum
 "Exibant sylvis: languebant pleraque morbo,
 "Et moriebantur."

541. Jam

Jam maris immensi prolem, et genus omne natantum

Littore in extremo, ceu naufraga corpora, fluctus

Proluit: insolitae fugiunt in flumina phocae.

Interit et curvis frustra defensa latebris

Vipera, et attoniti squamis astantibus hydri.

545

Ipsis est aër avibus non aequus, et illae

Praecipites alta vitam sub nube relinquunt.

Praeterea jam nec mutari pabula refert,

Quaesitaeque nocent artes: cessere magistri

Phillyrides

541. *Jam maris immensi prolem.*] The Poet here openly contradicts Aristotle, who says, that a pestilential disease does not seem ever to invade fishes, as it often does men, horses, oxen, and other animals, both tame and wild: Νόσημα δὲ λοιμῶδες μὲν ἐν οὐδενὶ τοῖς ἰχθύσι φαίνεται ἐμπίπτον, οἷον ἐπὶ τῶν ἀνθρώπων συμβαίνει πολλάκις, καὶ τῶν ζωόντων καὶ τετραπόδων, εἰς ἵππους καὶ βοῦς καὶ τῶν ἄλλων εἰς ἔνια καὶ ἡμέρα καὶ ἄγρια: and that the animals of the rivers and lakes are not subject to the plague: Τοῖς δὲ ποταμίοις καὶ λιμναίοις, λοιμῶδες μὲν οὐδὲ τούτοις οὐδενὶ γίνεσθαι.

543. *In flumina.*] In the King's manuscript it is *ad flumina*. Pierius found the same reading in the Lombard manuscript.

549. *Quaesitaeque nocent artes.*] Thucydides says the Physicians at first could be of no service to the sick, because they did not know the nature of the distemper, but died themselves above all others, because of their greater communication with the sick: Οὐτε γὰρ ἰατροὶ ἤρουν τὸ πρῶτον θεραπεύοντες ἀγνοῖα, ἀλλ' αὐτοὶ μάλιστα ἐθνησκον ὅσῳ καὶ μάλιστα προσήεσαν, οὔτε ἄλλη ἀνθρωπεία τέχνη οὐδεμία. And afterwards he says, those who were taken care of, and those who were not, died alike: that there could be found no remedy that was of service: that what did good to one did harm to another: Ἐθνησκον δὲ, οἱ μὲν, ἀμελεία, οἱ δὲ καὶ πάνυ θεραπευόμενοι. ἐν τε οὐδὲν καλῶς ἴαμα, ὡς εἰπεῖν, ὅ, τι χρῆν προσφέροντας ἀφελεῖν. τὸ

γὰρ τῷ ζυνεγκλόν ἄλλον τοῦτο ἔβλαπτε. Thus also Lucretius:

"Nec requies erat ulla mali, defessa jacebant
"Corpora, mussabat tacito Medicina timore:"

and again,

"Nec ratio remedî communis certa dabatur.
"Nam quod alis dederat vitales aëris auras
"Volvere in ore licere, et caeli templa tueri:
"Hoc aliis erat exitio, lethumque parabat."

Thus also Mr Bates, in the account above mentioned, says, "several physicians attempted the cure, and made many essays for that purpose; but the dissections convinced me of the improbability of their succeeding, with which I acquainted their Excellencies. However they having received a *Recipe* and directions from some in Holland, said to have been used there with good success, gave me orders to make trial of it: but the effect was answerable to my expectation, for in very many instances I was not sensible of the least benefit. . . . I think there is no one method in practice, but what was tried on this occasion, tho' I cannot say that any of them was attended with an appearance of success; except that of bleeding plentifully, and giving great quantities of cooling and diluting liquids. But by this method, the instances of success were so few, that they do not deserve any further mention."

550. Phillyrides

Phillyrides Chiron, Amythaoniusque Melampus.

550

Saevit et in lucem Stygiis emissa tenebris

Pallida Tifiphone, morbos agit ante metumque,

Inque dies avidum surgens caput altius effert.

Balatu pecorum, et crebris mugitibus amnes,

Arentesque sonant ripae, collesque supini.

555

Jamque catervatim dat stragem, atque aggerat ipsis

In stabulis turpi dilapsa cadavera tabo:

Donec humo tegere, ac foveis abscondere discunt.

Nam

550. *Phillyrides Chiron, Amythaoniusque Melampus.*] Chiron was the son of Saturn and Philyra, as was observed in the note on ver. 92. When he was grown up, he retired to the woods, and having there learned the nature and virtues of plants, he became an excellent Physician; and the herb *Centaury* had it's name from this famous Centaur. He instructed Aesculapius in Physick, Hercules in Astronomy, and Achilles in Musick. He was a practical Astronomer, and is thought, together with Musaeus, to have framed the first sphere that was ever made among the Greeks, for the use of the Argonautic expedition, in which he had two grandsons engaged. He is supposed by Sir Isaac Newton, to have been about eighty-eight years old at that time.

Melampus was the son of Amythaon and Dorippe. He was said to be famous for augury, and to understand the voices of birds and other animals. He was also a most famous Physician, and had a temple erected to him, with the institution of solemn feasts and sacrifices. He assisted Bias in taking away the oxen of Iphiclus, and cured the daughters of Proetus of their madness.

Hence we may observe, that Virgil did not suppose the pestilence here described to be the same with that at Athens, but several years more ancient, even before the Argonautic expedition. For we have seen already, that Chiron was an old man at the time of that expedition. Iphiclus, whose oxen Melampus took

away, was the twin-brother of Hercules, who was an Argonaut. The age of Proetus is not very certain; only thus much we may affirm, that he lived many years before the Argonautic expedition. Chiron therefore and Melampus were contemporaries, and this Pestilence happening in their time, was before the Argonautic expedition, not less than five hundred years before the famous Plague of Athens.

May has injudiciously represented these two great Physicians, as no better than Cow-leaches;

“All arts are hurtful, *leaches* do no good;

“Not learned Chiron, nor Melampus sage:”

in which he is followed by Dryden:

“The learned *leaches* in despair depart:

“And shake their heads, despairing of their art.”

555. *Arentesque.*] Pierius says it is *horrentesque* in the Roman manuscript.

556. *Jamque catervatim dat stragem.*] Thus Lucretius:

“Incubuit tandem populo Pandionis: omnes

“Inde *catervatim* morbo mortique dabantur.”

Aggerat.] In the King's manuscript it is *aggregat.*

558. *Foveis.*] It is *fossis* in the King's manuscript. Pierius found the same reading in the oldest manuscripts; and thinks it better than *foveis*. He observes that *fossae* are the trenches or great ditches, which surround fortified places, and thence convey a more ample image of this

Nam neque erat coriis usus: nec viscera quisquam

Aut undis abolere potest, aut vincere flamma:

560

Nec tondere quidem morbo illuvieque peresa

Vellera, nec telas possunt attingere putres.

Verum etiam invisos si quis tentarat amictus;

Ardentes papulae, atque immundus olentia fudor

Membra sequebatur: nec longo deinde moranti

565

Tempore contactos artus facer ignis edebat.

this mortality than *foveae*, which are only pits to catch wolves, or other such like mean uses.

Discunt.] So I read with Heinsius, Paul Stephens, Masvicius, and others. The King's manuscript also has *discunt*. The common reading is *discant*.

563. *Verum etiam.*] Pierius says it is *quin etiam* in the Roman manuscript.

564. *Ardentes papulae.*] I have translated these words *carbuncles*; which are enumerated among the symptoms of a Pestilence. Dr Hodges, who was a Physician at London, in the time of the great Plague in 1665, and has left us the most authentic account of that disease, describes the carbuncle to be a small pimple, which on the wasting or evacuation of its liquor, becomes a crusty tubercle, something like a grain of millet, encompassed with a circle as red as fire, rising at first with an itching, and afterwards being accompanied with a vehement pain and intense heat: "Est pustula minutula, cujus li-
" quore utpote paucissimo ocyus absumpto, vel
" evacuato, tuberculum se exerit crustosum,
" granulo mihi haud abfimile, furtim prore-
" pens, circulo rubicundissimo, velut igneo cinc-
" ta, cum pruritu imprimis, dein cum vehe-
" menti dolore, et ardore intensissimo orta, a
" lixivio venefico causticante." Servius also interprets *ardentes papulae*, *carbunculi*. Dryden seems to have been led by the sound of the

word *papulae*, to place the seat of these carbuncles in the peoples *paps*.

Immundus fudor.] Servius interprets this *morbus pedicularis*, in which he is followed by May;

" Hot carbuncles did on their bodies grow,
" And lice-engendring sweat did overflow:"

and Dryden:

" Red blisters rising on their paps appear,
" And flaming carbuncles; and noisome sweat,
" And clammy dews, that loathsome lice beget."

But I do not find any sufficient authority for this interpretation.

566. *Contactos artus.*] In the King's manuscript, and in some of the old editions, it is *contractos*.

Sacer ignis.] By this seems to be meant an *Erysipelas*, or St Anthony's fire. Thucydides mentions small pustules, and creeping tetters among the symptoms of the plague: Καὶ τὸ μὲν ἔξωθεν ἀπλομένον σῶμα, οὐκ ἄγαν θερμὸν ἦν, οὔτε χλωρὸν, ἀλλ' ὑπερυθρον, πελιδνὸν, φλυκταίναις μικραῖς καὶ ἐλκεσιν ἐξηνθηκός. Thus also Lucretius:

" Et simul ulceribus, quasi inustis omne rubere
" Corpus, ut est per membra facer cum diditur
" ignis."

The End of the third Book.

P U B L I I
V I R G I L I I
M A R O N I S
G E O R G I C O R U M

Liber Quartus.

PROTINUS aërii Mellis caelestia dona
Exequar, hanc etiam, Maecenas, aspice partem.
Admiranda tibi levium spectacula rerum,
Magnanimosque duces, totiusque ordine gentis

Mores,

1. *Protinus aërii mellis, &c.*] The Poet has devoted the whole fourth book to Bees, in which he treats of the surprizing customs and manners of this wonderful insect.

"Next I shall pursue the celestial gift of aërial honey: and do you, O Maecenas, vouchsafe to read this also. I shall lay before you the wonderful actions of these small animals, the bravery of their leaders, and the manners and employments, and people, and battles of the whole state. My subject is small, but my glory will not be small; if the adverse deities permit, and Apollo hears my invocation."

Virgil calls honey *aërial* and *celestial*, because it was the opinion of the antient Philosophers, that it was derived from the dew of heaven. Aristotle says it comes from the dew of the air, especially at the rising of the constellations, and the falling of the rainbow, *Μέλι δὲ τὸ πίπτον ἐκ τοῦ αἰέρος, καὶ μάλιστα τῶν ἀστρῶν ἀνατολαῖς, καὶ ὅταν κατασκήψῃ ἡ ἥρις*. Pliny has almost translated these words of Aristotle, but he seems to have read *σείριος* for *ἥρις*: "Venit

"hoc ex aëre, et maxime fiderum exortu, prae-
cipueque ipso sirio explendescente fit." This author adds, that it is a doubt whether it is the sweat of heaven, or some *saliva* of the constellations, or an excretory juice of the air: "five ille est caeli sudor, five quaedam fiderum saliva, five purgantis se aëris succus." This heavenly dew they thought was received by the flowers, and thence gathered by the Bees. This is certain, that there is a juice to be found at the bottom of all flowers, and that this liquor has a sweet taste like honey, even in such plants as afford the most bitter juices, not excepting the *Aloë* itself. It does not seem to fall from the air, but rather to exude from some fine secretory vessels adapted to this purpose. It is highly probable, that this sweet liquor is the matter from which the Bees extract their honey.

4. *Totiusque ordine.*] In the Bodleian, both the Arundelian, and in both Dr Mead's manuscripts, it is *totiusque ex ordine*. Pierius found the same reading in several ancient manuscripts. It is admitted also by Paul Stephens, and several of the old Editors.

T t

6. *At.*]

Mores, et studia, et populos, et praelia dicam.

5

In tenui labor, at tenuis non gloria, si quem

Numina laeva finunt, auditque vocatus Apollo.

Principio

6. *At.*] It is *ac* in the King's manuscript, which is admitted also by Paul Stephens.

7. *Numina laeva.*] In the King's manuscript it is *laeta*.

The Commentators are divided about the sense of the word *laeva*, which is sometimes taken in a good sense, and sometimes in a bad one. Servius takes it in a good sense; and supports his opinion by another passage, where *intonuit laevum* signifies a prosperous omen. In this he is followed by May:

" — — — Nor thinke the glory slight,
" Though slight the subject be, to him, whom
" ere
" Th' invoked Gods, and pleas'd Apollo hear:"

and Addison:

" A trifling theme provokes my humble lays,
" Trifling the theme, not so the Poet's praise,
" If great Apollo, and the tuneful Nine
" Join in the piece, to make the work divine:"

and Dryden:

" Slight is the subject, but the praise not small,
" If heav'n assist, and Phoebus hear my call."

Aulus Gellius understands Virgil to mean *unpropitious* by *laeva*; "Propterea Virgilium quoque aiunt, multae antiquitatis hominem sine ostentationis odio peritum, numina laeva in Georgicis deprecari, significantem quandam vim esse huiusmodi Deorum in laedendo magis quam in juvando potentem In istis autem diis, quos placari oportet uti mala a nobis vel a frugibus natis amoveantur, Averruncus quoque habetur et Robigus." Grimoaldus also has paraphrased the passage before us according to this interpretation: "Id quod praestare me posse reor, dummodo Dii adversi placabuntur, ita ut ne obfint, et Apollo Poëtarum amicus, a me invocatus ad-

" esse voluerit, ita ut profit." This is also approved by La Cerda and Ruæus. Dr Trapp's translation also is in this sense:

" — — Small the argument: not small
" The glory; if the unpropitious pow'rs
" Oppose not, and Apollo hears our pray'r."

"The word *laeva*," says this learned Gentleman, "may signify either *propitious*, or the direct contrary. If the former; *finunt* must mean *permit* by *assisting*: if the other; *permit* by *not hindring*. The latter is certainly, upon all accounts, the better."

The Romans generally esteemed omens appearing on the left hand, as good: but this rule did not obtain universally among their augurs; for Cicero, in his first book *de Divinatione*, informs us, that a raven on the right hand, and a crow on the left, were looked upon as sure omens: "Quid augur, cur a dextra corvus, a sinistra cornix faciat ratum?" In his second book he speaks of thunder from the left being accounted prosperous in the Roman augury, and observes, that the Greeks and Barbarians preferred the right hand, but the Romans the left: "Quae autem est inter augures conveniens et conjuncta constantia? ad nostri augurii consuetudinem dixit Ennius,

" Cum tonuit laevum bene tempestate serena.

" at Homericus Ajax apud Achillem querens de ferocitate Trojanorum nescio quid, hoc modo nuntiat:

" Prospera Jupiter his dextris fulgoribus edit.

" Ita nobis sinistra videntur; Graiis et Barbaris dextra meliora. Quanquam haud ignoro, quae bona sint, sinistra nos dicere: etiam si dextra sint. Sed certe nostri sinistram nominaverunt, externique dextrum, quia plerumque melius id videbatur." Thunder from the

Principio fedes apibus statioque petendae,
 Quo neque fit ventis aditus, nam pabula venti
 Ferre domum prohibent, neque oves hoedique petulci
 Floribus insultent, aut errans bucula campo
 Decutiat rorem, et surgentes atterat herbas.

10

Absint

the left was, I believe, always accounted a good omen by the Romans. Thus we have just now seen that it was so accounted by Ennius: and Virgil has mentioned *Intonuit laevum* as a good omen in the second and in the ninth Aeneid. Pliny tells us, that the East was accounted the left hand of heaven, which was divided by the augurs into sixteen points; that the eight eastern points were called the left, and the eight western points the right; and that the thunder which came from the eastern points was accounted prosperous, but that which came from the north-west was esteemed the worst: "*Laeva* " *prospera existimantur, quoniam laeva parte* " *mundi ortus est. . . . In sedecim partes* " *caelum in eo respectu divisere Thufci. Pri-* " *ma est a septentrionibus ad aequinoctialem ex-* " *ortum: secunda ad meridiem, tertia ad aequi-* " *noctialem occasum, quarta obtinet quod reli-* " *quum est ab occasu ad septentriones. Has* " *iterum in quaternas divisere partes, ex qui-* " *bus octo ab exortu finistras, totidem e con-* " *trario appellavere dextras. Ex his maxime* " *dirae quae septentrionem ab occasu attin-* " *gunt."* Notwithstanding these arguments, I believe Virgil has never used *laevus* in a good sense, except in the two places quoted above, where it relates to thunder. In the first Eclogue he plainly uses it in a bad sense:

" Saepe malum hoc nobis, si mens non *laeva*
 " *fuiisset,*

" De caelo tactas memini praedicere quercus;

where Servius himself interprets *laeva*, *stulta*, *contraria*. We find the same expression in the second Aeneid:

" Et si fata Deum, si meus non *laeva* fuiisset,
 " Impulerat ferro Argolicas violare latebras."

Upon this passage Servius observes, that *laevum* signifies *adverse*, when it relates to human affairs, but *prosperous*, when it relate to the heavenly. But this criticism does not seem to agree with a passage in the tenth Aeneid:

" Non secus ac liquida si quando nocte cometae
 " Sanguinei lugubre rubent: ac Sirius ardor,
 " Ille fitim morbosque ferens mortalibus aegris
 " Nascitur et *laevo* contristat lumine caelum."

*Thus threat'ning comets, when by night they rise,
 Shoot sanguine streams, and sadden all the skies:
 So Sirius, flashing forth sinister lights
 Pale human kind with plagues, and with dry fa-*
mine frights.

Here *laevum* is applied to the baleful light of Sirius or the Dog-star, which is sent by the Gods, as much as thunder and lightning. To conclude, I think it difficult to assign a true reason, why the Ancients used right and left in these different senses. Those which Plutarch has given are by no means satisfactory: and upon the whole, I rather believe that by *numina laeva* the *adverse Deities* are here meant.

8. *Principio fedes apibus, &c.*] In this paragraph the Poet treats of a proper station for the Bees, and enumerates what are to be avoided, and what are convenient for them.

" In the first place a seat and station are to
 " be sought for the Bees, where the winds
 " have no entrance, for winds hinder them
 " from carrying home their food, and where
 " no sheep or wanton kids may insult the
 " flowers, and where no heifer wandering in
 " the plain may shake off the dew, and bruise
 " the rising herbs. And let painted lizards
 " with

Abfint et picti squalentia terga lacerti

Pinguibus a stabulis, meropesque; aliaeque volucres,

Et manibus Procne pectus signata cruentis.

15

Omnia

“ with scaly backs be far from the rich hives,
 “ and bee-eaters and other birds, and Procne,
 “ whose breast is stained by bloody hands. For
 “ these make wide waste, and carry away the
 “ bees themselves, a grateful food to their
 “ cruel young. But let them have clear
 “ springs, and pools green with moss, and a
 “ small rivulet running through the grass: and
 “ let a palm or vast wild olive overshadow the
 “ entrance, that when their new kings lead
 “ the first swarms in the spring, and the youth
 “ comes sporting out of their hives, the neigh-
 “ bouring bank may invite them to retire from
 “ the heat, and the tree may receive them in
 “ its leafy shelter. Whether the water is
 “ standing or running, throw willows across,
 “ and cast great stones in it: that they may
 “ have frequent bridges to rest upon, where
 “ they may expand their wings to the summer
 “ sun; if at any time those which tarry late
 “ have been dispersed or plunged into the wa-
 “ ter by the boisterous South-east wind. Round
 “ these places let green Casia, and far smelling
 “ wild thyme, and plenty of strong scented sa-
 “ vory flower, and let beds of violets drink
 “ the copious spring.”

Statio.] In this word the Poet alludes to mi-
 litary discipline, which figure he almost con-
 stantly preserves. Pliny pursues this metaphor,
 saying “ Interdiu statio ad portas more castro-
 rum, noctu quies in matutinum, donec una
 “ excitet gemino aut triplici bombo, ut bucci-
 “ cino aliquo.”

13. *Picti squalentia terga lacerti.*] Lizards
 are scaly four-footed animals, with long tails.
 There are many sorts of them, one of which
 is the most celebrated under the name of Cro-
 codile or Alligator. The green lizard is the
 most common in Italy: that which we have in
 England is smaller, and of various colours: it
 is commonly called an Eft or Newt. We
 have also a water Eft, which is frequently seen
 in standing waters.

14. *Meropesque.*] Pierius found *meropes* with-
 out *que* in the Medicean manuscript: it is the
 same in one of Dr Mead's copies.

The *Merops*, *Apiaster*, or *Bee-eater*, is shaped
 like a Kingfisher. It is about the size of a
 Blackbird. Its feet are exactly like those of
 the Kingfisher, as is also its bill, only it bends
 a little more downward. The top of the head
 is reddish; the neck and shoulders green, with
 a mixture of red. It is yellow under the chin,
 and its breast and belly are blue. It feeds on
 Bees and other insects. It is found in Italy,
 but has been observed to be most frequent in
 the island of Candy or ancient Crete. It builds
 in caverns, and is a bird of passage. May
 translates *meropes* wood-peckers; Addison *wood-
 pecks*; Dryden *the titmouse and the pecker's hun-
 gry brood*; and Dr Trapp *the wood-pecker*. *Bee-
 eater* would not have sounded very elegantly in
 verse, but they might have preserved the origi-
 nal word *merops*. However, it is certainly
 wrong to call it by the name of another well
 known bird, to which it does not bear any re-
 semblance.

15. *Manibus Procne pectus signata cruentis.*
 It is *Progne* in the King's, both the Arunde-
 lian, one of Dr Mead's manuscripts, and in se-
 veral of the printed editions. But the most
 correct reading seems to be *Procne*, as it is in
 the Roman, and others of the most ancient
 manuscripts, according to Pierius. The same
 author found *Procne* also in some ancient in-
 scriptions at Rome.

Procne and Philomela, according to the fa-
 ble, were the daughters of Pandion, King of
 Athens. Procne was married to Tereus, King
 of Thrace, by whom she had a son named
 Itys. Tereus afterwards violated Philomela,
 and cut out her tongue, to prevent her telling
 her sister: she found means however to discover
 his wickedness, to revenge which the two sisters
 murdered Itys, and gave his flesh to his father
 to eat. When the banquet was over, they
 produced

Omnia nam late vastant, ipsasque volantes
Ore ferunt dulcem nidis immittibus escam.
At liquidi fontes, et stagna virentia musco
Adfint, et tenuis fugiens per gramina rivus,
Palmaque vestibulum, aut ingens oleaster inumbret.

20

Ut, cum prima novi ducent examina reges
Vere suo, ludetque favis emissâ Juventus,
Vicina invitet decedere ripa calori;
Obviaque hospitii teneat frondentibus arbor.

In medium, seu stabit iners, seu profluet humor,

25

Transversas

produced the head of the child, to shew Te-reus in what manner they had entertained him. He being highly enraged, pursued them with his drawn sword, and was changed into a Hoo-poo. Philomela became a Nightingale, and Procne a Swallow, which has the feathers of it's breast stained with red, to which the Poet here alludes. Thus also Ovid:

“ — — Neque adhuc de pectore caedis
“ Excessere notae, signataque sanguine pluma
“ est.”

The Swallow is known to feed on insects. Hence the Poet mentions it among those animals, which are dangerous to Bees.

18. *Liquidi fontes*.] Varro often inculcates this precept, that Bees should have clear water near them: “ Quae propae se loca habeat ea
“ ubi pabulum sit frequens, et aqua pura;” and
“ Cibi pars, quod potio, et ea iis aqua liquida,
“ unde bibant esse oportet.” and “ In qua
“ diligenter habenda cura, ut aqua sit pura,
“ quod ad mellificium bonum vehementer prodest.”

20. *Palma*.] The Palm is of several sorts;

but that which is cultivated in Italy is, I believe, chiefly the Date tree. Pliny says Judaea is most famous for Palms, which grow also in Italy, but do not bear fruit. He adds, that they do not grow spontaneously in Italy, but only in the hotter countries: “ Judaea inclyta est vel
“ magis palmis. . . . Sunt quidem et in Europa, vulgoque Italia, sed steriles. . . . Nulla est in Italia sponte genita, nec in alia parte terrarum, nisi in calida: frugifera vero nusquam nisi in servida.”

Oleaster.] See the note on book II. ver. 182.
Inumbret.] “ In the Roman and some other very ancient manuscripts it is *inumbret*, but more have *obumbret*.” Pierius.

In the Bodleian manuscript it is *adumbret*. In the King's, the Cambridge, both the Arundelian, and in both Dr Mead's manuscripts it is *obumbret*; which is admitted also by most of the old Editors, and by Paul Stephens, Schrevelius, and La Cerda. Heinsius, Ruæus, and Masvicius read *inumbret*.

22. *Ludetque*.] In one of Dr Mead's manuscripts it is *laudetque*.

23. *Decedere*.] Pierius says it is *discedere* in the Roman manuscript.

26. *Transversas*

Transverfas falices, et grandia conjice saxa:
 Pontibus ut crebris possint consistere, et alas
 Pandere ad aestivum solem; si forte morantes
 Sparferit, aut praeceps Neptuno immerferit Eurus.
 Haec circum casiae virides, et olentia late
 Serpylla, et graviter spirantis copia thymbrae

30

Floreat,

26. *Transverfas falices, et grandia conjice saxa.*] Varro would have a small stream drawn near the apiary, not above two or three fingers deep, with several shells or small stones standing a little above the surface of the water, that the Bees may drink: "Eamque propinquam, quae praeterfluat, aut in aliquem locum influat, ita ut ne altitudine ascendat duo aut tres digitos; in qua aqua jaceant testae, aut lapilli, ita ut extent paulum, ubi affidere et bibere possint." Dryden seems to understand the Poet to mean, that the willows are to be thrown into the standing water, and great stones into a running stream:

"With oser floats the standing water flow:
 "Of massy stones make bridges if it flow."

29. *Immerferit.*] In one of Dr Mead's manuscripts, and in some of the old editions it is *immiserit*.

30. *Casiae.*] See the note on book II. ver. 213. to which I shall add in this place an argument, to prove that the *casia* is not *rosemary*, as some have supposed. Columella, speaking of the plants which ought to grow about an apiary, mentions *casia* and *rosemary* as two different plants: "Nam sunt etiam remedio languentibus cythisi, tum deinde *casiae*, atque pini, et *rosmarinus*."

Olentia late serpylla.] *Serpyllum*, in Greek *ἐρπυλλον*, is derived from *ἐρπω* to creep, because part of it falling on the ground sends forth roots, and so propagates the plant. It was frequent with the Romans to change the Greek aspiration into S: thus from *ἐρπω* they formed *serpo*, from *ἐρπυλλον* *serpyllum*, from *ὄς* *sus*,

from *ἥμι* *semi*, from *ἐ* *se*, from *ἕξ* *sex*, from *ἑπτά* *septem*, from *ὑπὲρ* *super*, &c.

The Ancients mention two sorts of *serpyllum*, one of the gardens, and the other wild. Our *serpyllum*, or *mother of thyme*, or *wild thyme*, which is common on ant hills in England, and grows wild all over Europe, is probably that which Pliny calls the wild, and Dioscorides the garden *serpyllum*. The plant very much resembles thyme both in appearance and smell, and is certainly proper to be planted near Bees.

31. *Graviter spirantis copia thymbrae.*] The *thymbra* of the Ancients is generally thought to be some species of *satureia*, or *savoury*. To this opinion however it is objected, that Columella mentions *thymbra* and *satureia* as two different plants: "Eademque regio foecunda sit fruticis exigui, et maxime thymi, aut origani, tum etiam *thymbrae*, vel nostratis cunilae, quam *satureiam* rustici vocant. . . . Saporis praecipui mella reddit thymus. Thymo deinde proxima *thymbra*, *serpyllum*que, et origanum. Tertiae notae, sed adhuc generosae, marinus ros, et nostras cunila, quam dixi *satureiam*." He makes them also different in his poem on the culture of gardens:

"Et *satureia* thymi referens, *thymbrae*que *faporem*."

Thus *thymbra* and *satureia* according to this author are different, and *satureia* is the same with what he calls *cunila nostras*. But in his eleventh book he mentions a foreign sort of *cunila*, *transmarina cunila*, which perhaps may be the same with the *thymbra*. I believe *cunila* was the common

Floreat, irriguumque bibant violaria fontem.

Ipsa autem, seu corticibus tibi futa cavatis,

Seu lento fuerint alvearia vimine texta,

Angustos

common Latin name for what the Greeks called *thymbra*, and that the *cinila nostras* or *satureia* was our *winter savoury*, and the *cinila transmarina*, for which they also retained the Greek name *thymbra*, was the *thymbra Graeca* *J. B.* which is called also *thymbra legitima* by Clusius. This last plant is said to be still called *thymbri*, *thrybi* and *tribi* by the Cretans, in whose country it grows. The former grows wild in Italy. Both of them have a strong aromatic smell, like thyme.

32. *Violaria*.] This word signifies places set with violets.

33. *Ipsa autem, &c.*] Here the Poet speaks of the structure of the hives, and of the avoiding of some things which are offensive.

"But whether your Bee-hives are made of hollow cork sewed together, or of bending twigs interwoven, let them have narrow entrances; for winter coagulates the honey with cold, and heat melts and dissolves it. The force of both these is equally dangerous to the Bees: nor is it in vain that they diligently smear the small chinks in their houses with wax, and stop the openings with fucus and flowers; and for these purposes gather and preserve a glue more tenacious than birdlime or Idaean pitch. Often also, if fame be true, they have cherished their families in caverns, which they have digged under ground: and have been found in hollow pumice stones, and in the cavity of a hollow tree. Do you also smear their gaping chambers with smooth mud all around, and cast a few leaves upon them. And do not suffer a yew tree near their houses, nor burn reddening crabs in the fire: nor trust them near a deep fen, or where there is a strong smell of mud, or where the hollow rocks resound, and return the image of your voice."

Corticibus.] The bark of the cork tree was called *cortex* by way of eminence. Thus

Horace: "*Tu cortice levior.*" Pliny says the Greeks not inelegantly called this tree the *bark tree*. "Non infacete Graeci corticis arborem appellant." We learn from Columella, that it was this bark, which was used for Bee-hives: "Igitur ordinatis sedibus, alvearia fabricanda sunt pro conditione regionis: sive illa ferax est. *suberis*, haud dubitanter utilissimas alvos faciemus ex *corticibus*, quia nec hyeme rigent, nec candent aestate, sive ferulis exuberat, iis quoque cum sint naturae corticis similes, e quibus commode vasa texuntur." Varro says that those Bee-hives, which are made of cork are the best: "Optimae fiunt corticeae, deterrimae fictiles, quod et frigore hieme, et aestate calore vehementissime hic commoventur."

34. *Lento vimine*.] Columella having mentioned the excellence of Bee-hives made of cork or ferula, as he was just now quoted, adds, that the next in goodness are those made of basket-work; but if neither of these are conveniently to be had, he recommends timber hollowed, or cut into planks; and agrees with Varro, that those made of earthen ware are the worst, because they are too obnoxious to the extremities of heat and cold. "Si neutrum aderit, opere textorio falicibus connectuntur: vel si nec haec suppetent, ligno cavatae arboris, aut in tabulas defectae fabricabuntur. Deterrima est conditio fictilium, quae et accenduntur aestatis vaporibus, et gelantur hyemis frigoribus." Varro also mentions all these sorts: "Alii faciunt ex viminibus rotundas; alii e ligno ac corticibus, alii ex arbore cava, alii fictiles, alii etiam ex ferulis quadratas, longas pedes circiter ternos, latas pedem, sed ita uti cum parum sit qua compleant, eas coangustent, ne in vasto loco et inani despondeant animum." Virgil mentions only cork and basket work, the first of which is undoubtedly the best, tho' not used in England, where it is less plentiful than in Italy, which abounds with cork-trees.

35. *Angustos*

Angustos habeant aditus; nam frigore mella

35

Cogit hyems, eademque calor liquefacta remittit.

Utraque vis apibus pariter metuenda: neque illae

Nequicquam in tectis certatim tenuia cera

Spiramenta linunt, fucoque et floribus oras

Explent, collectumque haec ipsa ad munera gluten,

40

Et visco et Phrygiae servant pice lentius Idae.

Saepe etiam effossis, si vera est fama, latebris

Sub terra fovere larem, penitusque repertae

Pumicibusque

35. *Angustos habeant aditus.*] Thus also Varro: "Media alvo, in qua introeant apes, " faciunt foramina parva, dextra ac sinistra; " and Columella; " Foramina, quibus exitus " aut introitus datur, angustissima esse de- " bent."

37. *Utraque vis apibus pariter metuenda.*] The extremes of heat and cold are injurious to Bees, as we have seen in some of the preceding notes, where the earthen hives are mentioned. Varro also observes that the greatest care must be taken, lest the Bees should be destroyed by heat or cold: "Providendum vehementer, ne " propter aestum aut propter frigus dispe- " reant."

38. *Cera spiramenta linunt.*] The *cera* or *wax* is properly that substance of which the honey-comb is formed. Thus Varro: "Favus " est, quem fingunt multicavatum e cera, cum " singula cava sena latera habeant, quot singu- " lis pedes dedit natura." The *propolis* or *bee-bread* is a glutinous substance, which is found about the door of the hives; "De his *Propo- " lim* vocant, e quo faciunt ad foramen introi- " tus protectum in alvum maxime aestate." The *erithace* is that with which they glue the honey-combs together, to keep any air from coming in between: "Extra ostium alvei ob- " turant omnia, qua venit inter favos spiritus, " quam ἐριθάκην appellant Graeci. . . . Eri-

" thacen vocant, quo favos extremos inter se " conglutinant, quod est aliud melle, propoli." It seems to be this *erithace* therefore, which Virgil means under the several appellations of *cera*, *fuco*, *floribus*, and *gluten*.

39. *Fuco et floribus.*] The *fucus* is properly a sort of sea-weed which was anciently used in dying, and in colouring the faces of women. Hence all kind of daubing obtained the name of *fucus*.

By *floribus* the Poet does not mean strictly, that the Bees plaster their hives with flowers, but with a glutinous substance gathered from flowers.

41. *Phrygiae pice . . . Idae.*] Hence it appears, that it was not the Cretan but the Phrygian Ida which was famous for pitch trees.

43. *Sub terra.*] Pierius says it is *sub terram* in some manuscripts, *sub terras* in the Medicean. I find *sub terram* in the King's manuscript, and in an old edition in quarto, printed at Paris in 1494; *sub terras* in one of the Arundelian manuscripts.

Fovere larem.] The common reading is *fodere*: but it seems to be a tautology to say *fodere effossis latebris*. I chuse therefore to read *fovere*, with the Medicean, and King's manuscripts. The same reading is admitted also by Heinsius and Masvicius.

44. *Antro.*]

Pumicibusque cavis, exesaeque arboris antro.

Tu tamen e laevi rimosa cubilia limo

45

Unge fovens circum, et raras superinjice frondes.

Neu propius tectis taxum sine, neve rubentes

Ure foco caneros, altae neu crede paludi;

Aut ubi odor coeni gravis, aut ubi concava pulsu

Saxa sonant, vocisque offensa resultat imago.

50

Quod superest, ubi pulsam hyemem sol aureus egit

Sub

44. *Antro.*] Fulvius Ursinus says it is *alvo* in his ancient manuscript. Pierius also says it is *alvo* in several copies; but he prefers *antro*.

45. *E laevi.*] The common reading is *et*: but Servius, Heinsius, and Masvicius read *e*. It is *e* also in one of Dr Mead's manuscripts, and in most of the old editions.

Cubilia.] It is *cubacula* in the Bodleian manuscript.

Limo.] Higinius, as he is quoted by Columella, directs us to stop the chinks with mud and cow-dung: "Quicquid deinde rimarum est, aut foraminum, luto et fimo bubulo mistis illinemus extrinsecus, nec nisi aditus quibus comameent relinquemus."

46. *Raras superinjice frondes.*] Higinius also advises to cover the hives with boughs and leaves, to defend them from cold and bad weather: "Et quamvis porticu proteget vasa, nihil minus congestu culmorum, et frondium supertegenus, quantumque res patietur, a frigore et tempestatibus muniamus."

47. *Taxum.*] The yew has always been accounted poisonous. See the note on book II. ver. 257.

In the ninth Eclogue the Poet mentions the yews of Corsica, as particularly injurious to Bees:

"Sic tua Cyrrhaeas fugiant examina taxos."

It does not appear from other writers, that Cor-

sica abounded in yews: but the honey of that island was infamous for its evil qualities.

Neve rubentes ure foco caneros.] It is well known that crabs, lobsters, &c. are turned red by the fire. It was customary among the Romans to burn crabs to ashes, which were esteemed a good remedy for burns and scalds.

48. *Altae neu crede paludi.*] In fens there are no stones for the Bees to rest upon: hence it appears that such places must be very dangerous to these insects.

49. *Ubi odor coeni gravis.*] Ill smells are esteemed very pernicious to Bees: and none can be more offensive than that of stinking mud.

50. *Vocisque.*] In the old Nuremberg edition it is *vocique*.

51. *Quod superest, &c.*] This passage relates to the swarming of Bees, and the manner of making them settle.

"Moreover, when the golden sun has driven the winter under ground, and has opened the heavens with summer light; they immediately wander over the lawns and groves, and crop the purple flowers, and lightly skim the rivers. Hence delighted with I know not what sweetness, they cherish their offspring and young brood. Hence they artfully build new wax, and form the clammy honey. Hence when you shall see a swarm issuing from their cells fly aloft in the clear air,

U u

Sub terras, caelumque aestiva luce reclusit;
 Illae continuo saltus sylvasque peragrant,
 Purpureosque metunt flores, et flumina libant
 Summa leves. Hinc nescio qua dulcedine laetae
 Progeniem nidofque fovent: hinc arte recentes
 Excudunt ceras, et mella tenacia fingunt.
 Hinc ubi jam emissum caveis ad sidera caeli
 Nare per aestatem liquidam suspexeris agmen,
 Obscuramque trahi vento mirabere nubem;
 Contemplator: aquas dulces et frondea semper
 Tecta petunt: huc tu iussos adasperge sapores,

55

60

Trita

“ air, and like a dark cloud be driven by the
 “ wind; observe them. They always seek
 “ the sweet waters and leafy shades: here take
 “ care to scatter such odours as are directed;
 “ bruised baum, and the vulgar herb of honey
 “ wort. Make also a tinkling, and beat the
 “ cymbals of Cybele round about. They will
 “ fasten to the medicated places: they will re-
 “ tire into the inmost chambers after their
 “ manner.”

Ubi pulsam hyemem, &c.] The time of the
 Bees going abroad according to Higinus, as he
 is quoted by Columella, is after the vernal equi-
 nox: “ Nam ab aequinoctio verno sine cunc-
 “ tatione, jam passim vagantur, et idoneos ad
 “ foetum decerpunt flores.” Therefore by win-
 ter’s being driven away, and the heavens being
 opened by summer light, we must understand
 the Poet to mean that time, when the spring is
 so far advanced, that the Bees are no longer in
 danger from cold weather.

53. *Continuo.*] See the note on book III.
 ver. 75.

Peragrant.] It is *pererrant* in the old Paris
 edition in quarto, printed in 1498.

Purpureos flores.] I have already observed,
 that purple is frequently used by the Poets to
 express any gay bright colour.

55. *Nescio qua dulcedine laetae.*] Thus in
 the first Georgick:

“ Nescio qua praeter solitum dulcedine laetae.”

57. *Fingunt.*] Servius, La Cerda, and many
 of the old Editors read *figunt*. The same read-
 ing is in one of Dr Mead’s manuscripts.

58. *Hinc.*] It is *hic* in the King’s manuscript.

59. *Aestatem.*] It is *aestivam* in the King’s
 manuscript.

63. *Melispbylla.*] Servius, the old Nuren-
 berg edition, Paul Stephens, La Cerda, and
 others read *meliphylla*, which reading I find also
 in the King’s manuscript. But in all the other
 manuscripts, which I have collated, and in most
 of the printed editions, it is *melispbylla*.

Melispbyllon seems to be a contraction of *me-
 lissophyllon*, by which name we find the plant
 described by Dioscorides, who says also, that
 some call it *melittaena*. He says it is so called
 because the Bees delight in this herb: it has
 stalks and leaves like black horehound, only
 they

Trita melisphylla, et cerinthae ignobile gramen :

Tinnitusque

they are bigger and narrower, not so rough, and smelling like the citron: *Μελισσόφυλλον*, ὃ ἐνίοι μελίτλαιναν καλοῦσι, διὰ τὸ ἡδεσθαι τῇ πύα τὰς μελίτλας. Ἔοικε δὲ αὐτῆς τὰ φύλλα καὶ τὰ καυλία τῇ προειρημένῃ βαλλωτῇ, μείζονα δὲ ταῦτα καὶ λεπτότερα, οὐκ οὕτω δασέα, ὅσοντα δὲ κίτρομύλην. This description agrees very well with the *Melissa* or *Baum*, which is a common herb in the English gardens. Varro informs us, that the Latin name for this plant is *apiastrum*: “Hos circum villam totam alvearium fecisse, et hortum habuisse, ac reliquum thymo, et cythiso obsevisse, et apiastro, quod alii *μελίφυλλον*, alii *μελισσόφυλλον*, quidam *μέλιον* appellant.” Columella however speaks of *apiastrum* and *meliphyllum*, as of two different herbs: “Sunt qui per initia veris *apiastrum* atque, ut ille vates ait, trita *meliphylla* et caerinthae ignobile gramen aliaque colligant similes herbas, quibus id genus animalium delectatur, et ita alvos perfricent, ut odor et succus vasi inhaereat.” Palladius seems to make *citreago* the same with *melissophyllum*, for under the title of April he mentions *citreago* as an herb in which Bees delight: “Vasa autem, quibus recipiuntur, perfricanda sunt *citreagine*, vel herbis suavibus, et conspergenda imbre mellis exigui.” And under the title of June, he seems to mention *melissophyllum* for much the same purpose: “Ubi glabrosius apium frequentiores videris, uncta manu succo *melissophylli*, vel apii reges requiras.” Perhaps instead of *apii* we should read *apiastri*, and then he will agree with Columella, in making *melissophyllum* and *apiastrum* different. It is not improbable however that he meant *baum* by *citreago*, for, according to Matthioli, the Italians call that plant *cedronella*, and according to Caesalpinus, *citronella*, from the affinity between the smell of it, and that of a citron. Pliny also has been cited in contradiction to Varro, as making a distinction between *apiastrum* and *melissophyllum*, because he mentions them both in the twelfth chapter of the twenty first book: “Harum ergo causa oportet ferere thymum, *apiastrum*, rosam, violas, lilium, cytisum, fabam, ervilium, cunilam, papaver, conyzam, casiam, melilotum, *melissophyllum*, cerinthem.” But it may be ob-

served, that Pliny more than once has mentioned the same plant under different names, one Greek, and the other Latin. For as his work was a compilation, he sometimes sets down what the Greek authors have said under the Greek name, and the account given by the Latin authors under the Latin name, tho’ they are one and the same plant. But with regard to the plant now under consideration, he plainly enough shews in other passages, that *melissophyllum* and *apiastrum* are the same. In the eleventh chapter of the twentieth book, he tells us that, according to Hyginus, *apiastrum* and *melissophyllum* are the same: “*Apiastrum* Hyginus quidem *melissophyllum* appellat;” and in the ninth chapter of the twenty-first book he says expressly, that the Latin name of *melissophyllum* is *apiastrum*: “*Melissophyllum*, quod *Apiastrum*, meliloton, quod fertulam Campaniam vocamus.” I do not remember that *apiastrum* occurs any where in this author, except in the passages just now quoted. We may conclude from what has been said, that *apiastrum* was a name which the Romans had formed in imitation of *μελισσόφυλλον*, both names signifying the *Bee-herb*. May has translated it *mill foile*, which is the English name of *millefolium* or *yarrow*; but this cannot be the plant intended. Addison also translates it *milfoil*. Dryden has used a word which I have not seen elsewhere, *melfoil*; but it is a very just translation of *μελίφυλλον*. Dr Trapp has rightly rendered it *baum*.

Cerinthae ignobile gramen. The name of this plant is derived from *κηρίον*, a *honey-comb*, because the flower abounds with a sweet juice, like honey. La Cerda says we may see how this herb delights the Bees, in Aristotle, *lib. 9. Hist.* But what the Philosopher has there said does not appear to me, to be concerning the plant *cerinthe*, but to relate to the *erithace*, spoken of already in the note on *ver. 38*. He says they have, beside their honey, another sort of food which some call *cerinthum*, which is not so good, and has a sweetness like that of a fig: “Ἔστι δὲ αὐταῖς καὶ ἄλλη τροφή, ἣν καλοῦσι τινες κήριον: ἔστι δὲ τοῦτο ὑποδέεσθαι, καὶ γλυκύτητα συκώδι ἔχειν.” Now Pliny assures us that the *cerinthum*, which he says is also called

Tinnitusque cie, et Matris quate cymbala circum.

Ipsae confident medicatis sedibus: ipsae

65

Intima more suo sese in cunabula condent.

Sin

called *sandaraca*, is the same with the *erithace*; "Praeter haec convehitur *erithace*, quam alii *sandaracam*, alii *cerinthum* vocant." Aristotle also mentions *sandaraca* in such a manner, that we may imagine it to be the same with that which he had before spoken of under the name of *cerinthum*: for he says it is a substance approaching in hardness to wax, and serves the Bees for food: τροφή δὲ χρῶνται μέλισι καὶ θέρους καὶ χειμῶνος. τίθενται δὲ καὶ ἄλλην τροφήν ἐμμερῇ τῷ κηρῷ τὴν σκληρότητα, ἣν ὀνομάζουσιν τινες σανδαράκην. Thus we see that the *cerinthum* or *sandaraca* of Aristotle, is not the name of an herb, as La Cerda and others have imagined; but of a substance collected by the Bees, to serve them for sustenance. *Cerinte* however is certainly the name of an herb, which grows common in Italy, whence the Poet calls it *ignobile gramen*. Theophrastus says no more of it, than that it flowers in summer. Dioscorides does not mention it. But Pliny has given us a description of it. He says it is a cubit high, its leaf white and bending, its head hollow, and abounding with a juice like honey; and the Bees are fond of its flower: "Est autem *cerinte* folio candido, incurvo, cubitalis, capite concavo, mellis succum habente. Horum floris avidissimae sunt." There are several species of *Cerinte* described by modern authors: but I believe that of the Ancients is the *Cerinte flavo flore asperior* C. B. or *yellow flowered honey wort*. It is one of the most common herbs all over Italy and Sicily. In our gardens it grows to the height of a foot and half or two feet. The stalks are about the thickness of one's finger, round, smooth, whitish, and divided into several branches. The leaves embrace the stalk and branches with their bases, and diminish gradually to a point: they are of a blueish colour, marked with white spots, set on both sides with prickles, and neatly indented. The flowers hang in bunches from the tops of the branches. The empalement is divided into five segments neatly in-

dented about the edges: the petal is long, tubular, and of a yellow colour. The summits are of a dark colour, and are sustained by yellow chives. Each flower is succeeded by two seeds. May, and after him all the other Translators have rendered *Cerinte*, *honey-suckle*. Philargyrius says it derives its name from *Cerintus* a city of Boeotia, where it grows in great plenty. But I believe the name is rather derived from κηρὸς *wax*.

64. *Tinnitusque cie*.] The making of a tinkling noise with brazen utensils is used among us, to cause the swarms of Bees to settle. Aristotle mentions this custom, and questions whether they hear or not, and whether it be delight or fear that causes the Bees to be quieted with these noises: δοκοῦσι δὲ χαίρειν αἱ μέλιτται καὶ τῷ κρότῳ. διὸ καὶ κροτούντες φασὶν ἀθροίζειν αὐτὰς εἰς τὸ σμῆνος, ὁστρᾶκοις τε καὶ ὑόφοις. ἔστι μὲντοι ἄδηνον ὅλως εἶτε ἀκούουσιν, εἶτε μὴ, καὶ πότερον ἢ δι' ἡδονὴν τοῦτο ποιοῦσιν, ἢ διὰ φόβον. Varro ascribes it entirely to fear: "Cum a mellario id fecisse sunt animadvertae, jaciundo in eas pulverem, et circumtinniendo aere, *perterritas* quo voluerit perducet." Columella also is of the same opinion: "Quod si est abditum specu, fumo elicitur, et cum erupit, aeris strepitu coercetur. Nam statim sono *territum*, vel in frutice, vel in editiore sylvae fronde confidet, et a vestigatore praeparato vase reconditur. Pliny ascribes the effect of these noises on the Bees to pleasure: "Gaudent plausu atque tinnitu aeris, eoque convocantur."

Matris quate cymbala.] The priests of Cere, the mother of the gods, used to beat brazen drums or cymbals, in the sacrifices to that goddess.

65. *Ipsae confident medicatis sedibus*.] Thus Varro says the place where we would have the Bees to settle must be rubbed with *erithace* and baum: "Quocirca examen ubi volunt confidere, eum ramum, aliamve quam rem oblinunt hoc, admixto apiastro."

67. Sin

Cerinthe

p. 332.

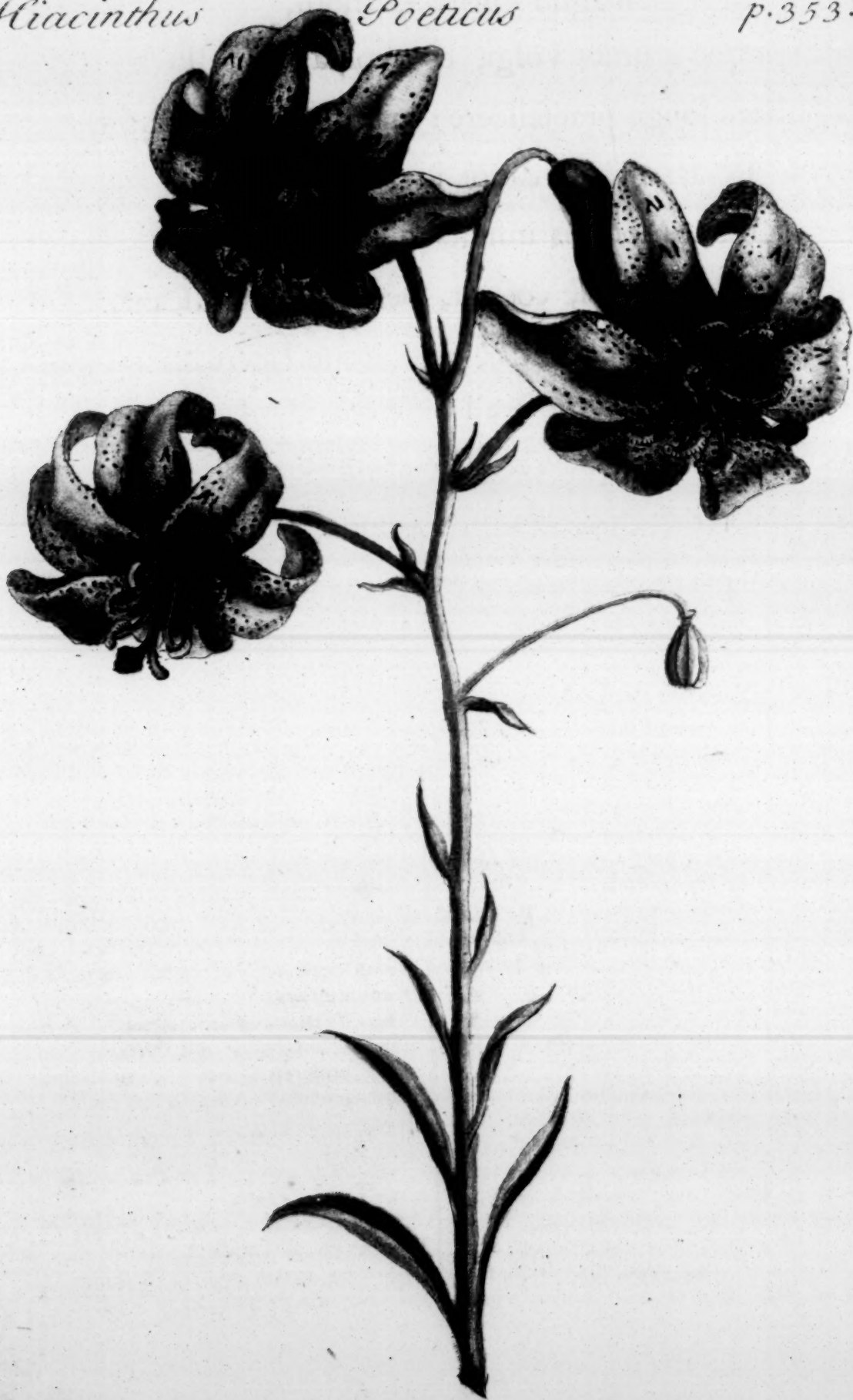


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Hiacinthus Poeticus

p. 353.



Sin autem ad pugnam exierint, nam saepe duobus
 Regibus incessit magno discordia motu,
 Continuoque animos vulgi, et trepidantia bello
 Corda licet longe praesciscere: namque morantes
 Martius ille aeris rauci canor increpat, et vox
 Auditur fractos sonitus imitata tubarum.

70

Tum trepidae inter se coeunt, pennisque coruscant,
 Spiculaque exacuunt rostris, aptantque lacertos,
 Et circa regem atque ipsa ad praetoria densae
 Miscentur, magnisque vocant clamoribus hostem.
 Ergo, ubi ver noctae sudum, camposque patentes,
 Erumpunt portis; concurritur; aethere in alto

75

Fit

67. *Sin autem, &c.*] These beautiful lines describe in a very poetical manner the fighting of the Bées. Nothing can be more lively and animated than this description. We here find represented the ardor of the warriors, the sound of the trumpets, the glittering of armour, the shouts of the soldiers, the fury of the battle, and the bravery of the leaders.

"But if they shall go out to battle, for discord often violently agitates two kings, you may from the beginning perceive a long time beforehand the tumultuous disposition of the populace, and their hearts beating with war: for a martial clangor of hoarse brass excites the sluggish, and a voice is heard that imitates the broken sounds of trumpets. Then hastily they assemble, and brandish their wings, and sharpen their stings with their beaks, and fit their claws, and crowd round their king, before his royal tent, and provoke the enemy with loud shouts. Therefore as soon as they find the weather clear, and the plains of air open, they rush forth from the gates: they engage: a noise is heard

"above in the sky: they are gathered into a vast orb, and fall headlong, as thick as hail from the air, or acorns from a shaken holm-oak. The kings themselves, in the midst of their armies, spread their glittering wings, having mighty souls in little bodies: and being resolved not to yield, till the dreadful victor has compelled either one side or the other to turn their backs in flight. These violent commotions, these fierce encounters, will cease, if you do but scatter a little dust among them."

69. *Trepidantia bello corda.*] *Trepidare* signifies not only *fear* and *tremble*, as it is commonly interpreted, but also to *hasten*. In the ninth Aeneid it is used in this sense:

"Ne trepidate meas, Teucri, defendere naves."

75. *Praetoria.*] The *Praetorium* in a camp is the general's tent.

78. *Concurritur: aethere in alto fit sonitus.*] In some editions these words are thus pointed; *concurritur aethere in alto: fit sonitus.*

In the King's manuscript we find *ab alto*.

81. *Nec.*]

Fit sonitus, magnum mixtae glomerantur in orbem,

Praecipitesque cadunt: non densior aëre grando,

80

Nec de concussa tantum pluit ilice glandis.

Ipsi per medias acies, insignibus alis,

Ingentes animos angusto in pectore versant.

Usque adeo obnixi non cedere, dum gravis aut hos,

Aut hos versa fuga victor dare terga subegit.

85

Hi motus animorum, atque haec certamina tanta

Pulveris exigui jactu compressa quiescent.

Verum ubi ductores acie revocaveris ambos,

Deterior qui visus, eum, ne prodigus obsit,

Dede neci; melior vacua sine regnet in aula,

90

Alter

81. *Nec.*] It is *non* in the King's manuscript.

83. *Ingentes animos angusto in pectore versant.*] This line seems to be an imitation of that of Homer;

Τυδεύς τοι μικρός μὲν ἔην δέμας, ἀλλὰ μαχη-
τής.

85. *Subegit.*] Some read *coëgit*; but Pierius found *subegit* in all the ancient manuscripts.

87. *Pulveris exigui jactu.*] This precept of scattering dust among the warring Bees is taken from Varro. See the note on *ver.* 64.

Quiescent.] Pierius says it is *quiescunt* in the present tense, in the Medicean and in most of the ancient manuscripts. I find *quiescunt* in one of the Arundelian manuscripts, and *quiescant* in the Bodleian.

88. *Verum ubi ductores.*] In this paragraph the Poet teaches how to distinguish the best sort of Bees.

“ But when you have recalled both leaders
“ from the battle, destroy him that appears
“ the worst, lest he prove injurious by wasting
“ the honey; and let the better king reign in
“ his court without him. There are two
“ sorts; the better glows with spots of gold,
“ has a more beautiful person, and shines with
“ bright scales; the other is filthy thro’ sloth,
“ and ingloriously drags a large belly after him.
“ And as there are two forms of kings, so also
“ do the bodies of their people differ. For
“ some of them have a nasty roughness, like a
“ parched traveller, coming along a dusty
“ road, and spitting the dirt out of his dry
“ mouth: the others shine, and glitter with
“ brightness, being spangled with gold and equal
“ spots. This is the best sort. From these at
“ certain seasons you shall squeeze sweet honey,
“ and not only sweet, but pure, and fit to
“ mend the harsh taste of wine.”

Ambos.] Some read *ambo*.

91. *Squalentibus.*]

Alter erit maculis auro squalentibus ardens,
 Nam duo sunt genera, hic melior, insignis et ore,
 Et rutilis clarus squamis; ille horridus alter
 Desidia, latamque trahens inglorius alvum.
 Ut binae regum facies, ita corpora plebis;
 Namque aliae turpes horrent; ceu pulvere ab alto
 Cum venit, et ficco terram spuit ore viator
 Aridus; elucent aliae, et fulgore coruscant
 Ardentes auro, et paribus lita corpora guttis.
 Haec potior foboles: hinc caeli tempore certo
 Dulcia mella premes; nec tantum dulcia, quantum
 Et liquida, et durum Bacchi domitura saporem.
 At cum incerta volant, caeloque examina ludunt,

95

100

Contemnuntque

91. *Squalentibus.*] Servius derives *squalentibus* from *squamis*, and renders it *splendentibus*.

92. *Duo sunt genera.*] Aristotle says there are two sorts of kings; the best is red, but the other is various, and twice as big as the good Bee: 'Εἰσὶ δὲ γένη τῶν μελιτῶν πλείω, καθάπερ εἰρηται πρότερον. Δύο μὲν ἡγεμόνων. ὁ μὲν βελτίων πυρρὸς. ὁ δ' ἕτερος μέλας καὶ ποικιλωτέρως. τὸ δὲ μέγεθος διπλάσιος τῆς χρηστῆς μελίττης.

Melior.] In the King's manuscript it is *meliorque*.

95. *Plebis.*] It is *gentis* in the Bodleian manuscript, and in most of the printed editions. I find *plebis* in the King's, the Cambridge, both the Arundelian, and in both Dr Mead's manuscripts. Several of the oldest Editors, Hein-
 sius, and Masvicius read also *plebis*.

97. *Sicco terram.*] The common reading is *terram sicco*. Hein-
 sius reads *sicco terram*. Pierius

found the same order of words in several ancient manuscripts.

101. *Premes.*] It is *premens* in the King's and in one of the Arundelian manuscripts.

103. *At cum incerta volant, &c.*] This paragraph treats of the means to prevent the Bees from leaving their situation.

“ But when the swarms fly dubiously, and
 “ sport in the air, and disdain their combs,
 “ and quit their cool habitations, restrain their
 “ wandering minds from their vain play.
 “ Nor is it any great difficulty to hinder them:
 “ do but clip the wings of their monarchs: if
 “ they are kept at home, none will dare to at-
 “ tempt their airy journey, or move the stan-
 “ dard from the camp. Let gardens breath-
 “ ing with saffron flowers invite them, and let
 “ the defence of Hellespontiac Priapus, the
 “ guard.

Contemnuntque favos, et frigida tecta relinquunt;

Instabiles animos ludo prohibebis inani.

105

Nec magnus prohibere labor: tu regibus alas

Eripe: non illis quisquam cunctantibus altum

Ire

“ guard of thieves and birds with his wooden sword preserve them. Let him who has the care of Bees bring thyme and pines from the lofty mountains, and make large plantations of them round the hives: let him harden his hand with labour, let him plant fruitful trees in the ground, and bestow friendly showers upon them.”

104. *Frigida tecta.*] By cool or cold hives Servius understands empty; “ Melle vacua, inopiosa, contra fervet opus.” La Cerda observes that the Greeks and Romans used coldness for inactivity. This seems to be the received interpretation. May translates it cold:

“ — — — Forsaking their cold hive.”

Addison renders it

“ And leave the cooling hive.”

Dryden's translation is

“ And loath their empty hives.”

According to Dr Trapp it is

“ — — — And quit their vacant hives.”

He thinks they are called cold, because they grow cool by being left; “ *Frigida tecta relinquunt*; for they become *frigida* by being *relictæ*.” It is in summer that the Bees swarm, and as they are to be defended from the extremities of heat and cold, the hives may in this sense be accounted cool in summer and warm in winter.

106. *Tu regibus alas eripe.*] In the King's manuscript it is *rigidus* instead of *regibus*.

Dr Trapp treats this precept of clipping the King's wings as impracticable, and makes him-

self merry on the occasion: “ But how shall one catch them?” says he, “ Or if one could seize them; would it not be difficult to hold and handle them, so as to cut their wings? And would not their majesties be apt to dart out their royal stings; and with them their royal lives? No Commentator takes the least notice of this strange difficulty; nor can I imagine what Virgil means. As if a Master-Bee were to be singled out, laid hold of, and shorn, with as much ease as the bell-weather of a flock of sheep.” This precept however has been laid down also by Columella: “ Qui tamen et ipse spoliandus est alis, ubi sapius cum examine suo conatur eruptione facta profugere: nam velut quadam compede retinebimus erronem ducem detractis alis, qui fugae destitutus praesidio, finem regni non audet excedere, propter quod ne ditionis quidem suae populo permittit longius evagari.” Nor did Pliny think it unworthy to be inserted in his Natural History: “ Si quis alam ei detruncet, non fugiet examen.” Columella informs us how we may take hold of the king of the Bees with impunity; namely by perfuming the hand with baum, which will cause the Bees not to fly away or resist: “ Succo praedictarum herbarum, id est melissophylli vel apiastrum manu illita, ne ad tactum diffugiant, leviter inferes digitos, et diductas apes scrutaberis, donec auctorem pugnae, quem elidere debes, reperias.” Dryden's translation of the passage under consideration is very singular:

“ The task is easy: but to clip the wings
“ Of their high-flying arbitrary kings:
“ At their command the people swarm away,
“ Confine the tyrant, and the slaves will stay.”

108. *Vellere*

Ire iter, aut castris audebit vellere signa.

Invitent croceis halantes floribus horti,

Et custos furum atque avium cum falce saligna

110

Hellespontiaci fervet tutela Priapi.

Ipse thymum pinosque ferens de montibus altis

Tecta ferat late circum, cui talia curae;

Ipse labore manum duro terat; ipse feraces

Figat humo plantas, et amicos irriget imbres.

115

Atque equidem, extremo ni jam sub fine laborum

Vela

108. *Vellere signa.*] In one of Dr Mead's manuscripts it is *tollere*: but *vellere signa* was used by the Romans, to express the moving of their camp. For when they pitched their camp they stuck their ensigns into the ground before the general's tent; and plucked them up, when they decamped. Thus in the eleventh Aeneid:

" — — Ubi primum vellere signa
" Annuerint superi, pubemque educere castris."

109. *Croceis halantes floribus horti.*] Saffron flowers seem to be put here for odorous flowers in general.

In one of the Arundelian manuscripts there is *olentes* instead of *halantes*.

111. *Hellespontiaci fervet tutela Priapi.*] The Poet does not mean that a statue of Priapus should be set up to defend the Bees: but that they should be invited by such gardens, as may deserve to be under the protection of that deity.

Priapus was worshipped principally at Lamp-sacum, a city on the Hellespont.

112. *Thymum.*] The Thyme of the Ancients is not our common Thyme, but the *Thymus capitatus*, *qui Dioscoridis C. B.* which now grows in great plenty upon the mountains in Greece. The Attic honey was accounted the best, because of the excellence of this sort

of Thyme, which grows about Athens. Thus our Poet:

" Cecropiumque thymum."

That also of Sicily was very famous, to which Virgil also alludes in the seventh Eclogue:

" Nerine Galatea thymo mihi dulcior Hyblae."

This sort of Thyme has a most fragrant smell and agreeable taste; whence the Poet justly ascribes the fragrance of honey to this plant:

" — — Redolentque thymo fragrantia mella."

It is known among us under the name of *the true Thyme of the Ancients*.

Ferens.] In the King's manuscript it is *feres*.

116. *Atque equidem extremo, &c.*] The Poet having mentioned the advantage of Gardens with respect to Bees, takes occasion to speak of them cursorily; but in such beautiful terms, that every reader must wish that Virgil had expatiated on this subject.

Vela traham, et terris festinem advertere proram;

Forſitan et pingues hortos quae cura colendi

Ornaret,

“ And now indeed, were I not juſt ſtriking
“ ſail toward the end of my labours, and ha-
“ ſtening to turn my prow to the ſhore, perhaps
“ I might ſing what care was required to culti-
“ vate rich gardens, and the roſes of twice fer-
“ tile Paestum: and how endive, and banks
“ green with celeri, delight in drinking the
“ rills, and how the cucumber creeping along
“ the graſs ſwells into a belly: nor would I
“ have paſſed over in ſilence the late flowering
“ daffodil, or the ſtalks of the bending acan-
“ thus, or the pale ivy, or the myrtles that
“ love the ſhores. For I remember that under
“ the lofty towers of Oebalia, where black
“ Galeſus moiſtens the yellow fields, I ſaw an
“ old Corycian, who had a few acres of for-
“ faken ground; nor was his land rich enough
“ for the plough, nor good for paſture, nor
“ proper for vines. Yet he planting a few
“ potherbs among the buſhes, and white lilies
“ round about, and vervain, and eſculent pop-
“ pies, equalled in his mind the wealth of
“ kings: and returning home late at night,
“ loaded his table with unbought dainties. He
“ was the firſt to gather roſes in the ſpring,
“ and fruits in autumn: and when ſad winter
“ even ſplit the rocks with cold, and with ice
“ reſtrained the courſe of the rivers, in that
“ very ſeaſon he could crop the ſoft acanthus,
“ accusing the ſlow ſummer, and the loitering
“ zephyrs. He therefore was the firſt to a-
“ bound with pregnant Bees, and plentiful
“ ſwarms; and to ſqueeze the frothing honey
“ from the combs: he had limes and plenty of
“ pines; and as many fruits as ſhewed them-
“ ſelves in early bloſſom, ſo many did he ga-
“ ther ripe in autumn. He alſo tranſplanted
“ into rows the far-grown-elms, and hard pear-
“ trees, and thorns when they were able to
“ bear plumbs, and the plane-tree when it
“ ſpread a ſhade over thoſe who drank under
“ it. But for my part, as I am confined in
“ too narrow a ſpace, I muſt paſs over this
“ ſubject, and leave it for others to treat of
“ after me.”

117. *Vela traham*, &c.] A metaphor taken
from ſailing, as in the firſt Georgick;

“ — — Ades et primi lege littoris oram:”

and

“ — — pelagoque volans da vela patenti.”

118. *Pingues hortos*.] It will not perhaps be diſagreeable to the reader, if in this place I make ſome little inquiry into the gardens of the Ancients. Thoſe of the Hesperides, thoſe of Adonis, Alcinous, Semiramis, and Cyrus, have been celebrated with large praiſes. We may eaſily apprehend, what ſort of gardens the moſt magnificent ones of ancient Greece were, by the deſcription which Homer has left us of that of Alcinous. The whole garden was of no larger extent than four acres: and yet it is called by Homer a *large* garden or orchard:

Ἐκτόσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων
Τετράγυος.

Our Engliſh word *orchard*, or perhaps rather, as Milton writes it, *orchat*, ſeems to be derived from the Greek word ὄρχατος, which Homer here uſes to expreſs the garden of Alcinous: and indeed it ſeems rather to have been an orchard than what we call a garden. It conſiſted of Pears, Apples, Pomegranates, Figs, Olives, and Vines. Round theſe were beds of herbs and flowers, and the whole was fenced in with a hedge. The garden which Laertes cultivated with his own royal hands, ſeems to have been much of the ſame ſort. The Romans ſeem to have proceeded much farther in their taſte of Gardening in Virgil's time. We here find not only fruit-trees, and roſes, lilies, and daffodils, with ſome pot-herbs; but alſo rows of elms and planes for ſhade. Columella ſpeaks of incloſing them with walls as well as with hedges: and a few years afterwards, we find them arrived to a degree of magnificence, equal to the fineſt modern gardens: as the reader may ſee in the fifth book of the Epiſtles of the younger Pliny.

119. *Biſeriqua*

Ornaret, canerem, biferique rosaria Paesti;

Quoque modo potis gauderent intuba rivis,

120

Et virides apio ripae, tortusque per herbam

Cresceret in ventrem cucumis: nec fera comantem

Narcissum,

119. *Biferique rosaria Paesti.*] "Paestum
"is a town of Calabria, where the roses blow
"twice in a year." Servius.

120. *Quoque modo potis gauderent intuba rivis.*] Pierius says this verse is read differently in the Lombard manuscript:

"*Quoque modo possitis gauderent intyba fibris.*"

The plant which Virgil means in this place is Endive, that being the name of the garden *σέρις*, whereas the wild sort is our Succory. See the note on book I. ver. 120.

121. *Virides apio ripae.*] *Apium* is allowed by all to be the Latin name for what the Greeks called *σέλινον*. Theophrastus speaks of several sorts: the *σέλινον ἡμέρον*, which is generally thought to be our common Parsley; the *ἵππο-σέλινον*, which seems to be what we call Alexanders, the *ἐλεϊοσέλινον*, which is what we call Smallage, and the *ὄρεοσέλινον*, or mountain Parsley. Virgil is generally thought by *apium* to mean the first sort, that being principally cultivated in gardens. But I rather believe he means the Smallage, of which an agreeable sort has been brought from Italy under the name of *Celeri*, and is now cultivated almost every where. The Smallage or *Celeri* delights in the banks of rivulets, and therefore our Poet says *virides apio ripae*, and *potis gauderent rivis*. Columella must also mean the same herb under the name of *apium*, without any epithet, when he says it delights in water, and should be placed near a spring: "*Apium quoque possis plantis*" "*serere, nec minus semine, sed praecipue aqua*" "*laetatur, et ideo secundum fontem commo-*" "*dissime ponitur.*" *Apium* is thought to be derived from *apes*, because Bees are fond of that plant.

Tortusque per herbam cresceret in ventrem cucumis.] In the King's manuscript, and in the old Paris edition, printed in 1494, it is *herbas*, instead of *herbam*.

The Poet gives a beautiful description of the cucumber in a few words. The winding of the stalk along the ground, and the swelling of the fruit, excellently distinguish these plants.

122. *Sera comentem narcissum.*] *Sera* is here put adverbially, which is frequent in Virgil. Pierius however found *sero* in the Lombard and Medicean manuscripts: I find the same reading in the King's, the Bodleian, and in one of Dr Mead's manuscripts.

We have no reason to doubt, but that the *Narcissus* of the Ancients is some species of that which we now call *Narcissus* or *Daffodil*. Theophrastus says it has its leaves spread on the ground like the *Asphodel*, but broader, like those of *Lilies*: its stalk is void of leaves, and bears at the top a herbaceous flower, and a large dark coloured fruit, inclosed in a membranaceous vessel, of an oblong figure. This fruit falling down sprouts spontaneously, tho' some gather it for sowing. The roots also are planted, which are large, round, and fleshy. It flowers very late after the rising of *Arcturus*, and about the vernal equinox: "Ὁ δὲ Νάρκισσος, ἢ τὸ λεῖριον· οἱ μὲν γὰρ τοῦτο, οἱ δ' ἐκείνο καλοῦσι. τὸ μὲν ἐπὶ τῇ γῇ φύλλον ἀσφodelῶδες ἔχει, πλατύτερον δὲ πολὺ, καθάπερ ἢ κρινῶν. τὸν δὲ καυλὸν ἀφυλλον μὲν, ποσὶ δὲ, καὶ ἐξ ἄκρου τὸ ἄνθος· καὶ ἐν ὑμένι τινὶ καθάπερ ἐν ἀγγεῖῳ καρπὸν μέγαν εὖ μάλα καὶ μέλανα τῇ χροίᾳ, σχήματι δὲ προμήκη. οὗτος δ' ἐκπύπλων ποιεῖ βλάστησιν αὐτόματον. οὐ μὲν ἀλλὰ καὶ συλλέγοντες πηγνύουσι, καὶ τὴν ῥίζαν φυτεύουσιν. ἔχει ῥίζαν σαρκώδη, στρογγύλην, μεγάλην. ὄφιον δὲ σφόδρα. μετὰ γὰρ ἀρκτοῦρον ἢ ἀνθισσι, καὶ περὶ ἰσημερίαν. Dioscorides says it has leaves like those of the *Leek*, but smaller and narrower: the stalk is hollow, without leaves, above a span high, supporting a white flower, which is yellow on the inside, and sometimes purple, the root is white, round, and bulbous. The fruit is in a membranaceous vessel,

X x 2

dark-

Narcissium, aut flexi tacuissim vimen acanthi,

Pallentesque

dark-coloured and long. The best sort grows in mountainous places, of a good smell, the others have a smell of Leeks: Νάρκισσος ἐνίοι καὶ τοῦτο ἔστι περὶ τὸ κρινον λεϊριον ἐκάλεσαν. τὰ μὲν φύλλα πράσω τοῖκε· λεπτὰ δὲ καὶ μικρότερα κατὰ πολὺ, καὶ στενώτερα· καυλὸν κενόν, ἄφυλλον, μείζω σπιθαμῆς· ἐφ' οὗ ἄνθος λευκόν. ἔσθθεν δὲ κροκῶδες, ἐπ' ἐνίαν δὲ πορφυροειδές· ῥίζα δὲ λεύκη, ἔνδοθεν στρογγύλη, βολβοειδής. καρπὸς ὡς ἐν ὕμνῳ, μέλας, προμήκης· φύεται ὁ κάλλιστος ἐν ὄρεινῳ τόποις, ἐν ὠδῇ, ὁ δὲ λοιπὸς πρᾶσιζει. Pliny says the Narcissus is a sort of purple Lily, with a white flower, and a purple cup: it differs from Lilies in that its leaves come from the root: the best sort grows in the mountains of Lycia. There is another sort with a herbaceous cup. All of them flower late; namely, after the rising of Arcturus, and about the autumnal equinox: "Sunt et purpurea lilia, aliquando gemino caule, carnosiore tantum radice, majorisque bulbi, sed unius. Narcissum vocant hujus alterum genus flore candido, calyce purpureo. Differentia a liliis est et haec, quod narcissis folia in radice sunt, probatissimis in Lyciae montibus. Tertio generi caetera eadem, calyx herbaceus. Omnes ferotini. Post arcturum enim florent, ac per aequinoctium autumnum." And in another place he says, there are two sorts of *Narcissus* used in medicine; one with a purple, and the other with a herbaceous flower: "Narcissi duo genera in usu Medici recipiunt, unum purpureo flore, et alterum herbaceum." From what these ancient authors have said, we may gather a pretty good description of their *Narcissus*. The roots are large, round, and fleshy, according to Theophrastus; white, round, and bulbous, according to Dioscorides. They all agree, that the leaves proceed from the root, and that the stalk is naked. According to Theophrastus, the leaves are like those of Asphodel; according to Dioscorides, like those of Leeks, but smaller and narrower, in which they agree very well. The flower, according to Theophrastus, is greenish, according to Dioscorides white; and either yellow or purple within; according to Pliny, it is white, with either a purple or greenish cup. What

Dioscorides calls the inside, is what Pliny calls the cup; for the flowers of the Daffodil form a cup in the middle, which is sometimes different, sometimes of the same colour with the rest of flower. The fruit, according to both the Greek authors, is membranaceous, long, and of a dark colour. Hence we may be sure, that some species of our Daffodil is the *Narcissus* of the Ancients: and probably the *Narcissus albus circulo purpureo* C. B. and the *Narcissus albus circulo croceo minor* C. B. may be the two sorts. The last of these seems to be the flower, into which the youth Narcissus was changed, according to Ovid:

" — — Croceum pro corpore florem
" Inveniunt, foliis medium cingentibus albis."

There seems to be but one difficulty attending this determination: the species of Daffodil known among us flower early in the spring, and seldom later than in May; whereas Theophrastus, Virgil, and Pliny, place their season in September. But to this it may be answered, that in Greece, these flowers may appear much later in the year. Busbequius says he was presented with Daffodils near Constantinople, in December; and that Greece abounds with Hyacinths and Daffodils of a wonderful fragrance: "Unum diem Hadrianopoli commorati progredimur Constantinopolim versus jam propinquam, veluti extremum nostri itineris actum confecturi. Per haec loca transeuntibus ingens ubique florum copia offerebatur, Narcissorum, Hyacinthorum et eorum quas Turcae Tulipam vocant: non sine magna admiratione nostra, propter anni tempus, media plane hieme, floribus minime amicis. Narcissis et Hyacinthis abundat Graecia miro fragrantibus odore." Tournesfort found the yellow Daffodil common on the banks of the Granicus, in December, and another sort about the same time, near Ephesus.

[123. *Flexi vimen acanthi*.] I have already mentioned the *Acanthus*, in the note on book II. ver. 119. It has been there observed that there are two sorts of *Acanthus*; one an Egyptian tree, and the other a garden herb, which the Poet means in this place. The *Acanthus* of Theophrastus

Pallentesque hederas, et amantes littora myrtos.

Namque sub Oebaliae memini me turribus altis

125

Qua niger humectat flaventia culta Galaesus

Corycium vidisse fenem; cui pauca relict

Jugera

Theophrastus is the Egyptian tree, of which we have spoken already. The herb *Acanthus* is described by Dioscorides. He says the leaves are much longer and broader than those of Lettuce, divided like Rocket, blackish, fat, and smooth: the stalk is two cubits high, of the thickness of one's finger, smooth, encompassed near the top at certain distances with long, prickly leaves, out of which proceeds a white flower: the seed is long and yellow: the roots are long, mucous, red, and glutinous: "Ακανθα ἢ ἐρπᾶκανθα· οἱ δὲ μελάμφυλλον, παιδέρωτα, φύεται ἐν παραδείσοις, καὶ ἐν πετράδεσι, καὶ παρύγροις χωρίοις· ἔχει δὲ πλατύτερα φύλλα πολλῶ καὶ μακρότερα θρίδακος, ἐσχισμένα ἄς τὰ τοῦ εὐζώμου, ὑπομήλανα, λιπαρά, λεῖα. κανλὸν λεῖον, δίπηχυν, πᾶχος δακτύλου· ἐκ διαστημάτων πρὸς τῇ κορυφῇ περιειλημένον φυλλαρίοις τισίν, οἷον ἐκ κίτλαρις, ὑπομήκεσιν, ἀκανθάδεσιν· ἐξ ἧν τὸ ἄνθος προίεται λευκόν. σπέρμα ὑπόμηκες, μήλινον. θυρσοειδὴς δὲ ἡ κεφαλὴ· ῥίζαι δὲ ὑπερὶ γλίσχραι, μιξῶδεις, ἐμπυροί, μακραί. The *Acantha* of Dioscorides is generally allowed to be that plant which is cultivated in gardens, under the name of *Acanthus fatuous* or *Brank-ursine*. Most Botanists also are of opinion, that it is the *Acanthus* of Virgil: but the chief difficulty is to shew the reason, why he calls it *flexi vimen Acanthi*. These words seem to express a twining plant. I believe we must entirely depend upon a passage of Vitruvius, for the solution of this difficulty. This famous author tells us, that a basket covered with a tile having been accidentally placed on the ground over a root of *Acanthus*, the stalks and leaves burst forth in the spring, and spreading themselves on the outside of the basket, were bent back again at the top, by the corners of the tile. Callimachus, a famous Architect, happening to pass by, was delighted with the novelty and beauty of this appearance,

and being to make some pillars at Corinth, imitated the form of this basket surrounded with *Acanthus*, in the capitals. It is certain that there cannot be a more lively image of the capital of a Corinthian pillar, than a basket covered with a tile, and surrounded by leaves of Brank-ursine, bending outward at the top. To this Virgil may allude in the words now under consideration. But then we must not translate them with Dryden,

“ — — — The winding trail
“ Of Bear's foot.”

for it is by no means a trailing plant.

124. *Pallentesque hederas*.] In some of the old editions it is *pallentes*, without *que*.

See the note on book II. ver. 258.

Amantes littora myrtos.] Myrtles delight in growing near the sea-shore. Thus in the second Georgick:

“ *Littora myrtetis laetissima*.”

125. *Oebaliae*.] “ *Oebalia* is Laconia, whence Castor and Pollux are called by Statius *Oebalidae fratres*.” Servius.

The Poet means Tarentum by the *lofty towers of Oebalia*, because a colony from Laconia, under the conduct of Phalantus, came to Calabria, and augmented the city of Tarentum.

126. *Niger*.] Schrevelius, following Erythraeus, reads *piger*.

Galefus.] *Galefus* is a river of Calabria, which flows near Tarentum.

127. *Corycium*.] Some think that *Corycius* is the name of the old man here spoken of. But it seems more probable, that it is the name of his country: for *Corycus* is the name of a mountain and city of Cilicia. Pompey had made war on the Cilicians, of which people some being received into friendship, were brought by

Jugera ruris erant; nec fertilis illa juvencis,

Nec pecori opportuna feges, nec commoda Baccho.

Hic rarum tamen in dumis olus, albaque circum

130

Lilia,

by him, and planted in Calabria, about Tarentum. Virgil's old man may therefore reasonably be supposed to be one of Pompey's Cilicians, who had these few acres given him near Tarentum, and perhaps improved the culture of gardens in Italy, from the knowledge he had obtained in his own country.

Relicti.] Servius interprets this word *for-faken and contemptible*; which interpretation he confirms by observing that no land could be more contemptible, than that which is fit neither for wines, corn, nor pasture. Thus also Grimoaldus paraphrases it, "cui rus erat parvum atque desertum." La Cerda contends that it means *hereditary*, observing that *relinquere* is a word used in making wills, and confirms this interpretation by a passage in Varro, which he thinks the Poet here designs to imitate. That author speaking of two brothers, who had a small farm left them by their father, uses the word *relicta*. Ruæus however renders it *deserti*. May also follows Servius:

"Few akers of neglected ground undrest."

Addison also translates it

"A few neglected acres."

Dryden is of the same opinion:

"Lord of few acres, and those barren too."

Dr Trapp follows La Cerda:

"A few hereditary acres."

"Left him, says he, by his relations. This adds much to the grace of the narrative. The little land he had, and which he so improved, was his own: he paid no rent for it." This interpretation has it's beauty, but I believe it is not Virgil's meaning. The old

Corycian, being one of the Cilicians settled in Calabria by Pompey, his land there could not be hereditary. Nor could the person here spoken of be the son of one of those Cilicians, born in Calabria, because he calls him an old man. Those people had not been brought over above forty years when Virgil was writing his Georgicks, and not quite fifty years, when the Poet died. And he speaks of his seeing this old man, as of a thing that had passed long ago. We must therefore, with Servius, translate *relicti, forsaken*. The land was neither fit for vineyards, corn, nor pasture, and therefore the Calabrians neglected it. But this old man knew how to make use of it, by converting it into a garden, and apiary. Virgil therefore shews the Romans, that a piece of land might be fit neither for corn, which is the subject of his first book, nor vines, of which he treats in his second, nor cattle, which take up the third: and yet that by the example of this foreigner, they might know how to cultivate it to advantage.

129. *Seges.*] See the note on book II. ver. 266.

130. *Hic.*] Pierius says it is *hinc* in the Lombard manuscript.

In dumis.] Ruæus, and after him Dr Trapp think *in dumis* is put for *in loco prius dumoso*.

Albaque circum lilia.] The white lilies are those, which were most celebrated and best known among the Ancients. Theophrastus speaks of red lilies only by hear-say: "Εἴπερ δὲ καθάπερ φασὶν ἕνια καὶ πορφύρεα ἦ." Thus our Poet celebrates them here for their whiteness, and also in the twelfth Aeneid:

" — — Mixta rubent ubi Lilia multa
" Alba rosa."

In the tenth Eclogue he mentions the largeness of lilies:

"Florentes

Lilia, verbenasque premens, vescumque papaver,
Regum aequabat opes animis; feraque revertens
Nocte domum, dapibus menfas onerabat inemptis.

Primus

"Florentes ferulas et grandia Lilia quassans."

This may be meant either of the flower, which is very large, or of the whole plant, which, according to Pliny, exceeds all other flowers in tallness: "Nec ulli florum excelsitas major, interdum cubitorum trium." This author has given an excellent description of the white lily, in the words immediately following. He says the neck is always languid, and unable to sustain the weight of the body, which elegantly describes the bending down of the flower. It is of a remarkable whiteness, the leaves [that is, the petals] being streaked on the outside, growing gradually broader from a narrow origin, in form of a cup, of which the brims bend outward, having slender threads, and saffron summits in the middle: "Languido semper collo, et non sufficiente capitis oneri. Candor ejus eximius, foliis foris striatis, et ab angustis in latitudinem paulatim sese laxantibus, effigie calathi, resupinis per ambitum labris, tenuique filo et semine stantibus in medio crocis. Ita odor colorque duplex, et alius calycis alius staminis, differentia angusta." By *crocis* I take this author to mean the yellow apices or summits; and by *tenui filo et semine* perhaps he means the style and ovary. The lilies were planted by the old Corycian, for the sake of his Bees: for Pliny mentions them among the flowers in which those insects delight: "Verum hortis coronamentisque maxime alvearia et apes conveniunt, res praecipui quaestus compendique cum favit. Harum ergo causa oportet ferere thymum, apiastrum, rosam, violas, lilium." Virgil also speaks of them in the sixth Aeneid, as being the delight of Bees:

"Ac veluti in pratis, ubi apes aestate serena
"Floribus insidunt variis, et candida circum
"Lilia funduntur."

Thick as the humming Bees, that hunt the golden dew;

*In summer's heat on tops of lilies feed,
And creep within their bells, to suck the balmy seed.*

DRYDEN.

131. *Verbenas*.] The *Verbena*, from whence our English name *Vervain* is derived, was a sacred herb among the Romans. We read in the first book of Livy how this herb was used in the most antient league, of which the memory was preserved among them: that between Tullus Hostilius, the third king of Rome, and the Albans. The form was this: The *Fetialis* said to Tullus, *Do you command me, O King, to strike a league with the Pater patratus of the people of Alba?* when the King had commanded him, he proceeded thus, *O King, I demand the Sagmina of you.* The King answered, *Take it pure.* Then the *Fetialis* brought the pure herb from the tower. . . . The *Fetialis* was M. Valerius, and he appointed Sp. Fufius to be the *Pater patratus*, touching his head and hair with the Vervain: "Foedera alia aliis legibus, caeterum eodem modo omnia fiunt. Tum ita factum accepimus: nec ullius vetustior foederis memoria est. Fetialis regem Tullum ita rogavit: *Jubesne me rex cum patre patrato populi Albani foedus ferire?* jubente rege, *Sagmina*, inquit, *te, rex, posco.* Rex ait, *puram tollito.* Fetialis ex arce graminis herbam puram attulit. . . . Fetialis erat M. Valerius, is patrem patratum Sp. Fufium fecit, *verbena* caput capillosque tangens." Pliny says expressly, that by *sagmina* and *verbenae* were meant the same thing, namely, the herb from the tower, pluckt up with it's earth: and that it was used by the ambassadors, when they were sent to reclaim any thing that had been carried away by the enemies; and that one of them was therefore called *Verbenarius*: "Interim fortius augetur autoritas: quae quanta debeatur

Primus vere rosam, atque autumnno carpere poma;

Et cum tristis hyems etiamnum frigore saxa

135

Rumperet, et glacie cursus fraenaret aquarum,

Ille comam mollis jam tum tondebat acanthi,

Aestatem

“ debeat etiam furdis, hoc est ignobilibus her-
 “ bis perhibebitur. Siquidem autores imperii
 “ Romani conditoresque immensum quiddam
 “ et hinc sumpserunt, quoniam non aliunde sag-
 “ mina in remediis publicis fuere, et in sacris
 “ legationibusque verbenae. Certe utroque no-
 “ mine idem significatur, hoc est, gramen ex
 “ arce cum sua terra evulsum: ac semper et le-
 “ gati cum ad hostes clarigatumque mitteren-
 “ tur, id est, res raptas clare repetitum, unus
 “ utique Verbenarius vocabatur.” In another
 place he calls it *Hierabotane*, *Peristereon*, and
Verbenaca; and there adds, that it was used in
 brushing the table of Jupiter, and in purifying
 houses. He says there are two sorts of it, one
 full of leaves, which is called the female, and
 the male with fewer leaves. The branches of
 both are many, slender, a cubit long, and an-
 gular. The leaves are like those of the oak,
 but smaller, narrower, and more deeply divid-
 ed. The flower is glaucous. The root long
 and slender. It grows in watery places. Some
 do not distinguish them, reckoning only one
 sort, because both of them have the same ef-
 fects: “ Nulla tamen Romanae nobilitatis plus
 “ habet quam Hierabotane. Aliqui Periste-
 “ reon, nostri Verbenacam vocant. Haec est
 “ quam legatos ferre ad hostes indicavimus.
 “ Hac Jovis mensa verritur, domus purgan-
 “ tur, lustranturque. Genera ejus duo sunt:
 “ foliosa, quam foeminam putant: mas rario-
 “ ribus foliis. Ramuli utriusque plures, tenues,
 “ cubitales, angulosi. Folia minora quam Quer-
 “ cus, angustioraque, divisuris majoribus, flos
 “ glaucus, radix longa, tenuis. Nascitur ubique
 “ in planis aquosis. Quidam non distinguunt,
 “ sed unum omnino genus faciunt, quoniam
 “ utraque eisdem effectus habeat.” The Ver-
 vain was used in incantations, to which the
 Poet alludes in the eighth Eclogue:

“ Effer aquam, et molli cinge haec altaria vitta:
 “ Verbenasque adole pingues, et mascula thura.”

It was thought to be good against serpents and
 venomous bites, and was recommended as a so-
 vereign medicine for a great variety of diseases.

Premens.] It has been observed, in the note
 on book II. ver. 346, that *virgulta premere*
 properly signifies the increasing of a plant by
 layers. But here *premens* must be understood
 of planting in general. Dryden seems to un-
 derstand it *bruising*:

“ Yet lab’ring well his little spot of ground,
 “ Some scatt’ring potherbs here and there he
 “ found:
 “ Which cultivated with his daily care,
 “ And *bruised* with Vervain, were his frugal fare.
 “ Sometimes white lilies did their leaves afford,
 “ With wholesom poppy-flow’rs, to mend his
 “ homely board.”

This whole passage is erroneously translated;
 for the Poet does not speak of *bruising* Ver-
 vain, but of planting it. The Vervain and
 Lilies do not seem to have been planted for
 potherbs, but the Vervain for medicinal uses,
 and the Lilies for the Bees: nor were the Lilies
 planted for the sake of their *leaves*, but of their
 flowers. The Poppies also were not planted
 for their *flowers*, but for their seeds.

Vescumque papaver.] See the notes on book I.
 ver. 78 and 212.

135. *Etiamnum.*] The common reading is
etiam nunc. I follow Heinsius.

“ In some manuscripts it is *etiamnum*, which
 “ word is frequently used by Pliny; from the
 “ Greek *ἐτι καὶ νῦν*.” Pierius.

137. *Ille comam mollis jam tum tondebat acan-
 thi.*] “ Achilles Statius observes, that this
 “ verse

Aestatem increpitans seram, zephyrosque morantes.

Ergo apibus foetis idem atque examine multo

Primus abundare, et spumantia cogere pressis

140

Mella favis: illi tiliae, atque uberrima pinus;

Quotque in flore novo pomis se fertilis arbos

Induerat, totidem autumnno matura tenebat.

Ille etiam seras in versum distulit ulmos,

Eduram-

" verse is read in all the ancient manuscripts of
" Virgil thus:

" *Ille comam mollis jam tondebat Hyacinthi.*

" And the like number, that is, a short syl-
" lable being made long, after the fourth foot,
" is used by Virgil himself, in the sixth E-
" clogue:

" — — *Molli fultus Hyacintho:*

" and by Catullus:

" *Jam veniet virgo, jam dicetur Hymenaeus:*

" and

" *Tum Thetis humanos non despexit Hymenaeos.*"
La Cerda.

I have not met with this reading in any of
the manuscripts, that I have collated. Addison
translates this verse;

" He then would prune the tender't of his trees."

But the *Acanthus* here spoken of is an herb, and
by *comam* is meant the leaves. The epithet
mollis is added, to express the softness and ten-
derness of these leaves. Thus also this herb is
called by Theocritus ὕψος Ἀκανθός. Or it
may serve to distinguish this *Acanthus* from ano-
ther species, which grows wild, and has very
prickly leaves.

139. *Ergo apibus foetis.*] The Poet always
takes care in his digressions, not to forget the
principal subject. Therefore he mentions in
this place the benefits, which accrued to the
old Corycian, from this extraordinary care of
his garden, with regard to his Bees.

141. *Tiliae.*] Columella says limes are hurt-
ful to Bees: " At Tiliae solae ex omnibus sunt
" nocentes."

Pinus.] Columella also mentions the Pine,
as agreeable to Bees: " Post haec frequens sit
" incrementi majoris furculus, ut rosmarinus,
" et utraque cythisus. Est enim sativa, et alte-
" ra suae spontis, itemque semper virens *Pinus.*"

144. *Ille etiam, &c.*] Most of the Com-
mentators and Translators seem not to have
rightly apprehended the meaning of this pas-
sage. The Poet plainly designs to express the
great skill of his old acquaintance, in removing
large trees. Every one of the trees here men-
tioned has an epithet added to it, to signify
it's being well grown. The elms are called
serae, that is, *late, old, or far grown*: the pears
are called *hard*; the thorns are said to be *al-*
ready bearing plumbs; and the planes are ex-
pressly said to be already so large, as to spread
a shade, sufficient to cover those who sit under
them. May seems to have understood the
Poet's meaning:

" He could to order old grown elmes transpose,
" Old peare trees hard, and black thorne }
" bearing flocs,
" The plaine tree too, that drinking shade }
" bestowes."

Y y

Dr Trapp's

Eduramque pyrum, et spinos jam pruna ferentes,
 Jamque ministrantem platanum potantibus umbras.
 Verum haec ipse equidem spatii exclusus iniquis

Praetereo,

Dr Trapp's translation is not very deficient :

" He too in ranks dispos'd the late-grown elms,
 " And the hard pear-tree, and the plumb ev'n
 " then
 " Laden with fruitage; and the plane which
 " yields
 " To Bacchus' sons it's hospitable shade."

But Addison has quite lost the sense of his author :

" In rows his elms and knotty pear-trees bloom,
 " And thorns ennobled now to bear a plumb;
 " And spreading plane-trees, where supinely
 " laid
 " He now enjoys the cool, and quaffs beneath
 " the shade."

and Dryden :

" He knew to rank his elms in even rows;
 " For fruit the grafted pear-tree to dispose;
 " And tame to plumbs the fourness of the flocks.
 " With spreading planes he made a cool retreat,
 " To shade good fellows from the summer's
 " heat."

145. *Eduram.*] See the note on book II. ver. 65.

Spinus jam pruna ferentes.] " The plumb-tree is called *spinus*, in the masculine gender; " for thorns [*ferentes*] are called *hae spinae*." Servius.

I have translated *spinus* in this place *thorns*, because the plumb is a thorny tree; and because our wild fort, which bears the flocks, is called the *black thorn*.

146. *Platanum.*] See the note on book II. ver. 70.

Umbras.] Schrevelius, Paul Stephens, and some others read *umbram*. Pierius found *umbras* in all the ancient manuscripts. It is *umbras* in all those, which I have collated.

Before we leave these verses, wherein the Poet speaks of transplanting great trees, it may not be improper to set down what our famous Evelyn has said on this subject.

" A great person in Devon, planted oaks as big as twelve oxen could draw, to supply some defect in an avenue to one of his houses; as the Right Honourable the Lord Fitz-Harding, late Treasurer of his Majesty's Household assured me; who had himself likewise practised the removing of great Oaks by a particular address extremely ingenious, and worthy the communication. Chuse a tree as big as your thigh, remove the earth from about him; cut through all the collateral roots, till with a competent strength you can enforce him down upon one side, so as to come with your ax at the top root; cut that off, redress your tree, and so let it stand covered about with the mould you loosened from it, till the next year, or longer if you think good, then take it up at a fit season; it will likely have drawn new tender roots apt to take, and sufficient for the tree, wheresoever you shall transplant him. Some are for laying bare the whole root, and then dividing it into four parts, in form of a cross, to cut away the interjacent rootlings, leaving only the cross and master-roots that were spared to support the tree; and then covering the pit with fresh mould (as above) after a year or two, when it has put forth, and furnished the interstices you left between the cross-roots, with plenty of new fibres and tender shoots, you may safely remove the tree it self, so soon as you have loosened and reduced the four decussated roots, and shortened the top roots; and this operation is done without stooping or bending the tree at all: and if in removing it with as much of the clod about the new roots, as possible, it would be much better."

147. *Equidem.*] In the King's manuscript, and in the old Nuremberg edition it is *quidem*. *Exclusus.*]

Praetereo, atque aliis post me memoranda relinquo.

Nunc age, naturas apibus quas Jupiter ipse

Addidit,

Exclusus.] It is *disclusus* in some old editions: but all the ancient manuscripts have *exclusus*.

148. *Aliis.*] Servius says the Poet means here Gargilius Martialis. This author is often quoted by Palladius; but I do not remember that he is mentioned by Columella. Hence I conclude, that he did not exist in the days of Virgil, and therefore could not be particularly meant by our Poet, unless he had the gift of prophesy, as some have imagined. Columella, in his tenth book, has endeavoured to supply, what Virgil has omitted, concerning Gardening. His Poem begins thus:

“ Hortorum quoque te cultus, Sylvine, docebo,
“ Atque ea, quae quondam spatiis exclusus ini-
“ quis,
“ Cum caneret laetas segetes, et munera Bacchi,
“ Virgilius nobis post se memoranda reliquit.”

Among the Moderns, Rapin, a learned Jesuit, has written a fine Poem on Gardens, in four books. He also professedly treads in the footsteps of Virgil:

“ Vatribus ignotam nam me novus incitat ardor
“ Ire viam, magno quae primum ostensa Maroni,
“ Extremo cum vela trahens sub fine laborum,
“ Italiae pingues hortos quae cura colendi
“ Ornaret, canere agricolis, populoque parabat.
“ Fas mihi divini tantum vestigia vatis
“ Posse sequi; summoque volans dum tendit O-
“ lympo,
“ Sublimem aspicere, et longe observare tu-
“ endo.”

Post me memoranda.] “ In some manuscripts “ it is *post haec memoranda*: but the Lombard, “ and some others have *post commemoranda*. In “ the Medicean and some others, it is *post me memoranda*, which reading seems to have “ been admitted by Columella.” Pierius.

I find *post memoranda* in one of the Arundelian manuscripts, *post haec memoranda* in one of Dr Mead’s, and *post commemoranda* in the

Bodleian, and in the other Arundelian and Dr Mead’s manuscripts. Ruæus, and most of the Editors has *post commemoranda*. But it is *post me memoranda* in the King’s, and in the Cambridge manuscript, which reading is admitted also by Heinsius, Paul Stephens, Masvicius, and others.

149. *Nunc age, &c.*] Here the Poet begins to speak of the polity of the Bees, by which all their actions contribute to the public good.

“ Now I shall proceed to shew what man-
“ ners Jupiter has added to the Bees; for
“ what reward they following the loud sounds,
“ and tinkling brass of the Curetes, fed the
“ king of heaven under the Dictæan den.
“ They alone have children in common, and
“ the united buildings of a city, and pass their
“ lives under established laws; and they alone
“ have a country of their own, and certain
“ habitations: and being mindful of the future
“ winter, they labour in summer, and lay up
“ what they get for the public use. For some
“ are employed in getting food, and by agree-
“ ment labour in the fields: some within the
“ house lay tears of daffodils, and tough glue
“ from the barks of trees, for the foundations
“ of the combs; and then suspend the tena-
“ cious wax: others bring up the growing
“ young, the hope of the nation: others work
“ the purest honey, and distend their cells with
“ liquid nectar. There are some to whose lot
“ is fallen the guarding of the gates: and these
“ by turns consider the waters and clouds of
“ heaven, or unlade the burdens of those who
“ return, or forming a troop drive out the
“ drones, a sluggish race, from the hives. The
“ work glows, and the fragrant honey is
“ scented with thyme.”

The Poet tells us in this passage, that Jupiter bestowed this extraordinary oeconomical genius on the Bees, as a reward for the service they did him, when an infant, by feeding him with their honey, in the cave where he was concealed from the devouring jaws of his father Saturn.

Addidit, expediam : pro qua mercede canoros

150

Curetum sonitus crepitantiaque aera secutae,

Diſtaeo caeli regem pavere ſub antro.

Solae communes natos, confortia teſta

Urbis habent, magniſque agitant ſub legibus aevum ;

Et patriam ſolae et certos novere penates :

155

Venturaeque hyemis memores, aeſtate laborem

Experiuntur, et in medium quaefita reponunt.

Namque

150. *Addidit.*] This word expreſſes, that theſe manners did not originally belong to the Bees, but were added by the favour of Jupiter.

Pro qua mercede.] Servius interprets this, for what favour or labour. La Cerda interprets *mercede merit*, becauſe *merces* and *mercor* are derived from *mereor*. This interpretation, he ſays, is the only one that agrees with this paſſage, for the Poet is ſpeaking of the *merit*, by which the Bees were admitted to aſſiſt the Curetes in nurſing Jupiter. But, as was juſt now obſerved, the Poet ſeems rather to mean, that he will ſpeak of the *reward* which they had for their ſervice.

Canoros Curetum ſonitus, crepitantiaque aera.] According to the fable, Saturn intended to have devoured the infant Jupiter, to avoid which, he was concealed among the Curetes, the clangor of whoſe brazen armour and cymbals, as they danced, would drown his cries : thus Lucretius :

“ Diſtaeos referunt Curetas, qui Jovis illum
“ Vagitum in Creta quondam occultaffe ſeruntur,
“ Cum pueri circum puerum pernice chorea
“ Armati in numerum pulſarent aeribus aera,
“ Ne Saturnus eum malis mandaret adeptus,
“ Aeternumque daret matri ſub pectore vulnus.”

*Theſe repreſent theſe armed prieſts, who ſtrove
To drown the tender cries of infant Jove ;*

*By dancing quick they made a greater ſound,
And beat their armour, as they danc'd around ;
Leſt Saturn ſhould have ſound and eat the boy,
And Ops for ever mourn'd her prattling joy.*

CREECH.

152. *Diſtaeo . . . ſub antro.*] *Diſtae* or *Diſtaeus mons* is a mountain of Crete, where Jupiter was ſaid to be concealed.

154. *Magniſque agitant.*] In one of Dr Mead's manuſcripts, and in ſome of the printed editions, it is *magnis agitant*, without *que*.

155. *Et patriam ſolae et certos novere penates.*] “ In ſome manuſcripts we read a *patriam ſolae, et certos novere penates*. For a “ is not always an interjection of lamenting, “ but ſometimes ſignifies admiration. But that “ a is written without an aſpiration has been “ elſewhere proved from Probus. In the Lombard manuſcript, there is no *et* in the ſecond “ place ; but it is read *Et patriam ſolae certos* “ *novere penates*. But thoſe who take away *et* “ here, deprive the verſe alſo of all it's elegance.” Pierius.

156. *Laborem.*] In one of the Arundelian manuſcripts it is *labores*.

157. *In medium.*] See the note on book I. ver. 127.

158. *Vicu.*]

Namque aliae victu invigilant, et foedere pacto

Exercentur agris: pars intra septa domorum

Narcissi lacrymam, et lentum de cortice gluten

160

Prima favis ponunt fundamina: deinde tenaces

Suspendunt ceras: aliae spem gentis adultos

Educunt foetus: aliae purissima mella

Stipant, et liquido distendunt nectare cellas.

Sunt, quibus ad portas cecidit custodia forti:

165

Inque vicem speculantur aquas, et nubila caeli:

Aut onera accipiunt venientum, aut agmine facto

Ignavum fucos pecus a praesepibus arcent.

Fervet opus, redolentque thymo fragrantia mella.

Ac

158. *Victu.*] *Victu* is here put for *victui*.

Pacto.] In the King's manuscript it is *parco*.

159. *Intra.*] In one of the Arundelian manuscripts it is *inter*.

Septa.] In one of Dr Mead's manuscripts it is *testa*.

160. *Narcissi lacrymam.*] I have spoken of the *Narcissus*, in the note on ver. 122. It has there been observed that the flowers of *Narcissus* or Daffodil form a cup in the middle. These cups are supposed to contain the tears of the youth *Narcissus*, who wept to death. To this Milton alludes in his *Lycidas*;

" Bid *Amaranthus* all his beauty shed,

" And *Daffodillies* fill their cups with tears,

" To strew the laureat herse where *Lycid* lies."

Lentum de cortice gluten.] *Pierius* found *lectum* in the Lombard and some other ancient manuscripts. The same reading is in the King's manuscript.

165. *Portas cecidit.*] In one of the Arundelian manuscripts it is *portam tendit*.

167. *Aut onera accipiunt, &c.*] This and the two following lines are repeated in the first *Aeneid*.

168. *Ignavum fucos pecus a praesepibus arcent.*] The Drones are a sort of Bees without stings, which do not assist the others in their labour. On this account it is generally thought, that they are expelled by the labouring Bees. Some affirm that the Drones are the males, and that, after the work of generation is over, they are driven from the hive by these amazons.

Ruaeus renders *fucos*, *guespes*; but I believe *guespes* signify wasps. The drones are called *bourdons*.

In one of the Arundelian manuscripts it is *urgent* instead of *arcent*.

169. *Thymo.*] See the note on ver. 112.

Fragrantia.] *Pierius* found *flagrantia* in the Lombard manuscript. The same reading is in both Dr Mead's manuscripts.

Ac veluti, lentis Cyclopes fulmine massis

170

Cum properant, alii taurinis follibus auras

Accipiunt redduntque, alii stridentia tingunt

Aera lacu: gemit impositis incudibus Aetna.

Illi inter sese magna vi brachia tollunt

In numerum, versantque tenaci forcipe ferrum.

175

Non

170. *Ac veluti, &c.*] The Poet compares the labour of the Bees to that of the Cyclops, in forming thunder-bolts; and then speaks of the various offices which are assigned to these political insects in their republick, and the cautions which they use in defending themselves against rising winds.

"As when the Cyclops hasten to form thunder-bolts out of the stubborn mass; some receive the air and drive it out again from bellows made of bull hides: others plunge the hissing brags in water: Aetna groans with the weight of their anvils. They lift their arms with great force in tuneful order; and turn the iron with their gripping tongs. Just so, if I may compare great things with small, does an innate desire of growing rich prompt the Athenian Bees, each of them in their proper office. The elder have the care of their towns, repair the combs, and erect the artificial edifices. But the younger return wearied home, late at night, with their thighs laden with thyme. They feed also at large on arbutus, and hoary willows, and casia, and glowing saffron, and fat limes, and deep coloured hyacinths. All of them labour together, and all rest at the same time. In the morning they rush out of their gates without delay: and when the evening admonishes them to return at length from feeding in the fields, then they seek their habitations, and then they take care of their bodies. They make a murmuring noise, and hum about the sides and entrance of the hives. Afterwards, when they are laid down on their beds, they

"are silent all night, and a sweet sleep possesses their wearied limbs. But when rain impends, they do not depart far from their hives, nor do they trust the sky, when east winds approach; but drink the water in safety near the walls of their city, and try short excursions; and take up little stones, as boats that totter on the tossing wave, take ballast: with these they poise themselves thro' the empty clouds."

173. *Aetna.*] It is *antrum* in one of the Arundelian manuscripts.

175. *In numerum.*] That is, in a certain order, making a sort of harmony with the regular strokes of their hammers of different weights. We learn from Iamblichus, that the sound of the smith's hammers taught Pythagoras to invent the monochord, an instrument for measuring the quantities and proportions of sounds geometrically. This Philosopher observing that the diversity of sound was owing to the size of the hammers, suspended four equal strings, sustaining weights of twelve, nine, eight and six pounds. Then striking alternately the strings which sustained the twelve and six pounds, he found that the diapason or octave was formed by the proportion of two to one. The twelve and eight pound weights taught him that the diapente or fifth was in the proportion of three to two; and the twelve and nine pounds that the diatessaron or fourth was as four to three. The whole passage is too long to be here inserted: therefore I must refer the curious reader, for farther satisfaction, to the twenty-sixth chapter of Iamblichus, *de vita Pythagorae*.

176. *Non*

Non aliter, si parva licet componere magnis,
Cecropias innatus apes amor urget habendi,
Munere quamque suo. Grandaevus oppida curae,
Et munire favos, et daedala fingere tecta.
At fessae multa referunt se nocte minores,
Crura thymo plenae; pascuntur et arbuta passim,
Et glaucas salices, casiamque, crocumque rubentem,

180

Et

176. *Non aliter, si parva licet componere magnis.*] This comparison of the Bees to the labouring Cyclops, has by some been thought very improper, as being rather ridiculous than great. But Mr Pope is of another opinion, who, in his Postscript to the translation of the Odyssey, judiciously observes, that there is a great difference between the actions of irrational beings, and the low actions of such as are rational, when they are represented in a pompous style. "One may add, that the use of the grand style on little subjects, is not only ludicrous, but a sort of transgression against the rules of proportion and mechanics: It is using a vast force to lift a feather: I believe, now I am upon this head, it will be found a just observation, that the low actions of life cannot be put into a figurative style without being ridiculous, but things natural can. Metaphors raise the latter into dignity, as we see in the Georgicks; but throw the former into ridicule, as in the Lutrin. I think this may very well be accounted for; laughter implies censure; inanimate and irrational beings are not objects of censure; therefore these may be elevated as much as you please, and no ridicule follows: but when rational beings are represented above their real character, it becomes ridiculous in art, because it is vicious in morality. The Bees in Virgil, would be ridiculous by having their actions and manners represented on a level with creatures so superior as men; since it would imply folly or pride, which are the proper objects of ridicule."

177. *Cecropias.*] The Poet calls the Bees *Cecropias*, from Cecrops king of Attica, where the honey was famous.

178. *Grandaevus oppida curae.*] This passage is taken from Aristotle, who observes, that the older Bees work within doors, and thence become more hairy; but that the younger sort go abroad, and therefore are smoother: *Τῶν δὲ μελιττῶν αἱ μὲν πρεσβύτεραι τὰ εἶσω ἐργάζονται, καὶ δασεῖαι εἰσι διὰ τὸ εἶσω μένειν. αἱ δὲ νεαὶ ἔξωθεν φέρουσι, καὶ εἰσὶ λειότεραι.*

179. *Fingere.*] In one of Dr Mead's manuscripts it is *figere*.

181. *Crura thymo plenae.*] The hairiness of the Bees legs serves to retain the juices which they gather from flowers.

Arbuta.] See the notes on book I. ver. 148, and on book III, ver. 300.

182. *Glaucas salices.*] See the note on book II. ver. 13.

Casiam.] See the note on book II. ver. 213.

Crocumque rubentem.] The petal of the saffron flower is purple, but the three divisions of the style, which are the only part in use, are of the colour of fire.

183. *Pinguem tiliam.*] See the note on book II. ver. 449.

Ferrugineos hyacinthos.] There are many flowers commonly known in gardens under the name of Hyacinth, but none of them agree with the description which we find of this flower among the Poets, who represent it as having the letters AI inscribed on its petals. Thus Moschus, in his epitaph on Bion, calls upon

Et pinguem tiliam, et ferrugineos hyacinthos.

Omnibus

upon the Hyacinth to take more marks of AI
on it's petals:

Νυν ὑάκινθε λέλει τα σὰ γράμματα, καὶ πλεον
AI, AI
Λάμβανε σοῖς πετάλοισι· καλὸς τεθνακε με-
λιχτός.

The Poets feign that the boy Hyacinthus, who
was unfortunately killed by Apollo, was chang-
ed by that deity into a Hyacinth, which there-
fore was marked with these notes of lamenta-
tion to express Apollo's grief. Thus Ovid:

"Semper eris mecum, memorique haerebis in
"ore.
"Te lyra pulsa manu, te carmina nostra so-
"nabunt:
"Flosque novus scripto gemitus imitabere no-
"stros."

" — — Thou shalt with me abide
"And ever in my memory reside.
"Our harp and verse thy praises shall resound:
"And in thy flowre my sorrow shall be found."

SANDYS.

It is also feigned, that the same flower arose
from the blood of Ajax, when he slew himself;
those letters being half the name of that hero.
Thus also Ovid:

" — — — Rubefactaque sanguine tellus
"Purpureum viridi genuit de cespite florem,
"Qui prius Oebalio fuerat de vulnere natus.
"Littera communis mediis pueroque viroque
"Inscripta est foliis: haec nominis, illa que-
"rela."

— — — The blood that fell,
A purple flowre ingendred on the ground:
Created first by Hyacinthus wound.
The tender leaves indifferent letters paint;
Both of his name, and of the gods complaint.

SANDYS.

To this Virgil seems to allude in the third E-
clogue:

"Dic quibus in terris inscripti nomina regum
"Nascantur flores; et Phyllida solus habeto."

Nay tell me first, in what new region springs
A flow'r that bears inscrib'd the names of kings:
And thou shalt gain a present as divine
As Phoebus self; for Phillis shall be thine.

DRYDEN.

I must not forget to observe, that the *vaccini-
um* mentioned by our Poet in the second and
tenth Eclogues, is not different from what in
other places he calls *hyacinthus*: the latter be-
ing the Greek name, and the former a Latin
name derived from it. For the Aeolians, who
affected to change the *v* into the diphthong *ou*,
as *δυγάτης* into *δουγάτης*, wrote *ουακίνθιον*
and *ουακίννιον* for the diminutive *υακίνθιον*;
and *ουακίννιον* in Roman letters is *vaccinium*.
This opinion is confirmed by a line in the
tenth Eclogue;

"Et nigrae violae sunt et vaccinia nigra;"

which is a literal translation of a line in the
tenth Idyllium of Theocritus:

Καὶ τὸ ἴον μέλαν ἐν ᾧ, καὶ ἡ γραπτὰ ὑάκινθος.

Here Virgil himself translates *υάκινθος* *vacci-
nium*. The form of the Hyacinth is particu-
larly described by Ovid:

"Ecce cruor, qui fusus humi signaverat herbam,
"Definit esse cruor: Tyrioque nitentior ostro
"Flos oritur, formamque capit quam lilia, si non
"Purpureus color huic, argenteus esset in illis.
"Non satis hoc Phoebus est; is enim fuit auc-
"tor honoris.
"Ipse suos gemitus foliis inscribit; & AI, AI
"Flos habet inscriptum, funestaque littera ducta
"est."

Behold! the blood which late the grass had dide,
Was now no blood: from whence a flowre full-
blown

Far brighter than the Tyrian scarlet shone:
Which seem'd the same, or did resemble right
A Lillie; changing but the red to white.

Nor

Omnibus una quies operum, labor omnibus unus.

Mane

*Not so contented (for the youth receiv'd
That grace from Phoebus) in the leaves he weav'd
The sad impress of his sighs: AI! AI!
They now in funeral characters display.*

SANDYS.

We here learn, that the flower in question was shaped like a lily, was of a red colour, and was marked with the letters AI. I have more than once mentioned the difficulty of precisely determining the colours mentioned by the Ancients. Ovid calls the flower of the Hyacinth *Tyrio nitentior ostro*, and *purpureus*. Virgil calls it in this place *ferrugineus*, and in the third Eclogue he calls it *suave rubens*; and in the eleventh Aeneid he speaks of it's great brightness:

“ *Qualem virgineo demessum pollice florem
Seu mollis violae, seu languentis Hyacinthi;
Cui neque fulgor adhuc, necdum sua forma recessit.*”

Hence we can only gather, that the colour of this flower is a deep shining red. I take the epithet *ferrugineus* in this place only to express the deepness of the colour. Thus in the first Georgick it is used to signify the dusky redness of the sun, after the murder of Julius Caesar:

“ *Cum caput obscura nitidum ferrugine texit.*”

See the note on book I. ver. 467. In the sixth Aeneid the boat of Charon is called *ferruginea*, where no doubt it means *dusky*:

“ *Et ferruginea subvectat corpora cymba.*”

In the ninth Aeneid the son of Arcens is said to be

“ — — — *Ferrugine clarus Ibera;*”

That is, adorned with a deep purple garment dyed in Spain: and in the eleventh book it is joined with the Tyrian colour:

“ *Ipse peregrina ferrugine clarus et ostro.*”

It is probable that all these several epithets, *purpureus*, *suave rubens*, *ferrugineus*, mean a sort of crimson, the colour of human blood, the Hyacinth being feigned to have risen from the blood of Hyacinthus, and afterwards from that of Ajax.

Having said thus much of the Hyacinth of the Poets, it will be time to consider what flower will agree with the description which they have given of it.

Various sorts of flowers have been proposed, by the Botanical Criticks, for this Hyacinth, the discussing of all which would be too tedious in this place. Some insist on the Lark's-spur, which does not seem to me to bear any resemblance of a Lily, nor do the letters inscribed appear, till the flower has been curiously dissected. Others propose the red Lily, but this, as was observed before, was a flower little known among the Ancients, nor is the colour right. Others mention *Xyris*, or *stinking Gladdon*, the flowers of which are not sufficiently beautiful. Others, with more probability, think the *Gladiolus* or *Corn-flag* to be the flower in question; but I have never been able to discover in that flower the letters AI. I am pretty well satisfied, that the flower celebrated by the Poets, is what we now are acquainted with under the name of *Lilium floribus reflexis* or *Martagon*, and perhaps may be that very species which we call *Imperial Martagon*. The flowers of most sorts of Martagons have many spots of a deeper colour; and sometimes I have seen these spots run together in such a manner, as to form the letters AI, in several places, which I have caused to be represented in the figure.

The Translators have grievously erred in translating the names of the plants here spoken of. May translates *arbuta*, *wildings*; and *cassiam*, *cinnamon*, and renders *ferrugineus* very improperly *pale*, and *glauca*, *green*.

“ — — — They feed upon

“ *Wildings, green Willows, Saffron, Cinnamon.*

“ *Pale Hyacinths, and fruitful Linden trees.*”

Addison omits the *arbuta*, and inserts *the balmy reed* instead of them; he translates *cassiam*, *lavender*; and *hyacinthos*, *violets*:

Z z

“ On

Mane ruunt portis ; nusquam mora : rursus easdem

185

Vesper ubi e pastu tandem decedere campis

Admonuit, tum tecta petunt, tum corpora curant.

Fit sonitus, mussantque oras et limina circum.

Post, ubi jam thalamis se composuere, filetur

In noctem, fessosque sopor suus occupat artus.

190

Nec vero a stabulis pluvia impendente recedunt

Longius, aut credunt caelo adventantibus euris ;

Sed circum tutae sub moenibus urbis aquantur,

Excursusque breves tentant, et saepe lapillos,

Ut cymbae instabiles fluctu jactante faburram,

195

Tollunt : his sese per inania nubila librant.

Illum

“ On Lavender, and Saffron buds they feed,
“ On bending Osiers, and the balmy Reed ;
“ From purple Violets and the Teile they bring
“ Their gather'd sweets, and rifle all the spring.”

Dryden's translation is not more exact.

“ He spoils the Saffron flow'rs, he sips the blues
“ Of Vi'lets, wilding Blooms, and Willow
“ dew.”

Dr Trapp has succeeded much better ; only he has fallen into a common error of taking the *casia* to be *lavender*.

“ They suck the *Arbutus*, and Willows grey,
“ Sweet Lavender, and *Crocus*' yellow flow'r,
“ The purple Hyacinth, and gummy Lime.”

184. *Omnibus una quies*, &c.] This passage is taken from Aristotle, who says, that in the morning they are all silent, till one of them calls the rest up with two or three hums : then

they all go out to work. And when they return, they are at first tumultuous, but grow more quiet by degrees, till at last one flies buzzing round the rest, as if it commanded silence, upon which they are all immediately quiet : Ὀρθρῖαι δὲ σιωπᾶσιν, ἕως ἂν μία ἐγείρη βομβήσασα δις ἢ τρίς· τότε δ' ἐπ' ἔργον ἀθρόαι πείτονται, καὶ ἐλθοῦσαι πάλιν, θορυβοῦσι τὸ πρῶτον· κατὰ μικρὸν δ' ἡττον, ἕως ἂν μία περιπετομένη βομβήσῃ, ὥσπερ σημαίνουσα καθεύδειν· εἰτ' ἐξαπίνης σιωπᾶσι.

187. *Tum*.] In the old Nurenberg edition it is *dum*.

188. *Limina*.] In the old Nurenberg edition it is *lumina*.

190. *Sopor suus*.] Servius interprets this *ipsis aptus*.

194. *Saepe lapillos*, &c.] This is taken from Aristotle : Ὅταν δὲ ἀνεμος ἢ μέγας, φέρουσι λίθον ἐφ' ἑαυταῖς, ἔρμα πρὸς τὸ πνεῦμα.

Illum adeo placuisse apibus mirabere morem,
 Quod nec concubitu indulgent, nec corpora segnes
 In venerem solvunt, aut foetus nixibus edunt;

Verum

197. *Illum adeo placuisse, &c.*] In this paragraph the Poet treats of the generation of Bees.

“ But of all the properties of Bees this most of all will cause your wonder, that they do not copulate, or enervate their bodies by lust, or labour to bring forth their young. But they themselves gather their young from leaves and sweet herbs. They themselves also produce their king, and their small citizens: and repair their palaces and waxen realms. Often also, whilst they wander over the hard rocks, have they battered their wings, and voluntarily yielded up their lives under their burthens: so great is their love of flowers: such their glory in making honey. Therefore, though their age has but a narrow bound, for they do not live above seven years, yet does the stock remain immortal, and the fortune of their family subsists for many years, and they can number grandfathers of grandfathers.”

This account of the generation of Bees is by no means consistent with the doctrine of the modern Philosophers, who assert, with great probability, that no animal, nor even plant, is produced without a concurrence of the two sexes. However, the doctrine of equivocal generation was so generally admitted by the Ancients, that it is no wonder the Poet should assent to it. We find this opinion related by Aristotle, in his fifth book of the History of Animals. “ There are various opinions,” says the Philosopher, “ concerning the generation of Bees. For some deny that they either copulate or bring forth their young, thinking that they gather their produce. Nor are these agreed about the flower from which they gather them: but some will have it to be from the honey-wort, some from the reed, and others from the olive; which last, in favour of their opinion, urge that there are more swarms of Bees in proportion, as the olive-trees are fruitful. Some are of opi-

nion, that only the Drones are produced after this manner; but that the Bees are produced by the leaders. . . . Others will have it, that they are produced by copulation, and affirm that the Drones are the males, and the Bees the females:” Περὶ δὲ τὴν γένεσιν τῶν μελιτῶν οὐ τὸν αὐτὸν τρόπον πάντες ὑπολαμβάνουσιν. οἱ μὲν γὰρ φάσιν οὐ τίκτειν, οὐδὲ ὀχεύεσθαι τὰς μέλιττας, ἀλλὰ φέρειν τὸν γόνον. Καὶ φέρειν οἱ μὲν ἀπὸ τοῦ ἄνθος τοῦ καλύντρου, οἱ δὲ ἀπὸ τοῦ ἄνθους τοῦ καλάμου, ἄλλοι δὲ ἀπὸ τοῦ ἄνθους τῆς ἐλαιας, καὶ σημεῖον λέγουσιν, ὅτι ἂν ἐλαιῶν φορὰ γένηται, τότε καὶ ἐσμοὶ ἀρίενται πλείσται· οἱ δὲ φασὶ τὸν μὲν τῶν κηφῶνων φέρειν αὐτὰς γόνον, ἀπὸ τίνος ὕλης τῶν εἰρημένων, τὸν δὲ τῶν μελιτῶν τίκτειν τοὺς ἡγεμόνας. . . . οἱ δὲ φασιν ὀχεύεσθαι, καὶ εἶναι ἄρρενας μὲν τοὺς κηφῶνας, θηλείας δὲ τὰς μέλιττας. Pliny has almost translated the words of Aristotle. But he has added, that the Bees certainly sit like hens, and that the young Bee at it's first appearance is a worm: “ Quod certum est, gallinarum modo incubant. Id quod exclusum est, primum vermiculus videtur candidus, jacens transversus, adhaerensque ita ut pascere videatur.” But the modern Philosophers have been more happy in discovering the nature of these wonderful insects. The labouring Bees do not appear to be of either sex: the Drones are discovered to have the male organs of generation; and the King is found to be of the female sex. This King, or rather Queen, is wholly employed in the increase of the family, laying several thousand eggs every summer, from each of which is hatched a small white worm, which in due time changes either to a Bee or a Drone. The Kings, the labouring Bees, and the Drones, are all promiscuously hatched from these eggs: and the same order of nature has lately been observed in the Wasps.

198. *Concubitu.*] *Concubitu* is used for *con-*
cubitu, as before *vidu* for *vidui*.

Verum ipsae e foliis natos et suavibus herbis

200

Ore legunt: ipsae regem parvosque Quirites

Sufficiunt, aulasque et cerea regna refingunt.

Saepe etiam duris errando in cotibus alas

Attrivere, ultroque animam sub fasce dedere.

Tantus amor florum, et generandi gloria mellis.

205

Ergo ipsas quamvis angusti terminus aevi

Excipiat neque enim plus septima ducitur aestas,

At genus immortale manet, multosque per annos

Stat fortuna domus, et avi numerantur avorum.

Praeterea

200. *Verum ipsae e foliis natos.*] So I read with Heinsius, all the manuscripts that I have collated, and most of the editors. In several of the oldest editions it is *verum ipsae natos foliis*. Paul Stephens and Schrevelius read *verum ipsae foliis natos* without *e*, which reading Pierius also admitted; who observes, that in some manuscripts it is *ipsae natos foliis*; and *ipsae e foliis* in the Roman copy, which he thinks an elegant reading. La Cerda reads *ipsae foliis natos*.

By *foliis* perhaps the Poet means the petals or leaves of flowers; for Aristotle speaks wholly of flowers.

202. *Refingunt.*] Servius and Pierius read *refingunt*, but this last commentator thinks *refingunt* better, as he found it in the Roman, the Medicean, and in some other of the older manuscripts. It is *refingunt* in the Cambridge, the Bodleian, one of the Arundelian, and in one of Dr Mead's manuscripts, which reading is admitted by most of the oldest editors, and by Grimoaldus, Paul Stephens, La Cerda, Schrevelius, and others. But Heinsius, Ruæus, Mafvicius, and most of the later editions have *refingunt*.

203. *Saepe etiam duris, &c.*] These three lines seem to be misplaced: for here they interrupt the sense. They seem to come in more properly after ver. 196. I am indebted for this observation to the learned Sir Daniel Molyneux, Baronet, F. R. S.

206. *Angusti.*] Some read *angustus*; but Pierius found *angusti* in all the manuscripts that he could procure.

207. *Neque enim plus septima ducitur aestas.*] Aristotle says that Bees live six years, and that some last seven; but if a swarm subsists nine or ten years, it is thought very happy: βίος δὲ τῶν μελιττῶν ἔτη ἕξ· ἐνιαὶ δὲ τῶν μελιττῶν καὶ ἐπὶ ἄ ἔτη ζῶσιν. Ἐπὶ δὲ σμήνος διαμένῃ ἔτη ἐννέα ἢ δέκα, εὖ δοκεῖ διαγεγενῆσθαι. Columella says that no swarms can be brought to live above ten years: "Durantque, si diligenter excultae sunt, in annos decem, nec ul-
lum examen hanc aetatem potest excedere, quamvis in demortuarum locum quotannis pullos substituant. Nam fere decimo ab inter-
titione anno, gens universa totius alvei consumitur."

Praeterea regem non sic Aegyptus, et ingens

210

Lydia, nec populi Parthorum, aut Medus Hydaspes

Observant.

210. *Praeterea regem, &c.*] In this paragraph the Poet compares the obedience of the Bees to their King, with that of the most servile nations; the Egyptians, Lydians, Parthians, and Medes.

"Besides neither Egypt, nor great Lydia, nor the people of the Parthians, nor the Median Hydaspes are so obsequious to their King. Whilst the King is safe, they remain united; but when he is dead, they dissolve their society, pull down the fabrick of their honey, and tear in pieces the structure of their combs. He is the guard of their works: him they admire, and surround with frequent shoutings, and croud about him; and often carry him on their shoulders, and for his sake expose their bodies in war, and seek a glorious death by wounds."

This article of the extraordinary obedience of the Bees to their King is taken from Aristotle. "The Kings," says the Philosopher, "never go abroad to feed or on any other occasion, without being accompanied by the whole multitude: and if, when they are abroad, the King happens to stray, they all search after him with the utmost diligence, till they find him. We have been informed also, that, when he is unable to fly, the people carry him, and that they all depart when he dies: or if they do tarry, that they make only combs and not honey: and that nothing can hinder them all from departing in a short time:" "Οἱ δὲ βασιλεῖς οὐ πέτονται ἔξω, ἐὰν μὴ μετὰ ὅλου τοῦ ἔσμου, οὐτ' ἐπὶ βοσκῇ, οὐτ' ἄλλως· φασὶ δὲ καὶ ἐὰν ἀποπλανηθῇ ὁ ἀφροσμὸς, ἀνεχνεύουσας μεταθεῖν ἕως ἂν εὕρωσι τὸν ἡγεμόνα τῇ ὁσμῇ· λέγεται δὲ καὶ φέρεσθαι αὐτὸν ὑπὸ τοῦ ἔσμου, ὅταν πέτεσθαι μὴ δύνηται, καὶ ἐὰν ἀπόλλυται, ἀπόλλυσθαι τὸν ἀφροσμὸν· ἐὰν δ' ἄρα χρόνον τινὰ διαμείνωσι, καὶ κηρία οὐ ποιήσωσι μέλι· οὐκ ἐγγίνεσθαι, καὶ αὐτὰς ταχὺ ἀπόλλυσθαι. But notwithstanding the general opinion concerning the allegiance of these insects, Swammerdam, a Dutch writer, contends that their government is a republic, which subsists by mutual affection, without any despotic or monarchical power: "Non tamen

"siccò pede praeterire potuimus *Rempublicam* "Apum, quae solo amore, sine ulla potestate "despotica aut monarchica, continetur." The French Academicians, under the reign of Lewis XIV, remarked with much complaisance, that among the Bees the privilege of generation belongs only to the royal family; all the subjects being condemned to barrenness. Many observations equally useful might be made on the oeconomy of these insects. I wonder none of our own writers will contend for a mixt government among them; or be polite enough to shew the happiness of being under a female administration.

Aegyptus.] The Egyptians were remarkable adorers of their monarchs; many of the heathen gods being the deified kings of that people.

Ingens Lydia.] Lydia was a region of Asia minor, famous for their rich King Croesus, and their golden river Pactolus.

211. *Populi Parthorum.*] Parthia was a region of Asia, bounded on the west by Media, on the north by Hyrcania, on the east by Ariana, and on the south by the deserts of Carmania. These people are reported to have been so submissive to their King, as to kiss his foot, and to touch the ground with their mouths, when they approached him.

Medus Hydaspes.] The Hydaspes, of which we find such abundant mention among the ancient writers, was a river of India. But here Virgil seems to speak of a Median river of the same name, which however I do not find mentioned by any of the ancient Geographers. Servius says expressly it is a river of Media, but on what authority I do not know. La Cerda says that the Poet justly calls this river Median, because it washes Media before it empties it's self into the Indus. If this were true, it would have been a river of too much consequence, to be passed over in silence, as it must flow thro' a greater extent of land than the Indus it's self. But no such river seems to be known by any Geographer, either ancient or modern. Ruæus says that Virgil is singular in placing this river in Media, which I believe is true. But Catrou, in his note on this passage, says the Hydaspes was a river of Persia, and

gives

Observant. Rege incolumi mens omnibus una est:

Amisso rupere fidem; constructaque mella

Diripuerunt ipsae, et crates solvere favorum.

Ille operum custos: illum admirantur, et omnes

215

Circumstant fremitu denso, stipantque frequentes;

Et saepe attollunt humeris, et corpora bello

Obiectant, pulchramque petunt per vulnera mortem.

His quidam signis, atque haec exempla secuti

Effe

gives us a caution, not to confound this river with the Indian Hydaspes: "L'hydaspes étoit un fleuve de Perse, peu éloigné de la ville de Susa, l'une des capitales de la Perse. Il ne faut pas confondre ce fleuve Hydaspes avec un autre du même nom, qui fut dans les Indes, le terme des conquêtes d'Alexandre." I wish this learned Father had favoured us with some good authority to support what he says. The river meant by him seems to be the Choaspes, which perhaps Virgil might, with a poetical liberty, call the Hydaspes of the Medes. This river rising in Media flows thro' Susiana, near the city Susa, one of the capitals of the Persian empire. The water of it was so very famous, that, according to Plutarch, the Persian kings would drink of no other. *Εἴτα τῶν μὲν Περσῶν βασιλέων καταγελάμεν, εἶγε δὲ ἀληθές, ὅτι τὸ τοῦ Χοάσπου μόνον ὕδωρ πίνοντες, ἀνδρῶν αὐτοῖς τὴν ἄλλην ποιοῦσιν οἰκουμένην. The reader may find in Xenophon abundant instances of the extraordinary obedience which was paid by the Medes and Persians to their monarch.

212. *Mens omnibus una est.*] *Est* is wanting in one of Dr Mead's manuscripts.

216. *Frequentes.*] It is *frementes* in the Bodleian manuscript.

219. *His quidam signis, &c.*] The Poet observes, that some Philosophers, considering the great sagacity of these insects, have supposed

them to partake of the divine mind; and hence takes occasion to speak of the Platonic system of a soul animating the universe.

"Some being led by these appearances, and following these examples, have said that the Bees are endowed with a part of the divine mind, and with aetherial influences. For their opinion is that the Deity passes through the whole earth, the extent of the sea, and the height of heaven. That hence the flocks, the herds, men, and all sorts of wild beasts, nay all creatures, at their birth draw in their lives. That all of them, when dissolved, are hither returned: that there is no place for death, that they fly alive among the stars, and rise up to the high heaven."

At the latter end of the second book our Poet declares himself an admirer of Epicurus; and in this place he plainly follows the doctrines of Plato, in which he has been accused of inconsistency. But let it be observed, that he has not shewn himself attached to the whole Epicurean Philosophy. The doctrine of that Philosopher, which Virgil adopts, is, that happiness consists in a constant tranquillity of mind; and that a wise man ought to lay aside the fear of death. He had indeed in his younger days been a more strict follower of Epicurus, as we may gather from the sixth Eclogue. But perhaps in his riper years he might, as well as his friend Horace, lay aside some of those doctrines. The belief of a divine mind governing the universe, and of a future state, plainly appears in

Esse apibus partem divinae mentis, et haustus

220

Aetherios dixere. Deum namque ire per omnes

Terrasque, tractusque maris, caelumque profundum.

Hinc pecudes, armenta, viros, genus omne ferarum,

Quemque

in this Georgick, and in the sixth Aeneid. It may be objected, that he does not here propose the Platonic system as his own opinion, because he says only that *some* have advanced this doctrine. But then it must be considered, that he has put the same sentiments in the mouth of Anchises, in the Elysian fields, which he would not have done, if he had not thought them to be true. I know it will be replied, that the Commentators are almost unanimously of opinion, that Virgil himself declares what he has said of the future state, in the sixth Aeneid to be a fiction, which he plainly expresses by the passage of Aeneas thro' the ivory gate. But it seems improbable, that the Poet should bestow so much pains in composing that fine account of the infernal regions, should take an opportunity of making so delicate a compliment to Augustus and the Roman people, and at last conclude with giving them to understand, that there was no truth in what he had been saying. The transparent gate of horn was that thro' which the true shades were sent; and the opaque gate of ivory served for the passage of false visions:

“Sunt geminae somni portae: quarum altera
“fertur

“Cornea, qua veris facilis datur exitus umbris:

“Altera candenti perfecta nitens elephanto;

“Sed falsa ad caelum mittunt insomnia manes.”

*Two gates of sleep there are: the one of horn,
Thro' which with ease the real fancies pass;
With polish'd elephant the other shines,
Thro' which the Manes send false dreams to light.*

Dr TRAPP.

Aeneas therefore being a solid body, and no real shade, was not sent out at the gate appropriated to true visions, but at that through which false

visions, being bodies of a more dense substance than the true, were accustomed to pass:

“His ubi tum natum Anchises unaque Sibyllam
“Prosequitur dictis, portaque emittit eburna.”

*Here then the sire Anchises with his son,
And his prophetick guide, in such discourse
Confers; and sends them thro' the iv'ry gate.*

Dr TRAPP.

Had he been let out at the horn gate, the whole must have been taken for a *Vision*, tho' a true one: but Aeneas being yet a living body, and no proper inhabitant of those regions, had been admitted, before the separation of his soul from his body, to converse with spirits, not in a vision, but in reality. The opaque gate was therefore the most proper for the passage of a soul, whilst yet encumbered with a terrestrial body.

220. *Partem divinae mentis.*] Horace uses an expression like this, for the human soul:

“— — — — Quin corpus onustum
“Hesternis vitiis mentem quoque praegravat una,
“Atque affigit humo divinae particulam aurae.”

221. *Deum namque ire per omnes, &c.*] We are informed by Plutarch, in his second book of the opinions of Philosophers, that all of them, except Democritus, Epicurus, and the rest, who assert the doctrine of a *vacuum* and atoms, held the universe to be animated: “Οἱ μὲν ἄλλοι πάντες ἐμψυχον τὸν κόσμον καὶ προνοία διοικούμενον. Δημόκριτος δὲ καὶ Ἐπικουρος καὶ ὅσοι τὰ ἄτομα εἰσηγούνται καὶ τὸ κενόν, οὐτε ἐμψυχον, οὐτε προνοία διοικεῖσθαι, φύσει δὲ τινι ἀλόγῳ. This opinion of the soul of the universe is farther inculcated by our Poet, in the sixth Aeneid:

“Principio

Quemque sibi tenues nascentem arcessere vitas.

Scilicet huc reddi deinde ac resoluta referri

225

Omnia: nec morti esse locum, sed viva volare

Sideris in numerum, atque alto succedere caelo.

Si quando sedem augustam, servataque mella

Vela

" Principio caelum, ac terras, camposque li-
" quentes,
" Lucentemque globum lunae, Titaniaque astra
" Spiritus intus alit, totamque infusa per artus
" Mens agitat molem, et magno se corpore
" miscet."

*Know first, that heav'n, and earth's compacted
frame,*

*And flowing waters, and the starry flame,
And both the radiant lights, one common soul
Inspires, and feeds, and animates the whole.
This active mind infus'd thro' all the space,
Unites and mingles with the mighty mass.*

D R Y D E N.

Thus also Aeschylus:

Ζεύς ἐστὶν αἰθὴρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός,
Ζεὺς τοι πάντα:

and Lucan,

" Jupiter est quodcunque vides, quocunque mo-
" veris."

224. *Arcessere vitas.*] Pierius found *accer-*
sere in some ancient manuscripts. In one of
Dr Mead's it is *accessere*. The King's manu-
script has *vitam* instead of *vitas*.

225. *Ac resoluta.*] In the King's manuscript
it is *ad resoluta*: in one of Dr Mead's it is *aere*
soluta.

226. *Nec morti esse locum.*] According to
Plutarch, it was the opinion of Pythagoras and
Plato, that the soul did not die, but that, when
it left the body, it returned to the kindred soul
of the universe: the Stoicks thought the souls

of the ignorant perished with their bodies; and
that those of the wise endured till the conflagration. Democritus and Epicurus were of
opinion, that the soul and body died together: Pythagoras and Plato held, that the irrational
part perished, but not the rational; the soul being (though not God himself yet) the work of
the eternal God: Πυθαγόρας, Πλάτων ἀφάρ-
τον εἶναι τὴν ψυχὴν· ἐξιοῦσαν γὰρ εἰς τὸ τοῦ
παντός ψυχὴν ἀναχωρεῖν πρὸς τὸ ὁμογενές· οἱ
Στωϊκοί, ἐξιοῦσαν τῶν σωμάτων ὑπεφύεσθαι, τὴν
μὲν ἀσθενεστέραν ἅμα τοῖς συγκρίμασι γενέσ-
θαι (ταύτην δὲ εἶναι τῶν ἀπαιδεύτων) τὴν δὲ
ἰσχυροτέραν, οἷα ἐστὶ περὶ τοὺς σοφοὺς, καὶ μέ-
χρι τῆς ἐκπύρωσεως. Δημόκριτος, Επίκουρος,
φθαρτὴν, τῷ σώματι συνδιαφθειρομένην. Πυθα-
γόρας, Πλάτων, τὸ μὲν λογικόν, ἀφάρτον, (καὶ
γὰρ τὴν ψυχὴν οὐ θεὸν ἀλλ' ἔργον τοῦ αἰδίου
θεοῦ ὑπάρχειν) τὸ δὲ ἄλογον, φθαρτόν.

227. *Succedere.*] Pierius found *se condere* in
the Roman manuscript.

228. *Si quando, &c.*] In this paragraph the
Poet speaks of the two seasons of taking the
honey, and of the passionate temper of the
Bees.

" If at any time you would open their au-
" gust mansion, and the honey preserved in
" their treasures, first gargle your mouth with
" water and spirt it out, and drive in persecu-
" cuting smook with your hand. Twice do
" they compress the plenteous honey; there
" are two seasons of taking it, one as soon as
" the Pleiad Taygete has shewn her beauteous
" face to the earth, and has spurned the de-
" spised waters of the ocean: or when the same
" star, flying from the constellation of the
" watry

Thefauris relines; prius haustu sparsus aquarum

Ora fove, fumosque manu praetende sequaces.

230

Bis gravidos cogunt foetus, duo tempora messis,

Taygete simul os terris ostendit honestum

Pleias,

“ watry fish, descends mournfully into the waters of winter. They are wrathful above measure, and if they are offended they breathe venom into their stings, and leave their hidden darts fixt to the veins, and part with their lives in the wounds that they inflict.”

Augustam.] Most Editors read *angustam*, as Pierius found it in the Lombard and in some other manuscripts. It is *angustam* also in all the manuscripts which I have collated, except one of Dr Mead's. But Servius, Grimoaldus, Paul Stephens, Heinsius, Schrevelius, and Mafvicius read *augustam*. It is *augustam* also in the old Nurenberg edition, and in two old editions printed at Venice *in folio*, in 1475 and 1476.

229. *Prius haustu sparsus aquarum ora fove.*] This passage is very variously read. Servius, Grimoaldus, Heinsius, Ruæus, Mafvicius, and some others approve the reading which I have followed. Both Dr Mead's manuscripts have *haustus* and *ore fove*, which are admitted by the three old editions quoted in the preceding note, and by Paul Stephens, La Cerda, and Schrevelius. Servius says *sparsus* is used for *spargens*, one participle for another, which is not unusual among the Poets. The construction therefore will be *Prius fove ora haustu aquarum spargens*, *First gargle your mouth with water spirting it.* The same Commentator observes that some read *ore fave*, an expression used by the Ancients to command a religious silence, as *ore favete omnes* in the fifth Aeneid, and *favete linguis* in Horace. According to this interpretation the sense will be, *First sprinkling them with a draught of water, observe silence.* In one of the Arundelian manuscripts it is *ore fare*, which I suppose was intended for *ore fave*.

230. *Fumosque manu praetende sequaces.*] It is a custom to drive Bees with smoak. Columella speaks largely on this subject.

231. *Foetus.*] The Commentators agree,

that by this word not the young Bees, but the honey is meant.

Duo tempora messis.] The Poet seems to follow Aristotle, who says there are two seasons of making honey, in spring and in autumn: *Τῇ δὲ τοῦ μέλιτος ἐργασία διττοὶ καιροὶ εἰσιν, ἔαρος καὶ μετόπωρον.* Varro mentions three seasons; the first at the rising of the Pleiades, the second about the latter end of summer, before the whole constellation Bootes rises, the third after the setting of the Pleiades: “*Eximendorum favorum primum putant esse tempus vergiliarum. exortu; secundum aestate acta, ante quam totus exoriatur arcturus; tertium post vergiliarum occasum.*” Columella mentions the twenty-second or twenty-third of April, and the twenty-ninth of June: “*Tertio calendas Julii ventosa tempestas. His diebus eadem quae supra. Sed et viciam in pabulum secare oportet . . . alvos castrare, quas sub inde nono quoque aut decimo die ad calendas Maias considerare et curare oportet.*” Pliny speaks of May and July: “*Dies status inchoandi, ut quadam lege naturae, si scire aut obfervare homines velint, trigessimus ab educto examine: fereque Maio mense includitur haec vindemia. Alterum genus est mellis aestivi, quod ideo vocatur horaeum, a tempestivitate praecipua, ipso firio explendescente post solstitium diebus triginta fere.*” Palladius places the time of taking the honey in June.

232. *Taygete.*] Taygete was one of the Pleiades: see the notes on book I. ver. 138, and 221.

The Pleiades rise with the sun on the twenty-second of April, according to Columella: “*Decimo calendas Maias Vergiliae cum sole oriuntur.*”

I cannot help observing in this place, that Addison, in his translation, has given warmth and lustre to the Pleiades:

A a a

“ Twice

Pleias, et oceani spretos pede reppulit amnes:

Aut eadem fidus fugiens ubi piscis aquosi

Tristior hybernas caelo descendit in undas.

235

Illis

" Twice in the year their flow'ry toils begin,
 " And twice they fetch their dewy harvest in;
 " Once when the lovely Pleiades arise,
 " And add *fresh lustre to the summer skies*;
 " And once when hast'ning from the watry sign
 " They quit their station, and forbear to shine."

And yet, in his letter from Italy, he represents them as a northern constellation:

" We envy not the warmer clime, that lies
 " In ten degrees of more indulgent skies,
 " Nor at the coarseness of our heaven repine,
 " Tho' o'er our heads the frozen *Pleiads* shine."

But the Pleiades do not shine over our heads, but over those of the Egyptians and Indians. I believe the Pleiades being called the seven stars, occasioned this ingenious author to mistake them for the seven stars called Charles's wain, which do indeed shine over our heads, and may be called frozen, being so near the pole.

233. *Oceani amnes.*] Thus Homer: *ῥόος ὠκεανοῖο.*

234. *Aut eadem, &c.*] It has been already observed, in the note on book I. ver. 221, that the morning setting of the Pleiades is about the latter end of October, or beginning of November.

Sidus fugiens ubi piscis aquosi.] The Commentators are greatly divided about the constellation, which the Pleiades are here said to avoid. Servius affirms it is the southern fish, that receives the water of Aquarius in his mouth, in which he is followed by May:

" *Again when she the southern fish doth fly,*
 " *To winter seas descending heavily:*"

Catrou says it is the constellation *Pisces*: " *fuy-
 " ant la présence du signe des poissons.*" He observes in his note, that the Pleiades set before the Fish arise: " *Les Pléiades se couchent avant*

" *que le signe des Poissons se leve.*" La Cerda was of the same opinion, but he says he will not dispute with any one, who shall suppose it to be the Dolphin. Ruæus contends that the *Hydra* is meant, which seems to follow the Pleiades, and hang over them. Dryden says it is the Scorpion:

" Again when their affrighted quire surveys
 " The wat'ry Scorpion mend his pace behind,
 " With a black train of storms and winter
 " wind,
 " They plunge into the deep, and safe pro-
 " tection find."

The setting of the Pleiades is confessed to mean the latter end of October or beginning of November, perhaps the eighth, for on that day Columella says they set in the morning, and according to the same author, winter begins the next. This agrees very well with their descending into the wintery waters. Now we may reasonably suppose, that the constellation which they avoid, is one that rises in the morning about the same time, or soon after they set. The Scorpion, according to Columella, rises on the thirteenth of December: " *Idibus Decembris
 " Scorpio totus mane exoritur.*" This is in favour of Dryden, only I can see no reason for calling the Scorpion by the name of *piscis aquosus*. The Scorpion is no fish, nor is it's usual habitation in the water. The Dolphin rises on the twenty-seventh of December: " *Sexto calendas Januarias Delphinus incipit oriri mane.*" The sun does not enter Aquarius till the middle of January, nor Pisces till the middle of February. The Dolphin therefore seems to be the constellation meant, as it rises sooner after the setting of the Pleiades, than any other fish delineated on the sphere. As for the *Hydra*, which Ruæus thinks is the constellation intended, I cannot think Virgil would call it a fish.

236. Illis

Illis ira modum supra est, laesaeque venenum
 Morfibus inspirant, et spicula caeca relinquunt
 Adfixae venis, animasque in vulnera ponunt.
 Sin duram metues hyemem, parcesque futuro,
 Contusosque animos, et res miserabere fractas;
 At suffire thymo, cerasque recidere inanes

240

Quis

236. *Illis ira modum supra est.*] He now assigns a reason for spirting water and smoaking them: because otherwise, being animals of strong resentment, they would revenge their quarrel on the person who should offer to assail them.

Pierius found *super* instead of *supra* in some ancient manuscripts.

238. *Adfixae venis.*] Pierius found *adfixa venis* in a very ancient manuscript, and *adnixa venis* in the oblong one. It is *affixa in venis* in one of the Arundelian manuscripts, and *adfixa in venis* in the other, making *affixa* to agree with *spicula*, which is not amiss.

Animasque in vulnera ponunt.] So I read with one of the Arundelian manuscripts, and Heinsius. Pierius found the same in the Roman, and other manuscripts. The common reading is *vulnere*.

It is said to be a vulgar error, that Bees loose their lives with their stings.

239. *Sin duram metues, &c.*] The Poet now proceeds to speak of the manner in which those hives should be treated, where the honey is not taken, but left to support the Bees in winter, and mentions the plagues that infest them.

"But if you are afraid of a hard winter, and would provide for futurity, and take pity on their broken strength, and ruined affairs, yet who would hesitate to fumigate them with thyme, and cut away the empty wax? for often the sculking lizard has eaten the combs, and the chambers are full of beetles that avoid the light, the drone also that sits without labouring at the repast being longing to another, or the fierce hornet has

engaged them with unequal arms, or the dreadful race of moths, or the spider hated by Minerva hangs her loose nets at their doors. The more they are exhausted, the more pains will they take to repair the ruins of their falling family, and will fill up their cells, and form their combs of flowers."

Metues.] Pierius found *metuens* in some ancient manuscripts. It is *metuens* also in the King's manuscript.

240. *Contusosque.*] In the King's manuscript it is *concussosque*.

Miserabere.] In the King's manuscript it is *miserabile*.

241. *At suffire thymo.*] Pierius found *aut* in some of the old manuscripts.

The sense seems to be, tho' you think fit not to benefit your self by depriving them of their honey, yet it will be worth the while to take some pains about preserving them.

This fumigation is recommended also by other authors. Varro says it should be twice or thrice in a month, during the summer: "Verno tempore et aestivo fere ter in mense mellarius inspicere debet fumigans leviter eas, et a spurcitiis purgare alvum, et vermiculos ejicere."

Cerasque recidere inanes.] Servius seems to understand the Poet to mean, that some wax should be cut into small pieces, and given the Bees for nourishment; in which he is followed by May:

"Give them cut waxe."

But he is certainly to be understood of taking away the superfluous wax, lest the empty cells should afford room for noxious animals. Thus

A a a 2

Columella:

Quis dubitet? nam saepe favos ignotus adedit
 Stellio, et lucifugis congesta cubilia blattis,
 Immunisque sedens aliena ad pabula fucus,
 Aut asper crabro imparibus se immiscuit armis;
 Aut dirum tineae genus, aut invisa Minervae
 Laxos in foribus suspendit aranea casses.
 Quo magis exhaustae fuerint, hoc acrius omnes
 Incumbent generis lapsi farcire ruinas
 Complebuntque foros, et floribus horrea texent.

245

250

Si

Columella: "Higinus quidem in eo libro, quem de apibus scripsit; Aristomachus, inquit, hoc modo succurrendum laborantibus existimat: Primum, ut omnes vitiosi favi tollantur, et cibus ex integro recens ponatur: deinde ut fumigentur."

242. *Ignotus stellio.*] The *stellio* is a small spotted lizard, called also a *swift*. The Poet calls it *ignotus*, because of its creeping into holes and corners.

Adedit.] Pierius found *adhaesit* in the Roman manuscript, which he takes to be a corrupt reading.

243. *Et.*] *Et* is left out in some editions; but Pierius says it is retained in all the ancient manuscripts.

Lucifugis blattis.] The *blatta* is an insect something like a beetle: some take the cock-roch to be the *blatta*. They are called *lucifugae*, because they do not appear by daylight.

245. *Crabro.*] The hornet is an insect like a wasp, but twice as big.

Imparibus armis.] This insect is too large and strong, for the Bees to encounter with it.

Immiscuit.] In one of Dr Mead's manuscripts it is *miscuit*.

246. *Dirum tineae genus.*] Many read *du-*

rum: but Pierius found *dirum* in most of the ancient manuscripts. In the King's, the Bodleian and in one of the Arundelian manuscripts it is *durum*. But *dirum* is generally received. Either of these readings seems to be good.

The *tinea* is the moth, that eats garments and many other things.

Invisa Minervae aranea.] Arachne, a Lydian maid, disputed with Minerva the preference in weaving tapistry. Arachne performed her work to admiration. But as she had represented in it the crimes of several of the Gods, Minerva in a rage destroyed it: at which Arachne, being grieved, hanged herself. The Goddess in compassion changed her to a spider. This fable is related in the fifth book of Ovid's *Metamorphoses*.

Servius and other Grammarians observe, that we ought to write *araneus*, in the masculine gender: but both Virgil and Ovid use *aranea*.

248. *Quo magis exhaustae, &c.*] It has been observed by the writers on Agriculture, that if the Bees have too much honey left them, they will be idle; whereas if you leave them but little, they will be diligent in repairing their loss.

251. Si

Si vero, quoniam casus apibus quoque nostros
 Vita tulit, tristi languebunt copora morbo,
 Quod jam non dubiis poteris cognoscere signis;
 Continuo est aegris alius color: horrida vultum
 Deformat macies; tum corpora luce carentum
 Exportant tectis, et tristitia funera ducunt.

255

Aut

251. *Si vero, &c.*] He speaks of the diseases of Bees, and the remedies for them, whence he takes occasion to give a beautiful description of a plant, which he calls *Amellus*.

"But, seeing life afflicts Bees also with our misfortunes, if their bodies shall languish with a sad disease, which you may know by certain signs; immediately the sick change their colour; a horrid leanness deforms their countenances; then they carry the bodies of the dead out of their houses, and make mournful processions. Or else they hang at the entrance with clinging feet, or all of them loiter within their closed up doors, being faint with hunger, and sluggish with contracted cold. Then a deeper sound is heard, and they make a drawling hum; as when a cold south-wind sometimes rustles in the woods, or the troubled sea murmurs at the reflux of the waters, or as fire roars in a pent up furnace. In this Case I would advise to burn strong scented galbanum, and to put in honey thro' canals of reed, softly persuading the weary Bees, and inviting them to their well known food. It will be of service also to add the taste of pounded galls, and dried roses, or wine thickened over the fire, or raisins from the Psythian vine, and Cecropian thyme, and strong smelling centaury. We also have a flower in the meadows, which the country people call *Amellus*. The herb is very easy to be found, for the root, which consists of a great bunch of fibres, sends forth a vast number of stalks. The flower itself is of a golden colour, surrounded with a great number of leaves, which are purple, like violets. The altars

"of the gods are often adorned with wreaths of these flowers. It has a bitterish taste. The shepherds gather it in the open vallies, and near the winding stream of the river Mella. Boil the roots of this herb in the best flavoured wine, and place baskets full of them before the door of the hive."

According to Pierius, the oblong manuscript has *fin* instead of *fi*.

254. *Horrida vultum deformat macies.*] In one of the Arundelian manuscripts it is *diffomat*.

Varro observes, that a rough look is a sign that the Bees are sick, unless it is about the time of their beginning to work; for then they look rough with labour, and grow lean: "*Minus valentium signa si sunt pilosae et horridae, ut pulverulentae, nisi opificii eas urget tempus: tum enim propter laborem asperantur, ac macescunt.*"

256. *Tristitia funera ducunt.*] Aristotle only says the Bees bring out those which die in the hive: *Τὰς δ' ἀποθνήσκουσας τῶν μελιτῶν ἐκκομίζουσιν ἔξω.* Pliny says they accompany the dead bodies after the manner of a funeral procession: "*Quin et morbos suapte natura sentiunt. Inde eorum tristitia torpens, et cum ante fores in teporem solis promotis aliae cibos minifrant, cum defunctas progerunt, funerantiumque more comitantur exequias.*" Dryden has amplified what the Poet says of the funeral procession:

"And crowds of dead, that never must return
 "To their lov'd hives, in decent pomp are
 "born:
 "Their friends attend the herse, the next
 "relations mourn."

257. *Pedibus*

Aut illae pedibus connexae ad limina pendent,
 Aut intus clausis cunctantur in aedibus omnes,
 Ignavaeque fame et contracto frigore pigrae.
 Tum sonus auditur gravior, tractimque susurrant,
 Frigidus ut quondam sylvis immurmurat auster;
 Ut mare sollicitum stridet refluentibus undis,
 Aestuatur ut clausis rapidus fornacibus ignis.
 Hic jam galbaneos suadebo incendere odores,

260

Mellaque

257. *Pedibus connexae.*] "I do not think that a *cluster* is meant in this place, which is afterward mentioned as a sign of joy: it seems rather to be meant of a few Bees, which being either dead or faint, hang by their feet about the entrance." Ruæus.

260. *Tractimque.*] In the Bodleian manuscript it is *tractuque*.

Frigidus ut quondam, &c.] For the epithet *frigidus*, see the note on book III. ver. 279. For *quondam*, see the note on book III. ver. 99.

These three similes are taken from the fourteenth Iliad:

Οὐτε θαλάσσης κύμα τῶσον βοᾷα ποτὶ χερσὶν
 Ποντίθεν ὀρνύμενον πνοῇ ἑορέω ἀλεγεινῇ,
 Οὔτε πυρὸς τόσσος γε ποτὶ βρόμος αἰθομένοιο,
 Οὔρεος ἐκ βήσσης ὅτε τ' ἄρετο καίεμεν ὕλην.
 Οὔτ' ἄνεμος τόσσος γε ποτὶ δρυσὶν ὑψικόμοισιν
 Ἠπύει, ὅσῃ μάλιστα μέγα βρέμεται χαλεπαίνων.

"Not half so loud the bellowing deeps resound,
 "When stormy winds disclose the dark profound;
 "Less loud the winds, that from th' Aeolian hall
 "Roar thro' the woods, and make whole forests fall;

"Less loud the woods, when flames in torrents pour,
 "Catch the dry mountain, and its shades devour."

Mr POPE.

Here, as Mr Pope observes, Virgil has beautifully softened these similes, and by a kind of parody, applied them to the buzzing of a Bee-hive. *Sylvis.*] Pierius found *sylvas* in the Lombard manuscript.

262. *Ut.*] Pierius found *aut* in the Medicean manuscript. It is *aut* also in the King's manuscript. But *ut* is certainly the true reading.

264. *Hic.*] In the King's, and in one of Dr Mead's manuscripts, it is *hinc*.

Galbaneos odores.] See the note on book III. ver. 415.

Columella has mentioned Galbanum and the other medicines here spoken of, which he seems to borrow from Virgil: "Nec non etiam ille morbus maxime est conspicuus, qui horridas contractasque carpit, cum frequenter aliae mortuarum corpora domiciliis suis efferunt, aliae intra tecta, ut in publico luctu, moesto silentio torpent. Id cum accidit, arundineis infusi canalibus offeruntur cibi, maxime decocti mellis, et cum galla vel arida rosa detriti. Galbanum etiam, ut ejus odore medicentur, incendi convenit, passoque et defruto veteres fessas sustinere."

265. *Mella.*]

Mellaque arundineis inferre canalibus, ultro

265

Hortantem, et fessas ad pabula nota vocantem.

Proderit et tunsum gallae admiscere saporem,

Arentesque rosas, aut igni pingua multo

Defruta, vel psythia passos de vite racemos,

Cecropiumque thymum, et grave olentia centaurea.

270

Est etiam flos in pratis, cui nomen amello

Fecere

265. *Mella.*] We learn from the passage just now cited from Columella, that the honey should be boiled.

267. *Tunsum.*] It is *tonsum* in the Bodleian, and in one of Dr Mead's manuscripts, and in several of the old editions.

Gallae.] The gall is an excrescence or nest of an insect, formed on the oaks in Italy, after the same manner that oak-apples are in England. All parts of the oak, especially the galls, are astringent, they are very proper therefore for the purging, to which Bees are subject in the spring, occasioned by their feeding greedily upon spurge after their winter penury, according to Columella: "Maximus autem annuus earum labor est initio veris, quo tithymalli floret frutex, et quo fameram ulmi promunt: namque sicut novis pomis, ita his primitivis, floribus illectae avidae vescuntur post hybernā famem, nil alioquin citra satietatem, tali nocente cibo, quo se cum affatim repleverint, profluvio alvi, nisi celeriter succurritur, intereunt: nam et tithymallus majorum quoque animalium ventrem solvit, et proprie ulmus apium."

Admiscere.] In the King's manuscript it is *immiscere*.

268. *Arentesque.*] In one of Dr Mead's manuscripts it is *ardentesque*, which is manifestly wrong.

269. *Psythiae passos de vite racemos.*] See the note on book II. ver. 93.

270. *Cecropiumque thymum.*] See the notes on ver. 112, and 177.

Grave olentia centaurea.] Lucretius has *tristia centaurea*. This herb was so called from the Centaur Chiron, who was said to be thereby cured of a wound accidentally inflicted by an arrow of Hercules, according to Pliny: "Centaurea curatus dicitur Chiron cum Herculis excepti hospitio pertractanti arma, sagitta excidisset in pedem, quare aliqui Chironion vocant." There are two sorts of centaury, the greater and the less, which have no other similitude, than in the bitterness of their taste. The greater is cultivated in gardens, the less grows wild in England in many places, and is the best known.

271. *Est etiam flos in pratis, &c.*] I think we may venture to affirm, that the plant here described is the *Aster atticus*, or purple Italian Starwort. But let us see how Virgil's description agrees with the *Aster atticus*. Ray says it is common in the uncultivated vallies of Italy, Sicily, and Narbonne. "Nascitur incultis et asperis convallibus, in Italia, Sicilia, et Gallia Narbonensi passim obviū." Therefore it is very easy to be found, *facilis quaerentibus herba*. The root consists of a great bunch of fibres, as I have rendered *uno de cespite*, for I take *cespes* in this place not to signify the earth, or turf, but *radix cespitosa*, a root whose fibres are thick matted together, so as to form a kind of turf. *Non de terra, sed de radice*, says Philargyrius. From this root arise a vast number of stalks, which Virgil poetically calls a great wood, *ingentem sylvam*. The flower is of that sort which Botanists call a radiated discous

Fecere agricolae, facilis quaerentibus herba.

Namque uno ingentem tollit de cespite sylvam,
Aureus ipse; sed in foliis, quae plurima circum
Funduntur, violae subluceat purpura nigrae.

275

Saepe deum nexis ornatae torquibus arae.

Asper in ore fapor. Tonsis in vallibus illum

Pastores,

discous flower: the disk is yellow, and the ray purple. To make this plain to those who are not acquainted with Botany, I have added a figure of this plant, printed in it's proper colours. A, represents the yellow disk, which Virgil calls the flower itself; *aureus ipse*. B, represents the rays or purple leaves which surround the flower; *foliis, quae plurima circumfunduntur, violae subluceat purpura nigra*.

Cui nomen amello.] He uses the dative case here after the manner of the Greeks; as in other places, "*Cui nomen Julo,*" and "*Cui Remulo cognomen erat.*"

272. *Fecere agricolae.*] The Poet tells us *Amellus* is a rustic name, not that by which it was known at Rome, and among the writers of Natural History.

273. *Uno.*] It is *imo* in one of Dr Mead's manuscripts, and in several old printed editions, and in most manuscript copies, according to Pierius: but *uno* is generally received, as the true reading.

274. *Aureus ipse, &c.*] Virgil plainly speaks of the flower, as being golden or yellow, which Columella mistook, not being acquainted with this herb himself; for he makes it a yellow shrub with purple flowers: "*Optime tamen facit amelli radix, cujus est frutex luteus, purpureus flos.*" Ruæus rightly interprets this description of Virgil: "*Quippe uno e cespite erigit magnam copiam caulium: aureus ipse est, sed purpura violae nigricantis subluceat in foliis, quae multa in orbem ambiunt floscula.*" But our Translators have greatly erred: for May represents the leaves of the stalk as being purple:

" For from one roote he spreads a wood of
" boughes,
" *Whose many leaves,* although the flower be gold,
" Black violets dimme purple colour hold."

Addison has very much deviated from the sense of his author:

" A mighty spring works in it's root, and cleaves
" The sprouting stalk, and shews itself in leaves:
" The flow'r itself is of a golden hue,
" The leaves inclining to a darker blue.
" The leaves shoot thick about the flow'r, and
" grow
" Into a bush, and shade the turf below."

Dryden took the *folia quae plurima circumfunduntur* to be the branches of the plant:

" For from one root the rising stem bestows
" A wood of leaves, and *violet purple boughs*:
" The flow'r itself is glorious to behold,
" And shines on altars like refulgent gold."

Dr Trapp supposes the stem to be golden, and the leaves to be purple:

" For from one turf a mighty grove it bears:
" It's *stem of golden hue*; but in it's *leaves*,
" Which copious round it sprout, the purple teint
" Of deep-dy'd violets more glossy shines."

275. *Violae nigrae.*] The common violet. It is called black, from it's dark purple colour. Thus Theocritus: *καὶ τὸ ἴον μέλαν ἐν ῥί.*

277. *Tonsis in vallibus.*] Servius interprets this *non sylvestis*. "*Unde, says he, est contra intonfi montes.*"

Aster Atticus.

p. 368.



52L

Pastores, et curva legunt prope flumina Mellae.

Hujus odorato radices incoque Baccho,

Pabulaque in foribus plenis appone canistris.

280

Sed si quem proles subito defecerit omnis,

Nec, genus unde novae stirpis revocetur, habebit,

Tempus

“ montes.” La Cerda takes it to mean *after mowing*: “ Cum valles jam sunt tonsae, & de-
“ messae segetes.” Servius’s sense agrees best with the account which Ray gives of the place where it grows. Ruaeus follows La Cerda, rendering this passage *in pratis demessis*. Dr Trapp adheres to this interpretation.

“ — — — — — the swains,
“ In new mow’d vales, near Mella’s winding
“ stream
“ Gather this herb.”

Tho’ perhaps it may mean *in vallies where cattle have grazed*; for *tondeo* is used for grazing; as “ Tondent dumeta juveni.”

278. *Flumina Mellae*.] One of the Arundelian manuscripts, and the Cambridge manuscript have it *Amellae*. La Cerda reads *Melae*. There are several rivers of this name; but that which Virgil means here is a river of Lombardy.

280. *Appone*.] Pierius tells us that it is *exponere* in the Roman, and some other manuscripts.

281. *Sed si quem proles, &c.*] The Poet having already spoken of the ways of driving noxious animals from the Bees, and of the method of curing their diseases, now proceeds to describe the manner after which the total loss of them may be repaired, which he tells us was practised by the Egyptians.

“ But if the whole stock shall fail any one
“ on a sudden, and he shall not know how to
“ repair his loss by a new family, it will be
“ time to unfold the memorable discovery of
“ the Arcadian master, and how by slaying
“ bullocks Bees have often been produced from

“ their corrupted gore, I shall mention the
“ whole story at large, tracing it back from
“ it’s first source. For where the happy na-
“ tion of Pellaeon Canopus inhabits the banks
“ of the Nile, stagnating with it’s overflowing
“ waters, and is carried round about it’s own
“ fields in painted galleys; and where the river
“ that flows down even from the sun-burnt In-
“ dians presses the borders of quivered Persia,
“ and fertilises green Egypt with black ooze,
“ and pouring along divides it’s self into seven
“ mouths: all this country places a sure ex-
“ pectation in this art. First they choose out
“ a small place, that is contracted within a
“ narrow compass for this purpose: this they
“ streighten with a narrow roof, and confined
“ walls: and add four windows receiving an
“ oblique light from the four quarters. Then
“ they seek a steer of two years that just bends
“ his horns: and whilst he struggles mightily
“ they close up both his nostrils, and the breath
“ of his mouth; and when he is bruised to
“ death, his crushed bowels putrefy, the skin
“ remaining entire. Being thus placed they
“ leave him shut up: and put sprigs under
“ him, thyme and fresh casia. This is done
“ when the zephyrs first begin to stir the wa-
“ ters, before the meadows bluth with new
“ colours, before the chattering swallow hangs
“ her nest upon the rafters. In the mean time
“ the moisture, growing warm in his tender
“ bones, ferments; and animals, wonderful to
“ behold, are formed, at first without feet, but
“ in a little while having also buzzing wings,
“ and continually more and more try the thin
“ air: till at last they burst out like a shower
“ pouring from the summer clouds; or like ar-
“ rows driven from the impelling string, when
“ the light Parthians enter into the battle.”

B b b

S

Tempus et Arcadii memoranda inventa magistri

Pandere, quoque modo caesis jam saepe juvenicis

Insincerus apes tulerit cruor, altius omnem

285

Expeditam prima repetens ab origine famam.

Nam qua Pellaei gens fortunata Canopi.

Accolit

Si quem.] Pierius found *siquidem* in the Medicean and other ancient manuscripts. I find it also in the Bodleian, and in one of the Arundelian manuscripts, and in some printed editions.

283. *Arcadii magistri.*] The Arcadian master is Aristaeus. See the note on ver. 317.

287. *Nam qua Pellaei, &c.*] These seven verses have greatly exercised the skill of the Commentators, who have given very different interpretations of them. La Cerda contends, that the Poet, in the three first lines, describes Egypt; and in the rest, Persia. That the three first relate to Egypt, is universally agreed: the difficulty consists in solving the other. He takes the *amnis devexus ab Indis* to be the Indus, to which Ptolomy has assigned seven mouths, as well as to the Nile. Now as the Indus does without doubt descend from the Indians properly so called, as it really presses the borders of Persia, and as it has seven mouths, he thinks it agrees better with the Poet's description than the Nile, between which and Persia all Arabia is interposed. As for ver. 291, he gets clear of that, by endeavouring to prove it not to be genuine, and excluding it from the text. Hardouin also understands the Poet to speak of the Indus, but retains the verse which La Cerda rejects. He observes, that there was an island called Prasiane, formed by the mouths of the Indus, as the Delta was by those of the Nile. He derives the name of Prasiane from *πράσιος*, *viridis*, and thence imagines, that Virgil meant this island by *viridem Aegyptum*. Huet opposes his learned countryman, and understands the whole passage to relate to Egypt. As for the Nile being derived from India, he tells us it was the universal opinion of the Ancients, that this river rose in India, which he confirms by the authority of Alexander, who thought he had

found the source of the Nile, when he arrived at the Indus. Ruatius also rejects the Indus, interpreting the whole passage concerning the Nile, deriving it from the Ethiopians, who were called Indians by the Ancients. He interprets

Quaque pharetratae vicinia Persidis urget,

“where the countries bordering on the quivered Persians touch Egypt.” These countries, he says, are Arabia, Syria, &c. all which are comprehended by the Poet under the name of Persia, because they were all subdued by Cyrus, and his son Cambyzes. Catrou proposes a new solution of this difficult passage. He supposes Virgil to mean the whole course of the Nile, the lower Egypt in the three first verses, the upper Egypt in the two next, and the source of the Nile in the two last, concluding with ver. 294, which plainly shews that the Poet intended to describe only one country. For my own part, I take Virgil by all that he has here said, to mean only a description of the Delta, or lower Egypt. Canopus is the west angle of that triangular region, Pelusium is the east angle, being nearest to Persia, and the south angle is the point, where the Nile is divided, to form the Delta. I shall endeavour to explain what has been said, in the following notes on the particular expressions.

Pellaei Canopi.] Strabo tells us, that this city was so called from Canopus the pilot of Menelaus, who died there, and that it is a hundred and twenty *stadia* distant from Alexandria: *Κάνωπος δ' ἐστὶ πόλις ἐν εἰκοσι καὶ ἑκατὸν σταδίοις ἀπὸ Ἀλεξανδρείας περὶ ἰούσιν, ἐπὶ νυμὸς Κανάβου τοῦ Μενελάου κυβερνήτου, ἀποθανόντος αὐτοῦ.* Pella, according to the same author, was accounted the metropolis of Macedonia,

Accolit effuso stagnantem flumine Nilum,

Et circum pictis vehitur sua rura faselis;

Quaque pharetratae vicinia Persidis urget,

290

Et viridem Aegyptum nigra foecundat arena,

Et

donia, being the birth-place both of Philip and Alexander: Τὴν δὲ Πέλλαν ὥσπερ μητρόπολιν γεγονέναι τῶν Μακεδόνων τὴν Φιλίππου, καὶ Ἀλεξάνδρου πατρίδα. The city Canopus gives name to one of the most considerable mouths of the Nile, being the nearest to the city, which Alexander built in Egypt, and called from his own name Alexandria. Therefore Virgil describes the west side of the Delta, by calling it the Pellaeon Canopus, on account of the neighbourhood of Alexandria.

Gens fortunata.] The inhabitants of this part of Egypt are called happy on account of the great fertility of their country.

288. *Accolit effuso stagnantem flumine Nilum.*] Strabo tells us, that when the Nile overflows, the whole country is covered with water, except their habitations, which are built either upon natural hills, or upon banks raised by art, which at that time have the appearance of so many islands: Ἐν δὲ ταῖς ἀναβάσει τοῦ Νείλου, καλύπτεται πᾶσα, καὶ πελαγίζει, πλὴν τῶν οἰκήσεων· αὗται δ' ἐπὶ λόφων αὐτοφυῶν, ἢ χαμάτων ἴδρυνται, πόλεις τὲ ἀξιόλογοι καὶ κῶμαι, νησιζούσαι κατὰ τὴν πόρρωθεν ὄψιν.

290. *Pharetratae vicinia Persidis.*] The Persians were famous for riding, hunting, and shooting arrows. We are not to understand the Poet in this place, as speaking of Persia strictly so called, which was bounded on the west by Susiana and Media, on the north by Parthia, on the east by Caramania, and on the south by the Persian gulph, but of the empire of those people, extended by Cyrus. Xenophon tells us that great monarch left behind him an empire bounded on the east by the *mare erythraeum*, on the north by the Black-sea, on the west by Cyprus and Egypt, and on the south by Ethiopia: Καὶ ἐκ τούτου τὴν ἀρχὴν ὠριζεν αὐτῷ πρὸς ἑω μέν, ἢ ἐρυθρὰ θάλαττα· πρὸς ἀρκίον δὲ, ὃ Ἐὐ ξείνος πόντος· πρὸς ἐσπέ-

ραν δὲ, κύπρος καὶ Αἴγυπτος· πρὸς μεσημβρίαν δὲ Ἀθιοπία. Here then we see plainly how the Nile may press the borders of Persia, since the Persians had extended their dominion as far as to Egypt. The Poet had before spoken of the west side of the Delta under the name of Canopus: and now he expresses the east side, or Pelusian mouth of the Nile, as bordering on the empire of the Persians. Catrou finds some colonies of Persians seated on each side of the upper Egypt, which he thinks the Poet means in this verse.

291. *Viridem Aegyptum.*] Hardouin thinks the epithet *viridis*, applied to Egypt, is cold and inanimated: this being added to another observation, that Virgil does not use to be guilty of such tautology, as to make a double description of the same place, he concludes, that the Poet must speak of two different countries. Then finding mention in Pliny of a triangular island at the mouth of the Indus, he ventures to affirm, that Virgil meant this island by *viridem Aegyptum*, because it resembled the lower Egypt or Delta, in it's triangular shape, and that the epithet *viridis* is only a translation of Prasiene. But *viridis* is by no means a cold epithet for Egypt, being very proper to express the great fertility of that country, when overflowed by the Nile. As for the island Prasiene, Pliny does not say it is triangular. I do not find any mention of it, except in the twentieth chapter of the sixth book, where he says it is a very large island, and that there is another near it named Patale: "Amplissimam insulam efficiens, quae Prasiene nominatur, et aliam minorem quae Patale." As for Patale, he says in the next chapter, that it is triangular: "Sed ante sunt aliae, Patale, quam significavimus, in ipsis faucibus Indi triquetra figura cccxx. M. pass. latitudine." But he no where says any thing of it's greenness or fertility. And

Et diversa ruens septem discurrit in ora

Usque coloratis amnis devexus ab Indis:

Omnis

to me it appears a great violence to make Virgil call two Indian islands *green Egypt*, because one of them resembles it in shape, and the other is derived from a Greek word signifying *green*; which etymology however is not very certain, since the learned Father himself confesses in another place, that *Prasiane* is derived from the name of the inhabitants, who were called *Prasii*: "*Prasiane, a Prasii, Indi amnis accolis, quorum ditionis fuit, nomen invenit.*" As for the imaginary tautology, it has been observed already, that Virgil does not describe the same place twice; but only distinguishes Egypt, by describing the two sides of the triangle, within which it is contained.

Nigra arena.] La Cerda thinks these words are a proof, that Virgil did not mean Egypt, because the soil of the Nile is ooze, and not sand. But *arena* is frequently used for any sort of soil; and besides it has been observed by travellers of the best credit, that the natural soil of Egypt is sand.

292. *Septem discurrit in ora.*] The seven mouths of the Nile are so very famous, and so frequently spoken of, that it may seem unnecessary to say any thing here concerning them. But as the sense of this passage very much depends on a right understanding of the form of the lower Egypt, I shall follow the description given of it by Strabo. This famous Geographer observes, that the Nile flows directly northward, from the borders of Ethiopia, till it comes to the Delta, where being divided as from a *vertex*, it makes a triangular figure: the sides of the triangle are two channels of the Nile, running down on each side of it to the sea; that on the right hand to Pelusium, and that on the left to Canopus and Heraclium: and the base is the sea coast between Pelusium and Heraclium. Thus the island is encompassed by the sea, and two channels of the Nile; and is called Delta, because it resembles the Greek letter Δ: Ἀπὸ γὰρ τῶν Αἰθιοπικῶν τερμόνων, ῥεῖ ἐπ' εὐθείας πρὸς ἀρκίους ὁ Νεῖλος, ἕως τοῦ καλουμένου χωρίου Δέλτα· εἴτ' ἐπὶ κορυφὴν σχιζόμενος ὁ Νεῖλος, ὥς φησιν ὁ Πλάτων, ὡς

ἀν' τριγώνου κορυφὴν ἀποτελεῖ τὸν τόπον τοῦτον· πλευρὰς δὲ τοῦ τριγώνου τὰ σχιζόμενα ἐφ' ἐκάτερα ῥεῖθρα καθήκοντα μέχρι τῆς θαλάττης, τὸ μὲν ἐν δεξιᾷ τῆς κατὰ Πηλούσιον· τὸ δ' ἐν ἀριστερᾷ τῆς κατὰ Κάνωβον, καὶ τὸ πλησίον Ἡρακλείου προσαγορευόμενον· βάσιν δὲ τὴν παραλίαν τὴν μετὰ τοῦ Πηλουσίου, καὶ τοῦ Ἡρακλείου· Γέγορε δὲ ἡ νῆσος ἐκ τε τῆς θαλάττης, καὶ τῶν βευμάτων ἀμφοῖν τοῦ ποταμοῦ. καὶ καλεῖται Δέλτα, διὰ τὴν ὁμοιότητα τοῦ σχήματος. A little afterwards he sets down the names of the seven mouths of this river: Μετὰ δὲ στόμα τὸ Κανωβικὸν ἔστι τὸ Βολβιτικόν· εἴτα τὸ Σεβεννικὸν καὶ τὸ Φατικόν. . . . Τῷ δὲ Φατικῷ συνάπρει τὸ Μενδήσιον· εἴτα τὸ Τανιτικόν, καὶ τελευταῖον τὸ Πηλουσιακόν. I wonder none of the Commentators have proposed the Ganges, as the river here meant; for Virgil himself, in the ninth Aeneid, describes it as having seven mouths like the Nile:

— — Medio dux agmine Turnus
Vertitur arma tenens, et toto vertice supra est.
Ceus septem surgens sedatis amnibus altus
Per tacitum Ganges: aut pingui flumine Nilus,
Cum refluit campis, et jam se condidit alveo."

293. *Coloratis amnis devexus ab Indis.*] Huet, to solve the difficulty of the Nile's being said to flow from the Indians, has discovered, that the Ancients imagined the source of the Nile to be in India properly so called, which doctrine he supports by a relation, that Alexander thought he had found it in India. But this was far from being a received opinion in Virgil's time. For Strabo informs us, that Alexander himself was convinced of his error. When Alexander, says he, saw crocodiles in the Hydaspes, and Egyptian beans in the Acesine, he fancied he had found the source of the Nile, and prepared a fleet in order to invade Egypt that way. But he soon found it was impossible to put it in execution. For there are many rivers and dangerous channels between, and above all the ocean, into which all the rivers of India empty themselves,

Omnis in hac certam regio jacet arte salutem.

Exiguus primum, atque ipsos contractus ad usus

295

Eligitur locus: hunc angustique imbrice tecti

Parietibusque premunt arctis, et quatuor addunt,

Quatuor a ventis obliqua luce fenestras.

Tum vitulus, bima curvans jam cornua fronte,

Quaeritur: huic geminae nares, et spiritus oris

300

Multa

selves, and then there is Ariana, and the Persian and Arabian gulphs, and all Arabia and Troglodytica: Αλέξανδρον δ' ἐν μὲν τῷ Ὑδάσπῃ κροκοδείλους ἰδύσθαι, ἐν δὲ τῷ Αἰεσίῳ κυάμους Ἀιγυπτίους ἐυρηκέναι δόξαι τὰς τοῦ Νείλου πηγὰς, καὶ παρασκευάζεσθαι σίτον εἰς τὴν Ἀιγύπτον, ὡς τῷ ποταμῷ τούτῳ μέχρι ἐκεῖσε πλευσόμενον μικρὸν δ' ὕψιον γινώσκει, δίδωται οὐ δύναται ὁ ἥλιος. Μῆσον γὰρ μεγάλοι ποταμοί, καὶ δεῖνα ῥεῖθρα, Ωκεανὸς μὲν πρῶτον εἰς τὸν ἐκδιδόσιν οἱ Ἰνδοὶ πάντες ποταμοί. ἔπειτα ἡ Ἀριανή, καὶ ὁ Περσικὸς κόλπος, καὶ ὁ Ἀράβιος, καὶ αὐτὴ ἡ Ἀραβία, καὶ ἡ Τρωγλοδυτική. But there is no occasion to have recourse to so absurd an opinion, if any did entertain it, since it is easy to prove that the Ethiopians, from whose country the Nile is allowed to descend, were frequently called Indians by the Ancients. Thus our Poet himself, in the eighth Aeneid, mentions Indians among the nations that assisted Anthony and Cleopatra:

“ — — Omnis eo terrore Aegyptus et Indus,
“ Omnis Arabs, omnes verterunt terga Sabaei.”

Here the Indians are generally allowed to be the Ethiopians, for it does not appear, that there were any Oriental Indians in that army.

294. *Omnis regio*.] By these words the Poet plainly shews that he has been speaking only of one country.

295. *Exiguus primum, &c.*] It was the general opinion of antiquity, that Bees were produced from the putrid bodies of cattle. Varro

says they are called βουγόναι by the Greeks, because they arise from putrified bullocks: “Denique ex hoc putrefacto nasci dulcissimas apes mellis matres, a quo eas Graeci βουγόναι appellant.” And in another place he mentions their rising from these putrid animals, and quotes the authority of Archelaus, who says Bees proceed from bullocks, and wasps from horses: “Apes nascuntur partim ex apibus, partim ex bubulo corpore putrefacto. Itaque Archelaus in epigrammate ait eas esse

“ — — Βοὸς φθινομένης πεποιημένα τέκνα.

“ Idem,

“ Ἴππων μὲν σφῆκες γενεὰ μόσχων δὲ μέλισσαι.”

Above all, we have the authority of the Holy Scriptures, that Bees will proceed from the putrid carcase of an animal. For, as we read in the fourteenth chapter of the book of Judges, “Samson went down, and his father, and his mother, to Timnath, and came to the vineyards of Timnath: and behold a young lion roared against him. And the spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid . . . and after a time . . . he turned aside to see the carcase of the lion, and behold there was a swarm of Bees, and honey in the carcase of the lion.” It is not however to be imagined, that insects are generated from a putrefaction. The truth is, such carcases are a proper receptacle for their young; and therefore the female

Multa reluctanti obstruitur, plagisque perempto

Tunsa per integram solvuntur viscera pellem.

Sic positum in clauso linguunt, et ramea costis

Subjiciunt fragmenta, thymum, casiasque recentes.

Hoc geritur, zephyris primum impellentibus undas,

305

Ante novis rubeant quam prata coloribus, ante

Garrula quam tignis nidum suspendat hirundo.

Interea teneris tepefactus in ossibus humor

Aestuat, et visenda modis animalia miris,

Trunca pedum primo, mox et stridentia pennis

310

Miscentur, tenuemque magis magis aëra carpunt;

Donec, ut aestivis effusus nubibus imber,

Erupere; aut ut nervo pulsante sagittae,

Prima

female parent chooses there to lay her eggs, that the warmth of the fermenting juices may help to hatch them.

301. *Obstruitur.*] Fulvius Urfinus says it is *obstruitur* in the old Colotian manuscript.

304. *Thymum.*] See the note on ver. 122.

Casias.] See the note on book II. ver. 213.

205. *Zephyris primum impellentibus undas.*] This wind is said by Pliny to begin to blow about the eighth of February. See the note on book III. ver. 273.

307. *Hirundo.*] The time of the swallows coming is said by Columella, to be about the twentieth or twenty-third of February: "De-
" cimo Calendas Martii leo definit occidere,
" venti septentrionales, qui vocantur ornithiae,
" per dies triginta esse solent, tum et hirundo
" advenit:" and "Septimo Calendas Martii
" ventosa tempestas, hirundo conspicitur."

Pliny says it is on the twenty-second: "Octa-
" vo calendas Martii hirundinis visus."

311. *Tenuemque magis magis.*] The King's, the Bodleian, one of Dr Mead's manuscripts, and most of the old editions have *tenuem magis ac magis*. In the other of Dr Mead's manuscripts, it is *tenuemque magis ac magis*, where *que* is redundant.

Carpunt.] Pierius found *captant* in an old manuscript, which reading is countenanced by *frigus captabis opacum*, and by *captavit naribus auras*.

312. *Ut.*] It is *et* in one of Dr Mead's manuscripts.

313. *Erupere; aut ut.*] Pierius found *eripere* in some ancient manuscripts, and in others *erupere velut*. The last reading he thinks more sweet, and the former more numerous. In one of the Arundelian manuscripts it is *velut*, and in one of Dr Mead's *vel ut*.

314. *Parthi.*]

Prima leves ineunt si quando proelia Parthi.

Quis deus hanc, Musae, quis nobis extudit artem?

315

Unde nova ingressus hominum experientia cepit?

Pastor Aristaeus fugiens Peneia Tempe,

Amisissis,

314. *Parthi.*] See the note on book III. ver. 31.

315. *Quis deus, &c.*] The Poet concludes the Georgicks with the fable of Aristaeus, which includes that of Orpheus and Eurydice. This paragraph contains the complaint of Aristaeus for the loss of his Bees, and his mother's permission to him to enter the sources of the rivers.

"What god, O ye Muses, who invented this art for us? whence did this new experience of men take its rise? The shepherd Aristaeus flying from Peneian Tempe, his Bees, as is reported, being lost by disease and famine, stood mournful at the sacred head of the rising stream, grievously complaining; and thus addressed his parent: O mother, Cyrene, O mother, who inhabitest the bottom of this spring, why did you bear me detested by the fates, and yet sprung from the glorious race of gods, if, as you pretend, Thymbraean Apollo is indeed my father? or whither is your love for me fled? why did you bid me hope for heaven? See, I lose, whilst you are my mother, even this glory of mortal life, which trying all things I had scarce struck out from the diligent care of fruits and cattle. But proceed, and with your own hand root up my happy groves: set hostile fire to my stalls, and destroy my harvests: burn down my plantations, and exercise a strong bill against my vines; if you have taken such great offence at my praise. But his mother heard the voice under the bed of the deep river: the Nymphs were carding the Milesian wool, died with a full sea-green colour, around her; both Drimo and Xantho, and Ligea and Phyllo-doce, having their shining hair diffused over their snowy necks; Nefae, and Spio, and

"Thalia, and Cymodoce, and Cydippe, and golden Lycorias, the one a virgin, the other having just experienced the first labours of Lucina; and Clio and her sister Beroë, both daughters of Oceanus; both be-girt with gold, both with painted skins; and Ephyre, and Opis, and Asian Deiopeia, and Arethusa having at length laid her shafts aside. Among whom Clymene was relating the vain care of Vulcan, and the deceits of Mars, and his sweet thefts, and enumerated the frequent amours of the gods, down from Chaos. Whilst the Nymphs were hearkening to this song, as they turned the soft work, again the lamentations of Aristaeus struck his mother's ears; and all were astonished in their glassy seats: but Arethusa looking forwards beyond the other sisters, raised her golden head above the top of the water; and called from afar; O sister Cyrene, not in vain astonished at so great a wailing; your own Aristaeus, your greatest care, stands grievously lamenting, by the spring of your father Peneus, and calls you cruel by name. Hence the mother having her mind smitten with a new dread, cries, come, bring him, bring him to us; it is lawful for him to touch the thresholds of the gods. At the same time she commands the deep river to open wide, for the youth to enter: and the water stood round him heaped up like a mountain, and received him into its vast bosom, and admitted him under the river."

Extudit.] In the Bodleian, one of the Arundelian, and in both Dr Mead's manuscripts, it is *excudit*.

317. *Pastor Aristaeus.*] I have already said something of Aristaeus, in the notes on ver. 14. of the first Georgick; but as the fable of him takes up so considerable a part of the fourth, I shall say something more of him in this place.

It

Amisſis, ut fama, apibus morboque fameque,
 Triftis ad extremi ſacrum caput adſtitit amnis,
 Multa querens, atque hac affatus voce parentem :
 Mater Cyrene, mater, quae gurgitis hujus
 Ima tenes, quid me praeclara ſtirpe deorum,

320

Si

It is generally agreed, that he was the ſon of Apollo, tho' Cicero, in one of his orations againſt Verres, makes him the ſon of Bacchus : " Ariſtaeus, qui, ut Graeci ferunt, *Liberi filius*, inventor olei eſſe dicitur, una cum *Liberi* apud illos eodem erat in templo " *conſecratus*." And yet Cicero himſelf, in his third book *de Natura Deorum*, allows him to be the ſon of Apollo : " Ariſtaeus, qui olim dicitur inventor, Apollinis filius." He was born in Libya, whither Apollo tranſported his mother, in order to enjoy her, according to Pindar: Νῦν δ' ἐρυλείμων πύτνιά σοι Λιβύα δέξεται εὐκλέα νόμφαν δάμασιν ἐν χρυσεῖσι πρόρραν τῷ παῖδα τέξεται μίγειν ἐν πολυχρυσῷ Λιβύας. He married Autonoe the daughter of Cadmus, by whom he had Aëton. After the death of this ſon, being informed by the oracle of Apollo, that he ſhould receive divine honours in the iſland Cea, he removed thither, where, offering ſacrifice to Jupiter, he obtained the ceasing of a plague, and was therefore honoured by them as a god after his death. He is ſaid alſo to have viſited Arcadia, Sardinia, Sicily, and Thrace, in all which countries he was adored, for having taught mankind the uſes of oil and honey, and the manner of curdling milk. The ſcene of the fable, as it is here related by Virgil, is placed in Theſſaly.

Peneia Tempe.] Tempe, as was obſerved in the note on book II. ver. 469, is uſed by the Poets to expreſs any pleaſant plain; but here the epithet *Peneia* plainly determines, that the real Theſſalian Tempe is meant. The river Peneus riſes in Pindus, a great mountain of Theſſaly, and flows thro' the delightful plains of the Theſſalian Tempe. Thus Ovid :

" Eſt nemus Haemoniae, praerupta quod undi-
 " que claudit
 " Sylva; vocant Tempe: per quae Penëus ab
 " imo
 " Effusus Pindo spumosis volvitur undis;
 " Dejectuque gravi tenues agitantia fumos
 " Nubila conducit, summasque aspergine sylvas
 " Impluit; et sonitu plus quam vicina fatigat."

*A pleaſant grove within Aemonia grows,
 Call'd Tempe; which high ragged cliffs incloſe,
 Thro' this Peneus, pour'd from Pindus, raves,
 And from the bottom rowles, with foaming waves,
 That by ſteep down-falls tumbling from on high,
 Ingender miſts, which ſmoke-like, upward flie,
 That on the dewy tops of trees diſtill,
 And more than neighbouring woods with noiſes fill.*

SANDYS.

Theocritus alſo mentions the beautiful *Peneian Tempe* and *Pindus* together :

* Η κατὰ Πενειῷ καλὰ Τέμπεα, ἢ κατὰ Πίνδῳ.

319. *Extremi.*] Pierius found *extremum* in ſome ancient manuſcripts.

Caput.] Some underſtand this of the mouth of the river; but that was near Tempe, where Ariſtaeus was ſuppoſed to dwell. He forſook the plains, and retired to the ſprings of the river, at the mountain Pindus.

321. *Mater Cyrene.*] Virgil makes Cyrene the daughter of Peneus; but Pindar makes her the daughter of Hypſeus, king of the Lapithae, ſon of the Naiad Creuſa, by Peneus: Εὐνὸν ἀρ-
 μοζοῖσα θεῶ τε γάμον μίχθῃντι τι κόρυα. δ'
 γένος εὐρυβία· ὅς Λαπιθᾶν ὑπερόπλων τουτάκις
 ἦν

Si modo, quem perhibes, pater est Thymbraeus Apollo,
Invifum fatis genuifti? aut quo tibi nostri

Pulfus amor? quid me caelum fperare jubebas?

325

En etiam hunc ipfum vitae mortalis honorem

Quem mihi vix frugum et pecudum custodia folers

Omnia tentanti extuderat, te matre relinquo.

Quin age, et ipfa manu felices erue fylvas:

Fer ftabulis inimicum ignem, atque interfice meffes:

330

Ure fata, et validam in vites molire bipennem;

Tanta meae fi te ceperunt taedia laudis.

At mater fonitum thalamo fub fluminis alti

Senfit: eam circum Milefia vellera Nymphae

Carpebant, hyali faturo fucata colore:

335

Drymoque, Xanthoque, Ligeaque, Phyllodoceque,

Caefariem

ἦν βασιλεὺς, ἐξ Ωκεανοῦ γένος ἥρας δέυτερος, ὃν ποτε Πίνδου κλεονναῖς ἐν πύλαις Ναῖς εὐφρανθεῖσα Πηνειοῦ λέχει Κρέουσ' ἔτικτε Γαίας θυγάτηρ. Almost the whole ninth Pythian ode is taken up with the account of Cyrene, of which I shall give an abstract. This beautiful young lady was educated by her father, in the vallies of Pindus. Her whole delight was in hunting wild beasts, which greatly tended to the security of her father's cattle. Apollo happened to see her fighting with a lion, and fell in love with her, in consequence of which he carried her into Africa, where she was delivered of our Aristaeus, and gave her name to the famous city Cyrene.

323. *Thymbraeus Apollo.*] Apollo had this surname from Thymbra, a town of Troas, where he had a famous temple.

328. *Extuderat.*] In the King's, one of the

Arundelian manuscripts, and in some of the old editions, it is *excuderat*: in both Dr Mead's manuscripts it is *excuterat*.

331. *Bipennem.*] The *bipennis* is a sort of bill with two edges.

334. *Senfit.*] Pierius found *sentit* in some ancient manuscripts.

Milefia vellera.] See the note on book III. ver. 306.

335. *Hyali.*] This colour is a sea-green, or glass colour, ὑαλος signifying *glass*.

336. *Drymoque, &c.*] The Poets seem fond of making long catalogues of nymphs; as may be seen in Hesiod, Homer, and others.

Ruaeus gives the following etymology of their names: Drymo from δρύμος, a wood of oaks; Xantho from ξανθῇ, yellow or golden; Ligea from λέγεια, canorous; Phyllodoce from φύλλον, a leaf, and δέχομαι, I take; Nefae from νῆσος.

Caesariem effusae nitidam per candida colla :

Nesaeae, Spioque, Thaliaque, Cymodoceque,

Cydippeque, et flava Lycorias ; altera virgo,

Altera tum primos Lucinae experta labores :

340

Clioque et Beroë foror, Oceanitides ambae,

Ambae auro, pictis incinctae pellibus ambae ;

Atque

νήσος, an island; Spio from *σπείον*, a den; Thalia from *θαλλω*, I flourish; Cymodoce from *κύμα*, a wave, and *δέχομαι*, I take; Cydippe from *κύδος*, glory, and *ἵππος*, a horse; Lycorias from *λύκος*, a wolf; Clio from *κλείω*, I praise; Ephyre from *φύρω*, I water; Opis from *ὤψ*, *ὤπος* a countenance; Deïopea from *δήιος*, ardent, and *ὄψ*, *ὄπος*, a voice. Dryden has added epithets to several of these names, which are not warranted either by the original, or their etymologies:

“ Spio with Drymo *brown*, and Xanthe *fair*.
“ And *sweet* Phyllodoce.
“ Opis the *meek*, and Deïopeia *proud*,
“ Nisea *lofty*.
“ Thalia *joyous*, Ephyre the *sad*.”

Grimoaldus has given a large paraphrase on all these names, which it may not be amiss to translate: “ In the first place Drymo, so called from a grove of oaks. Then Xantho, named either from a yellow colour, or from a river of Troy of the same name, which is called also Scamander. Afterwards Ligea, who had her name from the sound of flowing waters, or from a tree or herb, called by the Greeks Ligeon. Then Phyllodoce, so called from receiving leaves. And Nesaeae, who had her name either from spinning, swimming, or washing. Speio also, so called from dens and caverns of rivers. Thalia also, named from greenness, joy, and mirth. And Cymodoce, so called from receiving and quieting waves. Also Cydippe, a riding virgin,

“ who had her name from the excellence and glory of her horses. Also Lycorias, who was married, and had the manners of a wolf. And Clio, who uses to bring praise and glory to men. And her sister Beroë, who retained the name of an old woman of Epidaurus, into whom Juno changed herself, to persuade Semele, to entreat of Jupiter, that he would appear to her with his full glory. Ephyre also was present, from whom the city of Corinth took its ancient name. Opis also, a nymph full of care and consideration. There was Asian Deïopeia, also a warlike and strong virago. And lastly Arethusa, a huntress, and companion of Diana, who took her name from a Sicilian fountain, who throwing away her arrows fled from Alpheus pursuing her.”

336. *Phyllodoce*.] In both the Arundelian, and in one of Dr Mead’s manuscripts, it is *Phylodoce*. In Dr Mead’s other manuscript it is *Phillidoce*.

338. *Nesaeae*, &c.] This verse is omitted in one of Dr Mead’s manuscripts; and in some others, according to Pierius, and Fulvius Ursinus.

Cymodoce.] In one of the Arundelian manuscripts it is *Cynodoce*.

339. *Cydippeque et flava Lycorias*.] In the King’s, the Cambridge, one of the Arundelian manuscripts, and in the old Nuremberg edition it is *Cydippe et flava Lycorias*. Pierius found *Cydippeque et flava Lycorias* in the Lombard manuscript, which he thinks is Virgil’s manner. This reading is generally admitted.

Atque Ephyre, atque Opis, et Asia Deïopea ;

Et tandem positis velox Arethusa sagittis.

Inter quas curam Clymene narrabat inanem

345

Vulcani, Martisque dolos, et dulcia furta :

Aque Chao densos divum numerabat amores.

Carmine quo captae, dum fufis mollia pensa

Devolvunt ; iterum maternas impulit aures

Luctus Aristaei, vitreisque sedilibus omnes

350

Obstupuere : sed ante alias Arethusa sorores

Prospiciens

343. *Et Asia Deïopea.*] Paul Stephens and Schrevelius read *atque Asia Deïopea*. Some read *atque Asia et Deïopeia*, making Asia and Deïopea two nymphs. But I believe *Asia* is an adjective, meaning that she belonged to the *Asian* *fen*: see the note on book I. ver. 383.

344. *Tandem positis velox Arethusa sagittis.*] The nymph Arethusa, according to the fable, was the daughter of Nereus and Doris, and one of Diana's companions. Being pursued by the river god Alpheus, she was changed into a fountain by Diana.

345. *Curam Clymene narrabat inanem Vulcani, &c.*] This story of the amour of Mars and Venus, and their being caught in a net by Vulcan is sung by Demodocus, in the eighth Odyssey. The Poet calls Vulcan's care *vain*, either because it did not hinder the lovers from enjoyment, or perhaps because, according to the song in Homer, the discovery of Mars seemed to be envied by the gods:

Ἑρμῆν δ' ἐπὶ προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων,
Ἑρμεία Διὸς υἱέ διακτορε, δῶτορ ἑάων.
Ἥρα κεν ἐν δεσμοῖσι θέλοις κρατεροῖσι πιεσθεὶς
ἔυδειν ἐν λέκτροισι παρὰ χρυσῇ Ἀφροδίτῃ ;
τὸν δ' ἠμείβετ' ἔπειτα διάκτορος Ἀργεϊφόντης,
αἶ γὰρ τοῦτο γένοιτο ἄναξ ἑκατηβολ' Ἀπόλλων·
δεσμοὶ μὲν τρίς τόσσοι ἀπείρονες, ἀμφὶς ἔχουσιν,
ἔμεις δ' εἰσορόωτε θεοὶ, πᾶσαι τε δέαιναί,

Ἄντ' ἀρ' ἐγὼν ἔυδοιμι παρὰ χρυσῇ Ἀφροδίτῃ.
Ὡς ἔφαθ' ἐν δὲ γέλωτος, ὥς τ' ἀθανάτοισι θεοῖσιν.

“ — — — He who gilds the skies,
“ The gay Apollo thus to Hermes cries.
“ Wou'dst thou enchain'd like Mars, oh Her-
“ mes, lie
“ And bear the shame like Mars, to share the
“ joy?
“ O envy'd shame! (the smiling youth rejoin'd)
“ Add thrice the chains, and thrice more firm-
“ ly bind ;
“ Gaze all ye gods, and ev'ry goddess gaze,
“ Yet eager I would blest the sweet disgrace.
“ Loud laugh the rest.”

Mr POPE.

347. *Aque Chao.*] According to Hesiod, Chaos was before the other gods; and from him the rest were generated :

Ἦτοι μὲν πρῶτισ' αἶα Χάος γένετ'.
Ἐκ Χάος δ' Ἐρεβός τε μέλαινά τε Νύξ ἐγένοντο.

Numerabat.] It is *narrabat* in one of Dr Mead's manuscripts, and in the old Venice edition of 1476 and 1482.

350. *Vitreisque sedilibus.*] In the King's manuscript it is *vitreis quoque sedibus*.

Prospiciens, summa flavum caput extulit unda,
 Et procul: O gemitu non frustra exterrita tanto,
 Cyrene foror; ipse tibi tua maxima cura
 Tristis Aristaeus Penei genitoris ad undam
 Stat lachrymans, et te crudelem nomine dicit.
 Huic percussa nova mentem formidine mater,
 Duc age, duc ad nos; fas illi limina divum
 Tangere, ait: simul alta jubet discedere late
 Flumina, qua juvenis gressus inferret: at illum
 Curvata in montis faciem circumstetit unda,
 Accepitque finu vasto, misitque sub amnem.
 Jamque domum mirans genetricis, et humida regna,

355

360

Speluncisque

352. *Flavum*.] Pierius reads *placidum*: but he is better pleased with *flavum*, which he found in most of the ancient manuscripts.

355. *Penei genitoris*.] We have seen already, that Peneus, according to Pindar, was the grandfather of Cyrene.

357. *Huic*.] In one of the Arundelian, one of Dr Mead's manuscripts, and in some old printed editions, it is *hinc*.

359. *Discedere*.] It is *descendere* in one of Dr Mead's manuscripts.

361. *Curvata in montis faciem*.] Thus Homer:

Πορφύρεον δ' ἄρα κύμα περιστάθην οὐρεῖ ἴσον
 κυρτωθῆν, κρύψεν τε θεόν.

Thus also Ovid:

" Cum mare surrexit; cumulusque immanis a-
 " quarum

" In montis speciem curvari, et crescere visus."

363. *Jamque domum, &c.*] This paragraph contains the entrance of Aristaeus within the earth, and his astonishment at the sight of the sources of the several rivers.

" And now admiring the habitation of his
 " mother, and the watery realms, and the
 " lakes shut up in dens, and the sounding
 " groves, he went along, and astonished at the
 " vast motion of the waters, he surveyed all
 " the rivers gliding under the earth in different
 " places, Phasis and Lycus, and the head
 " whence great Enipeus first breaks forth,
 " whence father Tyber, and whence the floods
 " of Anio, and Hypanis sounding over the
 " rocks, and Mysian Caicus, and Eridanus
 " having the face of a bull with gilded horns;
 " than which no river rushes more violently
 " through the fruitful fields into the shining
 " sea."

Servius observes, that what is here said is not by a poetical liberty, but is taken from the sacred mysteries of the Egyptians. For on certain days sacred to the Nile, some boys, born of

Speluncisque lacus clausos, lucosque sonantes,

Ibat, et ingenti motu stupefactus aquarum,

365

Omnia sub magna labentia flumina terra

Spectabat diversa locis, Phasimque, Lycumque,

Et caput, unde altus primum se erumpit Enipeus,

Unde

of holy parents, were delivered to the nymphs by the priests. Who, when they were grown up and returned back, related that there were groves under the earth, and an immense water containing all things, and from which every thing is procreated. Whence, according to Thales, *Oceanumque patrem rerum*.

Homer makes the ocean to be the source of all rivers:

— — — βαθυρρέϊται μέγα σθένος ὠκεανόιο,
Ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
καὶ πᾶσαι κρήναι καὶ φρεῖατα μακρὰ ναουσὶν.

*Th' eternal ocean, from whose fountains flow
The seas, the rivers, and the springs below.*

MR POPE.

But Plato, whom Virgil seems to follow here, as he did before concerning the soul of the world, supposes all the rivers to rise from a great cavern, which passes through the whole earth, and is called by the Poets *Barathrum*, and *Tartarus*:

Ἐν τι τῶν χασμάτων τῆς γῆς, ἄλλως τε μέ-
γιστον τυγχάνει ὄν, καὶ διαμπερές τετρημένον
δὲ ὅλης τῆς γῆς· τοῦτο ὅπερ Ὀμήρος εἶπε, λέ-
γων αὐτὸ

Τῆλε μάλ', ἢ χι βάθιστον ὑπὸ χθονὸς ἐστὶ βέρε-
θρον.

ὁ καὶ ἄλλοι καὶ ἐκείνος καὶ ἄλλοι πολλοὶ τῶν
ποιητῶν Τάρταρον κεκλήκασιν. This opinion
of Plato is largely opposed by Aristotle, in his
second book of *Meteorology*: τὸ δὲ ἐν Φαίδωνι
γεγραμμένον περὶ τῶν ποταμῶν καὶ τῆς θα-
λάττης, ἀδύνατόν ἐστι. The doctrine however

of a subterraneous abyss of waters has been of no small use to some modern Philosophers, in the construction of their theories.

367. *Phasimque Lycumque*.] These rivers, according to Strabo, are two of the most famous of Armenia, and fall into the Black sea: Ποταμοὶ δὲ πλείους μὲν εἰσιν ἐν τῇ χώρᾳ. γνω-
ριμώτατοι δὲ Φάσις μὲν καὶ Λύκος, εἰς τὴν Πον-
τικὴν ἐκπίπτοντες θάλατταν. (Ερατοσθένους δ'
ἀντὶ τοῦ Λύκου τίθησι Θερμώδοντα οὐκ ἔν.) εἰς
τὴν Κασπίαν δὲ Κύρος, καὶ Ἀράξης· εἰς δὲ τὴν
Ἐρυθρὰν ὁ τε Εὐφράτης, καὶ ὁ Τίγρις.

368. *Primum se erumpit Enipeus*.] Pierius found *primum se rumpit* in the Roman manuscript; and *primum erumpit* in that oblong one, which Pomponius Laetus used to call his darling, also in the Medicean it had been altered from the same reading. I find *primus erupit* in the King's manuscript, *primum erupit* in one of Dr Mead's, and *primum se erupit* in the Cambridge manuscript, and in the old Venice edition of 1475.

Pierius found *Enipeus* in some old manuscripts. It is *Enitheus* in one of Dr Mead's.

Enipeus is a river of Thessaly flowing thro' Pharsalus, and falling into Peneus, according to Strabo: Ὁ δ' Ἐνιπεὺς ἀπὸ τῆς Ὀθρυὸς παρὰ
Φαρσάλου ῥυεῖς, εἰς τὸν Ἀπιδανὸν παραβάλλει,
ὁ δ' εἰς τὸν Πηνεῖον.

Homer calls this river the divine Enipeus, and the beautiful streams of Enipeus:

Φῆ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο,
Ἥ ποταμοῦ ἠράσσατ' Ἐνιπῆος Δείοιο
Ὡς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴησι·
καὶ ρ' ἐπ' Ἐνιπῆος πωλίσκετο καλὰ ρέεθρα.

369. *Pater*

Unde pater Tiberinus, et unde Aniena fluente,
 Saxosumque sonans Hypanis, Mysusque Caicus,
 Et gemina auratus taurino cornua vultu
 Eridanus; quo non alius per pingua culta
 In mare purpureum violentior effluit amnis.
 Postquam est in thalami pendentia pumice tecta

Perventum,

369. *Pater Tiberinus.*] The Tyber, on the banks of which Rome is built.

One of Dr Mead's manuscripts has *caput* instead of *pater*.

Aniena fluente.] The Anio is a river of Italy.

370. *Hypanis.*] The Hypanis is a river of Scythia.

Mysusque Caicus.] The Caicus rises in Mysia.

371. *Gemina auratus taurino cornua vultu Eridanus.*] The Eridanus, called also the Po, is a great and famous river of Italy. It is common with the Poets to represent great rivers with the face of a bull.

373. *In mare purpureum.*] Victorinus, according to Servius, imagined the Poet to mean the Red sea: a monstrous supposition, that a river should rise in Italy, and have its outlet near India. Purple is an epithet frequently given to the sea by the Antients. See the note on book III. ver. 359.

Effluit.] I follow Heinsius; though *influit* is the common reading. Pierius found *effluit* in the Roman and other most ancient manuscripts.

374. *Postquam est, &c.*] This paragraph contains the reception of Aristaeus by his mother, her instructions, and the character of Proteus.

" After he was arrived under the roof of the
 " chamber hanging with pumice stones, and
 " Cyrene knew the vain lamentations of her
 " son; her sisters in order pour pure water on
 " his hands, and bring smooth towels: some
 " load the tables with viands, and place full

" cups; the altars blaze with Panchaeian fires:
 " Then, says the mother, take these goblets
 " of Maeonian wine: let us make a libation to
 " Oceanus. At the same time she prays to
 " Oceanus, the father of all things, and to the
 " sister nymphs, of whom a hundred preserve
 " the groves, a hundred the rivers. Thrice
 " she poured liquid nectar on the burning fire;
 " thrice the rising flame shone up to the top of
 " the roof. With which omen being confirm-
 " ed, she thus began: There is a prophet in
 " the Carpathian gulph of Neptune, blue Pro-
 " teus, who measures the great sea with fishes,
 " and with his chariot drawn by two legged
 " horses. He now revisits the ports of Ema-
 " thia, and his own country Pallene; him
 " we nymphs reverence, as does also aged Ne-
 " reus; for the prophet knows every thing,
 " what is, what was, and what is to come.
 " For so Neptune has thought fit: whose mon-
 " strous herds, and ugly sea calves he feeds un-
 " der the gulph. Him, my son, you must
 " first take in chains, that he may discover the
 " whole cause of the disease, and give you good
 " success. For without force, he will not give
 " you any advice, nor can you win him by
 " prayers: when you have taken him, use vio-
 " lence and chains: against these his tricks will
 " be vain. When the sun has scorched the
 " middle of the day, when the herbs wither,
 " and the shade is grateful to the cattle, then I
 " my self will lead you to the senior's retire-
 " ment, where he withdraws from the wa-
 " ters; that you may easily attack him whilst
 " he is overcome with sleep. But when you
 " hold him fast with your hands and chains;
 " then will he deceive you with various forms
 " and

Perventum ; et nati fletus cognovit inanes

375

Cyrene ; manibus liquidos dant ordine fontes

Germanae, tonsisque ferunt mantelia villis.

Pars epulis onerat menfas, et plena reponunt

Pocula. Panchaeis adolefcunt ignibus arae.

Et mater, cape Maeonii carchesia Bacchi ;

380

Oceano

“ and appearances of wild beafts. For on a sudden he will become a bristly boar, and a fell tyger, and a scaly dragon, and a lion with a yellow main : or else he will make a roaring like fire, to escape the chains, or glide away in the form of flowing water. But the more he varies himself into all shapes, do you, my son, so much the more straiten the binding chains : till he shall transform his body into the same shape that you saw him have when he first went to sleep.”

375. *Perventum et nati fletus.*] In the King’s manuscript it is *Perventum nati flentes* ; where *flentes* is manifestly a mistake.

Inanes.] Servius says these lamentations were *vain*, because they were moved by things easy to be repaired, in which he is followed by Grimoaldus and La Cerda. Ruæus interprets *inanes*, *immoderatos* ; but on what authority I do not know.

376. *Manibus liquidos dant ordine fontes.*] *Dare aquam manibus* is a frequent Latin expression. Thus our Poet again in the first Aeneid :

“ Dant famuli manibus lymphas, Cereremque
“ canistris

“ Expediunt, tonsisque ferunt mantelia villis.”

377. *Tonsisque ferunt mantelia villis.*] It is commonly spelt *mantilia* ; but Heinſius and Maſvicius read *mantelia*, which I find also in the Bodleian, and in one of Dr Mead’s manuscripts. Voſſius also prefers *mantelia*, and observes that this word is written *mantelum*, *mantellum*, and *mantelium*. He also quotes a comment of the Servius of Fabricius, for it is not

in that of Daniel, which I have by me, wherein Servius observes, that Varro called them *mantelia*, as it were *manutenia*, and that Plautus used *mantellum*, and Lucilius *mantella* : “ Varro appellat mantelia, quasi manutenia. Caeterum Plautus hujus singulare mantellum posuit in Captivis :

“ Nec his sycophantiis, nec fucis ullum mantellum inveniam.

“ Lucilius autem mantella dicit :

“ — — Mappas, mantella, merumque,

“ quae Graeci μάγδα vocant.” Voſſius farther observes, that there is probably an error in this note of Servius, and that it should be *manuteria* rather than *manutenia*, because Varro derives it a *tergendo*, and not a *tenendo* ; “ Mantelium quasi manuterium, ubi manus terguntur,” says Varro.

Mantelium certainly signifies a *towel*, and it seems to have been made of some woolly or nappy sort of cloth, which nice people had shorn or clipped, for the greater smoothness and delicacy. Our *napkins* were probably of the same sort formerly, the word seeming to have been derived from *nap*.

379. *Panchaeis ignibus.*] Panchaea is a country of Arabia felix, famous for frankincense. Thus our Poet in the second Georgick :

“ Totaque thuriferis Panchaia pinguis arenis.”

380. *Maeonii carchesia Bacchi.*] Servius interprets *Maeonii*, *Lydii*. Philargyrius adds, that Lydia was anciently called Maeonia, and that the mountain Tmolus, famous for good wine, is

Oceano libemus, ait, simul ipsa precatur
 Oceanumque patrem rerum, Nymphasque sorores,
 Centum quae sylvas, centum quae flumina servant.
 Ter liquido ardentem perfudit nectare Vestam;
 Ter flamma ad summum tecti subjecta reluxit.
 Omine quo firmans animum, sic incipit ipsa,
 Est in Carpathio Neptuni gurgite vates,
 Caeruleus Proteus, magnum qui piscibus aequor
 Et juncto bipedum curru metitur equorum.

385

Hic

is in that country. Strabo mentions a country called Catacecaumene, which is otherwise called Mysia and Maeonia, and was remarkable for affording no other tree than that sort of vine from which the catacecaumenian wine is obtained, which yields to none in elegance: Μετὰ δὲ ταῦτ' ἐστὶν Κατακεκαυμένη λεγομένη χώρα, μήκος μὲν καὶ πεντακοσίαν σταδίων, πλάτος δὲ τετρακοσίαν, εἴτε Μυσίαν ἢ καλεῖν, εἴτε Μιονίαν· λέγεται γὰρ ἀμφοτέρως· ἀπαντὰ ἄδενδρος, πλὴν ἀμπέλου τῆς τὸν Κατακεκαυμένιτὴν φερούσης οἴνου, οὐδενὸς τῶν ἑλλογίμων ἀρετῇ λειπόμενον.

The *carchesium* was an oblong sort of cup, a little flatted about the middle, and having the handles reaching from top to bottom.

382. *Oceanumque patrem rerum.*] This expression is according to the philosophy of Thales, who was of opinion, that all things were originally derived from water. Homer makes Oceanus the father of all the gods:

Ὠκεανὸν τε θεῶν γένεσιν, καὶ μητέρα τῆθύν.

384. *Perfudit nectare Vestam.*] In one of Dr Mead's manuscripts it is *perfundit*.

Nectar is here used for wine, as in the fifth Eclogue:

"Vina novum fundam calathis Arvisia nectar."

The Ancients had two Vesta's, one the mother of Saturn, who is the same with the earth; and the other the daughter of the same deity, who presides over hearths. See the note on book I. ver. 498.

387. *Carpathio.*] Carpathus, now called Scarpanto, is an island of the Mediterranean, over against Egypt, from which the neighbouring sea was called Carpathian.

388. *Proteus.*] It does not appear certainly from antient history, who this Proteus really was. Homer makes him an Egyptian. Herodotus represents him as a king of Egypt. Some suppose him to have been a sophist, others a tumbler, &c. Sir Isaac Newton, finding him to have been contemporary with Amenophis or Memnon, takes him to have been only a viceroy to Amenophis, and to have governed some part of the lower Egypt, in his absence. The Poets however have made him a sea-god, and servant to Neptune. This whole fable of Proteus is an imitation of the fourth Odyssey, where Homer represents Menelaus consulting this deity, by the advice and with the assistance of his own daughter Eidothea.

389. *Et juncto.*] It is *evincto* in one of Dr Mead's manuscripts.

Bipedum equorum.] These fictitious sea-horses are supposed to resemble horses in their foreparts with two legs, and to end in a tail like fishes.

Hic nunc Emathiae portus patriamque revifit

390

Pallenen: hunc et nymphae veneramur, et ipse

Grandaevus Nereus: novit namque omnia vates,

Quae sint, quae fuerint, quae mox ventura trahantur.

Quippe ita Neptuno visum est: immania cujus

Armenta, et turpes pascit sub gurgite phocas.

395

Hic tibi, nate, prius vinclis capiendus, ut omnem

Expediat morbi causam, eventusque secundet.

Nam sine vi non ulla dabit praecepta, neque illum

Orando flectes: vim duram et vincula capto

Tende: doli circum haec demum frangentur inanes.

400

Ipsa

fishes. Therefore Virgil calls them both fishes and horses.

390. *Emathiae*.] See the note on book I. ver. 489.

391. *Pallenen*.] Pallene is a peninsula of Macedon. Virgil makes this the native country of Proteus, though, as has been already observed, Homer calls him an Egyptian. He might perhaps be born in Macedon, and thence travel into Egypt; for, according to Herodotus, he was an obscure person in that country.

Veneramur.] It is *venerantur* in the King's and in one of the Arundelian manuscripts, and in the old Paris edition of 1494.

393. *Sint*.] It is *sunt* in one of Dr Mead's manuscripts.

Fuerint.] It is *fuerant* in one of the Arundelian manuscripts.

Trahantur.] It is *trahuntur* in the King's manuscript.

394. *Ita Neptuno visum est*.] Homer makes Proteus a servant of Neptune:

Ἀθάνατος Προτεύς Αἰγυπῆτος ὅς τε θαλάσσης
Πάσης βένθεα οἶδε, Περσεύωνος ὑποδμῶς.

"Proteus a name tremendous o'er the main,
"The delegate of Neptune's watry reign."

Mr POPE.

396. *Vinclis capiendus*.] Homer says he must be seized, in order to make him discover what is required of him:

Τονγ' εἰπὼς σὺ δύναιο λοχησάμενος λελαβέσθαι,
Ὡς κέν τοι εἰπῇσιν ὁδὸν καὶ μέτρα κελεύθου
Νόστονθ' ὥς ἐπὶ πόντον ἐλεύσεται ἰχθυόεντα.

"Watch with insidious care his known abode;
"There fast in chains constrain the various
"god:
"Who bound, obedient to superior force,
"Unerring will prescribe your destin'd course."

Mr POPE.

399. *Flectes*.] Pierius found *vinces* in the Medicean manuscript. It is the same in the King's, the Cambridge, the Bodleian, and in both the Arundelian manuscripts.

D d d

401. *Medios*

Ipsa ego te, medios cum sol accenderit aestus,
Cum fitiunt herbae, et pecori jam gratior umbra est,
In secreta fenis ducam, quo fessus ab undis
Se recipit; facile ut somno aggrediare jacentem.

Verum ubi correptum manibus, vinclisque tenebis; 405

Tum variae eludent species atque ora ferarum.

Fiet enim subito sus horridus, atraque tigris,

Squamosusque draco, et fulva cervice leaena:

Aut acrem flammae sonitum dabit, atque ita vinclis

Excidet, aut in aquas tenues dilapsus abibit. 410

Sed

401. *Medios cum sol accenderit aestus.*] It is *accederit* in one of Dr Mead's manuscripts.

The heat of the day is mentioned also by Homer:

Ἥμος δ' ἥλιος μέσον οὐρανὸν ἀμφιβεβήκει.

"When thro' the zone of heav'n the mounted
"sun

"Hath journey'd half, and half remains to run."

Mr POPE.

403. *Senis.*] Thus Homer:

— — — — ὁλοφῶτα τοῖο γέροντος.

405. *Verum ubi correptum, &c.*] These changes of Proteus are evidently taken from Homer:

Πάντα δὲ γινόμενος περὶσσεύεται ὅσσ' ἐπὶ γαῖαν
Ἑρπετὰ γίνονται, καὶ ὕδωρ, καὶ θροναδὲς πῦρ.
Ἵμεῖς δ' ἀστεμφέως ἐχέμεν, μᾶλλον τε πιεζειν
Ἄλλ' ὅτε κεν δῆ σ' αὐτὸς ἀνείρηται ἐπέεσσιν,
Τοῖος ἐὼν οἷόν κεκατεννηθέντα ἴδυσθε,
Καὶ τότε δὴ σέχισθαί τε βίης, λῦσαι τε γέροντα
Ἥρωι.

"Instant he wears, elusive of the rape,
"The mimic force of ev'ry savage shape;
"Or glides with liquid lapse a murm'ring
"stream,
"Or wrapt in flame, he glows at ev'ry limb.
"Yet still retentive, with redoubled might
"Thro' each vain passive form constrain his
"flight.
"But when, his native shape resum'd, he stands
"Patient of conquest, and your cause demands,
"The cause that urg'd the bold attempt declare,
"And sooth the vanquish'd with a victor's
"pray'r.
"The bands relax'd, implore the seer to say
"What Godhead interdicts the wat'ry way."

Mr POPE.

406. *Eludent.*] So I read with the Cambridge and one of Dr Mead's manuscripts, with most of the old editions, and Heinsius and Mafvicius. Pierius found *ludent* in the Roman manuscript, *eludent* in the old oblong one, *eludent* in the Lombard, the Medicean, and most of the ancient ones. It is *illudent* in both the Arundelian, and in the other manuscript of Dr Mead, which is admitted by La Cerda, Schrevelius, and Ruacius. Many read *illudent*.

407. *Atra.*] *Id est saeva*, says Servius.

411. *Vertet.*]

Sed quanto ille magis formas se vertet in omnes,
 Tanto, nate, magis contende tenacia vincla;
 Donec talis erit mutato corpore, qualem
 Videris, incepto tegetet cum lumina fomno.
 Haec ait, et liquidum ambrosiae diffundit odorem;
 Quo totum nati corpus perduxit: at illi
 Dulcis compositis spiravit crinibus aura,
 Atque habilis membris venit vigor: est specus ingens

415

Exesi

411. *Vertet.*] It is *vertit* in one of the Arundelian, and in one of Dr Mead's manuscripts.

415. *Haec ait.*] This paragraph contains the seizing of Proteus.

" Having said thus, she poured the liquid
 " odour of Ambrosia upon her son, anointing
 " his whole body with it; whence a fragrant
 " gale breaths from his hair, and strong vigour
 " is infused into his limbs. There is a great
 " den in the hollow side of a mountain, where
 " much water is driven in by the wind, and is
 " divided into many bays, sometimes a most
 " safe station for mariners in distress. Within
 " this place Proteus hides himself behind a vast
 " rock. Here the Nymph places the young
 " man in ambush concealed from the light,
 " and stands her self at a distance involved in
 " a cloud. Now rapid Sirius, scorching the
 " thirsty Indians, blazed in the heavens, and
 " the fiery sun had finished half his course: the
 " herbs were parched, and the rays boiled the
 " hollow rivers to mud being heated with dry
 " channels: when Proteus went to his accustomed
 " den from the waves: the watery race
 " of the vast sea rolling about him, scattered
 " the bitter spray far about. The sea calves
 " spread themselves asleep on the shoar. He,
 " like a herdsman on the mountains, when
 " evening brings home the calves from feeding,

" and the lambs sharpen the wolves with loud
 " bleatings, sits in the midst on a rock, and
 " reviews his number. As soon as Aristaeus
 " had got this opportunity, scarce suffering the
 " old deity to compose his wearied members,
 " he rushes upon him with a great shout, and
 " binds him. He on the other side, not forgetful
 " of his wonted art, transforms himself
 " into all sorts of wonderful shapes, a fire, a
 " dreadful wild beast, and a flowing river.
 " But when his deceit found no escape, being
 " conquered he returned to his own form, and
 " at length spoke with human voice: who, O
 " most presumptuous youth, who commanded
 " you to approach my habitation? or what do
 " you want here? says he. To which he answered,
 " you know, O Proteus, you know
 " your self; nor is it in any one's power to
 " deceive you. But do you cease to do so: I
 " came by the command of the gods, to consult
 " you about my ruined affairs."

Ambrosiae.] Pierius found *ambrosia*, in the ablative case, in some manuscripts.

Diffundit.] Pierius says it is *depromit* in the Roman manuscript. I find *diffudit* in the King's, both Dr Mead's manuscripts, and in some printed editions.

416. *Perduxit.*] Pierius found *perfudit* in the Roman manuscripts.

417. *Aura.*] It is *auras* in the Roman manuscript, according to Pierius.

Exesi latere in montis, quo plurima vento

Cogitur, inque sinus scindit sese unda reductos ;

420

Deprensis olim statio tutissima nautis.

Intus se vasti Proteus tegit objice saxi.

Hic juvenem in latebris aversum a lumine Nympha

Collocat: ipsa procul nebulis obscura resistit.

Jam rapidus, torrens sitientes Sirius Indos,

425

Ardebat caelo ; et medium sol igneus orbem

Hauferat: arebant herbae, et cava flumina ficcis

Faucibus ad limum radii tepefacta coquebant.

Cum Proteus consueta petens a fluctibus antra

Ibat: eum vasti circum gens humida ponti

430

Exultans rorem late disperfit amarum.

Sternunt

421. *Deprensis.*] It is *depressis* in the Cambridge manuscript.

422. *Intus.*] In some copies it is *inter*.

Vasti.] In the old Nuremberg edition it is *casti*.

Objice.] In all the manuscripts that I have collated, and in many of the printed editions, it is *obice*.

423. *Aversum a lumine.*] In one of Dr Mead's manuscripts, it is *aversum lumine* without *a*. Pierius found the same reading in most of the ancient manuscripts.

424. *Resistit.*] Some read *recessit*; but all the ancient manuscripts, according to Pierius, have *resistit*. It is *resistit* in all the manuscripts that I have seen.

425. *Jam rapidus, &c.*] Here the Poet uses a beautiful circumlocution, to express the middle of one of the hottest days in summer. Sirius, a star of the first magnitude in the mouth of the dog, rises about the time of the

sun's entering into Leo, toward the latter end of July, making what we call the dog days. He shews it to be the time of noon, by saying the sun had finished the middle or half of his course. All these words, *rapidus, torrens, sitientes, Indos, ardebat, igneus*, are expressive of great heat. He enlarges the idea, by representing the grass burnt up, and the rivers boiled to mud. It was the violent heat that caused Proteus to retire into his cave, where he would be the more easily surprized, being fatigued, and glad to sleep.

427. *Arebant.*] It is *ardebant* in the King's manuscript.

431. *Disperfit.*] It is commonly read *dispergit*: but Pierius found *disperfit* in the Medicean and other manuscripts. I find *disperfit* in the King's, both the Arundelian, and in both Dr Mead's manuscripts. This reading is admitted also by Heinsius and Masvicius.

Amarum.]

Sternunt se fomno diversae in littore phocae.
 Ipse, velut stabuli custos in montibus olim,
 Vesper ubi e pastu vitulos ad tecta reducit,
 Auditisque lupos acuunt balatibus agni,
 Confidit scopulo medius, numerumque recenset.
 Cujus Aristaeo quoniam est oblata facultas;
 Vix defessa senem passus componere membra,
 Cum clamore ruit magno, manicisque jacentem

435

Occupat.

Amarum.] The sea water is really bitter as well as salt. Homer has used the same epithet:

Πικρὸν ἀποπνέουσai ἄλς πολυθενθέος ὀδμήν.

432. *Diversae.*] So Pierius found it in the Roman and other manuscripts of greater note. In one of the Arundelian manuscripts, in the old Nuremberg edition, and in Schrevelius, it is *diverso*. But *diversae* is received by Heinsius, and most of the good Editors.

433. *Ipse, velut stabuli custos, &c.*] This simile also is in Homer:

Λέξεται ἐν μέσσοισι νομεύς ὡς πώεσι μῆλων.

“ — — — Repos’d in sleep profound
 “ The scaly charge their guardian god surround:
 “ So with his batt’ning flocks the careful swain
 “ Abides, pavilion’d on the grassy plain.”

Mr POPE.

434. *Reducit.*] It is *reduxit* in one of the Arundelian manuscripts.

435. *Auditisque.*] So Pierius found it in the Roman and Medicean manuscripts. It is the same in the Cambridge manuscript. All the other copies have *auditique*. Heinsius and most of the editors read *auditisque*.

436. *Confidit.*] Pierius reads *confedit*, and

mentions *confidit*, as being only in the Roman manuscript. It is *confedit* in both the Arundelian, and in both Dr Mead’s manuscripts; *confendit* in the King’s, but *confidit* in the Bodleian and Cambridge copies; which last is admitted by Heinsius, and most of the Editors.

439. *Cum clamore ruit magno, &c.*] Thus Menelaus in Homer:

Ἡμεῖς δ’ αἶψ’ ἰάχοντες ἐπεσσύμεθ’ ἀμφὶ δὲ
 χεῖρας
 βάλλομεν, οὐδ’ ὁ γέρον δολίης ἐπελήθετο τέχνης,
 Ἄλλ’ ἦτοι πρῶτιστ’ αἰὼν γένετ’ ἠϋγενεῖος,
 Ἀυτὰρ ἔπειτα δράκων, καὶ πάρδαλις, ἥδε μέ-
 γας σῶς.
 Γίνετο δ’ ὕγρὸν ὕδωρ, καὶ δένδρεον ὑψιπέτῃλον.
 Ἡμεῖς δ’ ἀστρὲσσι φέμεν ἔχομεν τετληότε θυμῷ.
 Ἄλλ’ ὅτε δὴ ρ’ ἀνίστ’ ὁ γέρον ὀλοφώϊα εἰδώς,
 Καὶ τότε δὴ μ’ ἐπέεσσιν ἀνείρμενος προσέειπεν,
 Τίς νύ τοι Ἀτρεὺς υἱὲ θεῶν συμφράσσατο βουλᾶς,
 Ὅφρα μ’ ἔλοις ἀέκοντα λεχυσάμενος; τέο σε χρή.

“ Rushing impetuous forth, we strait prepare
 “ A furious onset with the sound of war,
 “ And shouting seize the god: our force t’ evade
 “ His various arts he soon resumes in aid:
 “ A lion now, he curls a surgy mane;
 “ Sudden, our bands a spotted pard restrain;
 “ Then arm’d with tusks, and light’ning in his
 “ eyes,
 “ A boar’s obscener shape the god belies:

“ On

Occupat. Ille suae contra non immemor artis, 440

Omnia transformat sese in miracula rerum,

Ignemque, horribilemque feram, fluviumque liquentem.

Verum ubi nulla fugam reperit pellacia, victus

In sese redit, atque hominis tandem ore locutus :

Nam quis te, juvenum confidentissime, nostras 445

Jussit adire domos? quidve hinc petis? inquit. At ille:

Scis, Proteu, scis ipse: neque est te fallere cuiquam.

Sed tu define velle: deum praecepta secuti

Venimus hinc lapsis quaesitum oracula rebus.

Tantum effatus; ad haec vates vi denique multa 450

Ardentes

“ On spiry volumes there a dragon rides;
“ Here, from our strict embrace a stream he
“ glides:
“ And last, sublime his stately growth he rears,
“ A tree, and well dissembled foliage wears.
“ Vain efforts! with superior pow’r compress’d
“ Me with reluctance thus the seer address’d;
“ Say, son of Atreus, say what god inspir’d
“ This daring fraud, and what the boon de-
“ fir’d?”

MR POPE.

Manicisque.] It is *vinclisque* in the King’s manuscript.

443. *Pellacia.*] The common reading is *fallacia*. I have restored *pellacia*, on the authority of Heinsius. Pierius also found *pellacia* in some manuscripts. In the second Aeneid we find

“ — — Invidia postquam *pellacis* Ulyssæi.”

447. *Scis Proteu, scis ipse.*] Thus also Menelaus.

Οἶδα γέρον τι με ταῦτα παρὰ τροπείων ἐρεεῖνεις.

Neque est te fallere cuiquam.] A Graecism, for *nec licet cuiquam*; thus in the second Eclogue, *nec sit mihi credere*. Thus also Horace, *quod versu dicere non est*.

449. *Venimus, hinc lapsis.*] This reading was found by Pierius in the Roman and other ancient manuscripts. It is the same in one of the Arundelian, and in both Dr Mead’s manuscripts. It is admitted also by Heinsius, Mafvicius, and several of the old editors.

450. *Tantum effatus, &c.*] The Poet now proceeds to the answer of Proteus, wherein he tells Aristaeus, the cause of his disaster was the injury offered by him to Eurydice, the wife of Orpheus. This whole story is told by Virgil in so beautiful a manner, that it does not seem unworthy of the mouth of a deity.

“ When he had thus spoken, the Seer, with
“ great violence, rolled his eyes flashing with
“ blueish light; and grinding his teeth, thus
“ opened his mouth to reveal the fates. It is
“ not without some deity that you are punish-
“ ed: you suffer for a great crime: Orpheus
“ not

Ardentes oculos intorsit lumine glauco,

Et graviter frendens, sic fatis ora resolvit:

Non te nullius exercent numinis irae.

Magna luis commissa: tibi has miserabilis Orpheus

Haudquaquam ob meritum, poenas, ni fata resistent,

455

Suscitat;

“ not miserable for any desert of his, calls for
“ these punishments on you, unless the fates
“ resist, and grievously rages for his ravished
“ wife. Whilst she fled hastily from you a-
“ long the river’s side, the dying maid did not
“ see a cruel water snake before her feet, that
“ was guarding the banks in the high grass.
“ But the choir of her sister Dryads filled the
“ tops of the mountains with their cries: the
“ rocks of Rhodope wept, and high Pangaea,
“ and the martial land of Rhesus, and the Ge-
“ tae, and Hebrus, and Attic Orithyia. He
“ assuaging his love-sick mind with his hollow
“ lyre, lamented thee, sweet wife, thee on
“ the solitary shore, thee when day approach-
“ ed, thee when it disappeared. He also ap-
“ proached the jaws of Taenarus, the lofty
“ gates of Pluto, and entering the grove gloomy
“ with black horror, he approached the Manes,
“ and the tremendous king, and the hearts
“ that know not how to relent at human
“ prayers. But the thin shades being stirred
“ up by his song from the lowest mansions of
“ Erebus moved along, and ghosts deprived of
“ light: innumerable as birds when they hide
“ themselves in the leaves by thousands, at the
“ approach of evening, or driven from the hills
“ by a wintry storm: mothers and husbands,
“ and the departed bodies of magnanimous he-
“ roes, boys and unmarried girls, and youths
“ laid on funeral piles before the faces of their
“ parents, whom the black mud and squalid
“ reeds of Cocytus, and the lake hateful with
“ stagnant water incloses around, and Styx
“ nine times interfused restrains. But the very
“ habitations, and deepest dungeons of death
“ were astonished, and the furies having their
“ locks twisted with blue snakes, and gaping
“ Cerberus restrained his three mouths, and the
“ whirling of Ixion’s wheel rested at his singing.”

453. *Non te nullius.*] Servius interprets this
non humilis sed magni; but the Nymphs, who
were offended with Aristaeus, were not great
deities: and as for Orpheus and Eurydice, they
were no deities at all.

454. *Magna luis commissa.*] La Cerda reads
lues, and interprets it *nam commissa quidem est*
magna lues tuarum apum, delectaeque omnes in-
genti occidione. But *luis* is generally understood
to be a verb, which seems to be the best inter-
pretation.

Orpheus.] He was the son of Oeagrus, a
king, or, according to Servius, a river of
Thrace, by the muse Calliope. Some will
have him to be the son of Apollo: but I be-
lieve Virgil was not of that opinion; because,
in the fourth Eclogue, he derives the poetical
skill of Linus from his father Apollo, and that
of Orpheus from his mother Calliope:

“ Non me carminibus vincet nec Thracius Or-
“ pheus,
“ Nec Linus: huic mater quamvis, atque huic
“ pater adsit,
“ Orphei Calliopea, Lino formosus Apollo.”

*Not Thracian Orpheus’ self should me excel,
Nor Linus: tho’ his mother him should aid,
His father him; Calliope inspire
Orpheus, Apollo dictate Linus’ verse.*

Dr TRAPP.

He is highly celebrated for his extraordinary
skill in Musick and Poetry, and was one of
the Argonauts.

455. *Haudquaquam ob meritum.*] Some re-
fer these words to *poenas*, in which sense they
are understood by May:

“ — To

Suscitat ; et rapta graviter pro conjuge faevit.

Illa quidem, dum te fugeret per flumina praeceps,

Immanem ante pedes hydram moritura puella

Servantem ripas alta non vidit in herba.

At chorus aequalis Dryadum clamore supremos

460

Implerunt montes : flerunt Rhodopeiae arces,

Altaque Pangaea, et Rhesi Mavortia tellus,

Atque Getae, atque Hebrus, et Aëtias Orithyia.

Ipse cava folans aegrum testudine amorem,

Te,

“ — — — To thee this punishment
“ Though not so great as thou deserv’st is
“ sent.”

Others refer them to *miserabilis Orpheus*. Thus
Dryden :

“ For crimes, not his, the lover lost his life : ”

and Dr Trapp :

“ Orpheus, unhappy by no guilt of his.”

461. *Rhodopeiae arces*.] Rhodope and Pangaea are mountains of Thrace.

462. *Pangaea*.] Some copies have Panchaia, but it is an absurd reading ; for Panchaia belongs to Arabia, whereas Orpheus was confessedly a Thracian.

Rhesi Mavortia tellus.] Mars was said to be born in Thrace. Rhesus was the son of Mars, and king of Thrace in the time of the Trojan war, which was after the death of Orpheus.

463. *Getae*.] The Getae were a people dwelling in the neighbourhood of Thrace.

Hebrus.] A river of Thrace.

Et Aëtias Orithyia.] Some read *atque* instead of *et*.

Orithyia was the daughter of Erechtheus, king of the Athenians. She was ravished by Boreas, and carried into Thrace.

464. *Cava testudine*.] The Poet calls the lyre *cava testudo*, because the ancient lyres were really made of the shells of tortoises. It was a received story among the Ancients, that Mercury, finding accidentally a dead tortoise on the banks of the Nile, made a lyre of it ; whence Horace calls him *curvae lyrae parentem*. To this story the same Poet also alludes, in the eleventh ode of the third book :

“ Tuque, Testudo, resonare septem

“ Callida nervis,

“ Nec loquax olim, neque grata : ”

and in the third ode of the fourth book :

“ O Testudinis aureae

“ Dulcem quae strepitum, Pieri temperas !

“ O mutis quoque piscibus

“ Donatura cygni, si libeat, sonum ! ”

See the Philosophical Transactions, numb. 282. pag. 1267. Jones’s Abridgment, Vol. IV. pag. 474.

465. Te

Georg. Lib. IV.

393

Te, dulcis conjux, te solo in littore secum,

465

Te veniente die, te decedente canebat.

Taenarias etiam fauces, alta ostia Ditis,

Et caligantem nigra formidine lucum

Ingressus, Manesque adiit, regemque tremendum,

Nesciaque humanis precibus mansuescere corda.

470

At cantu commotæ Erebi de sedibus imis

Umbrae ibant tenues, simulachraque luce carentum:

Quam multa in foliis avium se millia condunt,

Vesper ubi, aut hybernus agit de montibus imber:

Matres atque viri, defunctaque corpora vita

475

Magnanimum heroum, pueri, innuptaeque puellae,

Impositique rogis juvenes ante ora parentum,

Quos circum limus niger, et deformis arundo

Cocyti, tardaque palus inamabilis unda

Alligat,

465. *Te, dulcis conjux, &c.*] There is something wonderfully pleasing in the repetition of *te* in these lines. But Dryden has omitted it in his translation:

“ On thee, dear wife, in deserts all alone,
“ He call’d, sigh’d, sung, his griefs with day
“ begun,
“ Nor were they finish’d with the setting
“ sun.”

467. *Taenarias fauces.*] Taenarus is a promontory of Peloponnesus, fabled to be the entrance into the infernal regions.

469. *Manes.*] This word is used for departed souls, for the places where they dwell, and also for the infernal deities.

471. *Erebi.*] Erebus, according to Hesiod, was the son of Chaos;

Ἐκ Χαοῦ δ’ Ἐρεβός τε μέλαινα τε Νύξ ἐγένοντο:

but according to some, it is the name of the profoundest mansion of hell.

472. *Ibant.*] In the King’s manuscript it is *stant*.

473. *Foliis.*] The common reading is *foliis*; but Pierius found *foliis* in all the ancient manuscripts. I find *foliis* in one of the Arundelian, and in one of Dr Mead’s manuscripts. Heinsius also reads *foliis*.

479. *Cocyti.*] Cocytus and Styx are rivers of hell.

E c

480. *Ina-*

Alligat, et novies Styx interfusa coërcet.

480

Quin ipsae stupuere domus, atque intima Lethi

Tartara, caeruleosque implexae crinibus angues

Eumenides, tenuitque inhians tria Cerberus ora,

Atque Ixionii cantu rota constitit orbis.

Jamque pedem referens casus evaserat omnes,

485

Redditaque

480. *Inamabilis.*] Some read *innabilis*, as I find it in the King's and in one of Dr Mead's manuscripts. But *inamabilis* seems to be the true reading, and is generally received.

481. *Stupuere.*] It is *obstupuere* in one of Dr Mead's manuscripts.

482. *Implexae.*] Pierius found *amplexae* in the Lombard and other manuscripts, and *in-nexae* in the Roman. It is *amplexae* in the King's manuscript, and in the old Nurenberg edition.

484. *Cantu.*] The usual reading is *vento*, which I do not find any of the Commentators can make tolerable sense. Servius says *cum* is understood, and therefore the meaning is, that Ixion's wheel stood still with it's wind, that is, with the cause of it's volubility. Philargyrius thinks *vento* is put for *ventu*, and that for *ad-ventu*, and so the sense will be, the wheel stood still at his approach. La Cerda interprets *vento*, in *aëre*, in the air. Ruacus strains it to *flante vento contrario*, a contrary wind blowing. If the reader approves of any of these interpretations, he is welcome to restore *vento*. For my own part, I find them so unsatisfactory, that I have thought it necessary to read *cantu*, which Pierius found in several manuscripts, and seems to approve; only he is weighed down by the authority of Servius, who read *vento*. But surely Servius was not infallible.

The story of Ixion is, that he was condemned to a perpetual turning upon a wheel in hell, for attempting to violate the chastity of Juno.

485. *Jamque pedem referens, &c.*] The Poet proceeds to relate the return of Eurydice to light, the unhappy impatience of Orpheus to gaze at her, his lamentations for his second loss, and the miserable death of that great Poet, which concludes the speech of Proteus.

“ And now returning he had escaped all
“ dangers; and his restored Eurydice was coming to the upper air following behind; for
“ Proserpina had given those conditions: when
“ a sudden madness seized the unwary lover,
“ pardonable however, did the Manes know
“ how to pardon. He stopped, and now, even
“ at the confines of light, thoughtless alas! and
“ deprived of understanding, he looked back at
“ his Eurydice: there all his labour vanished,
“ and the conditions of the cruel tyrant were
“ broken, and a groan was thrice heard in the
“ Avernian lake. Then she; who is it, O
“ Orpheus, that has destroyed miserable me,
“ and thee also? What great madness was this?
“ Lo, again the cruel Fates call me back, and
“ sleep seals up my swimming eyes. And
“ now adieu: I am carried away encompassed
“ with thick darkness, and stretching out my
“ hands to you in vain alas! being no longer
“ your's. She said, and fled suddenly from his
“ sight a different way, like smoke mixing
“ with the thin air: nor did she see him catching
“ in vain at shadows, and desiring to say
“ a great deal more; nor did the ferry-man of
“ hell suffer him again to pass over the with-
“ standing lake. What should he do? whither
“ should he betake himself having twice lost
“ his wife? with what complaint should he
“ move

Redditaque Eurydice superas veniebat ad auras,
 Pone sequens ; namque hanc dederat Proserpina legem :
 Cum subita incautum dementia cepit amantem,
 Ignoscenda quidem, scirent si ignoscere Manes.
 Restitit, Eurydicenque suam jam luce sub ipsa,
 Immemor heu ! victusque animi respexit. Ibi omnis
 Effusus labor, atque immitis rupta tyranni
 Foedera, terque fragor stagnis auditus Avernus.

490

Illa,

“ move the Manes, with what song the deities? she already fate shivering in the Stygian boat. It is said that he lamented seven whole continued months under a lofty rock, by the waters of deserted Strymon, and that he sung his misfortunes under the cold caves, appeasing tygers, and leading oaks with his song. So the mourning nightingale, under a poplar shade, laments her lost young, which some hard-hearted plowman observing, has taken from their nest unfeathered ; but she wails all night, and sitting on a bough continues her melancholy song, and fills the places all around with her complaints. No love, no marriage rites could bend his mind. Alone he surveys the Hyperborean ice, and snowy Tanais, and the plains never free from Rhiphaean frosts ; lamenting his ravished Eurydice, and the fruitless gift of Pluto. The Ciconian dames enraged at his neglect of them, tore the young man in pieces, even at the sacred rites of the gods, and nocturnal orgies of Bacchus, and scattered over the wide plains his limbs. Even then, whilst Oeagrian Hebrus bore his head, and rolled it down the middle of the tide, his voice and even his cold tongue called Eurydice, ah ! poor Eurydice, as his life departed, and all the rocks repeated Eurydice thro’ the whole river. Thus spake Proteus ; and threw himself into the deep sea, and as he went, the water foamed about his head.”

487. *Namque hanc dederat Proserpina legem.*] The condition of not looking at his wife, till they were quite retired from the infernal dominions, is inferred, tho’ not directly expressed by the Poet. Ovid has mentioned it more at large :

“ Hanc simul et legem Rhodopeius accipit heros,
 “ Ne flectat retro sua lumina ; donec Avernus
 “ Exierit valles : aut irrita dona futura.”

*Given Orpheus with this law ; till thou the bound
 Of pale Avernus passe, if back thou cast
 Thy carefull eyes, thou loosest what thou hast.*

SANDYS.

488. *Subita.*] Pierius found *subito* in the Roman, and in some other manuscripts.

489. *Ignoscenda quidem.*] Ovid says Eurydice herself did not blame him, because his error proceeded from love of her :

“ Jamque iterum moriens non est de conjuge
 “ quicquam
 “ Quæsta suo : quid enim sese quereretur ama-
 “ tam ?”

*Nor did she, dying twice, her spouse reprove :
 For what could she complain of but his love ?*

SANDYS.

493. *Fragor.*] Servius understands *fragor* to mean an exultation of the shades at the return
 of

Illa, quis et me, inquit, miseram, et te perdidit Orpheu?

Quis tantus furor? en iterum crudelia retro

495

Fata vocant, conditque natantia lumina somnus.

Jamque vale: feror ingenti circumdata nocte,

Invalidasque tibi tendens, heu non tua, palmas.

Dixit, et ex oculis subito, ceu fumus in auras

Commixtus tenues, fugit diversa: neque illum

500

Prensantem nequicquam umbras, et multa volentem

Dicere praeterea, vidit: nec portitor Orci

Amplius objectam passus transire paludem.

Quid faceret? quo se rapta bis conjuge ferret?

Quo fletu Manes, qua numina voce moveret?

505

Illa quidem Stygia nabat jam frigida cymba.

Septem

of Eurydice, and quotes a passage of Lucan in confirmation of his opinion:

" — — — Gaudent a luce relictam
" Eurydicen, iterum sperantes Orpheus Manes."

But I think *fragor* is not used for a sound of joy: at least I am sure Virgil never uses it in that sense, but for some great crash, or horrid noise. I take it in this place to mean a dismal sound given by the earth, or perhaps a clap of thunder, to signify the greatness of the misfortune. Milton has a thought like this, on our first parents tasting the forbidden fruit:

" Earth felt the wound, and nature from her
" seat

" Sighing thro' all her works gave signs of woe
" That all was lost."

And again,

" Earth trembled from her entrails, as again
" In pangs, and nature gave a second groan.
" Sky low'r'd, and mutt'ring thunder, some
" sad drops
" Wept at completing of the mortal sin
" Original."

Stagnis auditus Avernis.] Pierius found *stagnis est auditus Averni* in the Roman manuscript. It is the same in one of Dr Mead's. In the other, and in one of the Arundelian copies it is *stagnis auditur Averni*. In the old Paris edition of 1494, and in some others, it is *stagnis auditus Averni*. In the old Nuremberg edition it is *stagnis auditur Avernis*.

504. *Rapta bis conjuge.*] Pierius says it is *bis rapta conjuge*, in some of the ancient manuscripts.

508. *Strymonis.*]

Septem illum totos perhibent ex ordine menses
 Rupe sub aëria deserti ad Strymonis undam
 Flevisse, et gelidis haec evoluisse sub antris,
 Mulcentem tigres, et agentem carmine quercus.
 Qualis populea moerens philomela sub umbra
 Amissos queritur foetus; quos durus arator

510

Observans,

508. *Strymonis.*] Strymon is a river of Macedonia, on the borders of Thrace.

509. *Flevisse.*] Pierius found *flesse sibi* in the Roman manuscript.

Antris.] Pierius says it is *astris* in the Roman and in some other manuscripts.

511. *Qualis populea, &c.*] This simile is no less justly than generally admired, as one of the most beautiful that ever came from the mouth of a Poet. None that ever attempted to translate it, seem to come up to the original. May's is not worth repeating. Dryden's is not contemptible:

"So close in poplar shades, her children gone,
 "The mother nightingale laments alone:
 "Whose nest some prying churl had found,
 "and thence
 "By stealth convey'd th' unfeather'd innocence.
 "But she supplies the night with mournful
 "groans,
 "And melancholy musick fills the plains."

Dr Trapp's translation is thus:

"As when, complaining in melodious groans,
 "Sweet Philomel, beneath a poplar shade,
 "Mourns her lost young, which some rough
 "village hind
 "Observing, from their nest, unfledg'd, has
 "stole:
 "She weeps all night; and perch'd upon a bough,
 "With plaintive notes repeated fills the grove."

Lee also has attempted it, in the last act of his tragedy of Theodosius:

"As in some poplar shade the nightingale
 "With piercing moans does her lost young bewail,
 "Which the rough hind, observing as they lay
 "Warm in their downy nest, had stol'n away;
 "But she in mournful sounds does still complain,
 "Sings all the night, tho' all her songs are vain,
 "And still renews her miserable strain."

To these I shall add another translation, which was made by a lady, and has not yet, I believe, appeared in print:

"So Philomel, beneath a poplar shade,
 "Laments her young by some rude hand betray'd.
 "All night in mournful notes she seeks relief,
 "And the wide woods re-echo to her grief."

Populea.] The poplar is judiciously chosen by the Poet, on this occasion, because the leaves of this tree, trembling with the least breath of air, make a sort of melancholy rustling.

Philomela.] Servius thinks the Poet puts the nightingale here for any bird: but surely what the Poet says here could not be applied to any other bird.

We have already seen the story of Philomela and Procne, in the note on ver. 15. There is a different story of Philomela, which is related by Mr Pope, in a note on the nineteenth Odyssey, in the following manner: "Pandareus, son of Merops, had three daughters, Menippe, Cleothera, and Aëdon: Pandareus married

Observans, nido implumes detraxit: at illa

Flet noctem, ramoque sedens, miserabile carmen

Integrat, et moestis late loca questibus implet.

515

Nulla Venus, non ulli animum flexere Hymenaei.

Solus Hyperboreas glacies, Tanaimque nivalem

Arvaque Riphæis nunquam viduata pruinis

Lustrabat, raptam Eurydicen, atque irrita Ditis

Dona

“ married his eldest daughter Aëdon to Zethus,
“ brother of Amphion, mentioned in the ele-
“ venth Odyssey; she had an only son named
“ Itylus; and being envious at the numerous
“ family of her brother-in-law Amphion, she
“ resolves to murder Amaleus, the eldest of
“ her nephews; her own son Itylus was
“ brought up with the children of Amphion,
“ and lay in the same bed with this Amaleus.
“ Aëdon directs her son Itylus to absent himself
“ one night from the bed, but he forgets her
“ orders; at the time determined she conveys
“ herself into the apartment, and murders her
“ own son Itylus, by mistake, instead of her
“ nephew Amaleus: Upon this, almost in di-
“ straction, she begs the gods to remove her
“ from the race of human-kind, they grant her
“ prayer, and change her into a nightingale.”
Aëdon is the Greek name for a nightingale,
and is therefore the same with Philomela. It
is to this story that Homer alludes in the nine-
teenth Odyssey:

Ὡς δ' ὅτι Πανδάρου κόρη χλωρῆς ἀνδῶν
Καλὸν αἰείδουσιν ἕαρος νέον ἰσημένιοι,
Δενδρέων ἐν πετάλοισι καθεζομένη πυκνοῖσιν,
Ἥ τε θαμὰ τρωπῶσα χέει πολυηχέα φωνήν,
Παῖδ' ὀλοφυρομένη Ἴτυλον φίλον, ὃν πότε χαλκῷ
Κτεῖνε δι' ἀφραδίας, κοῦρον Ζήθιο ἀνακτοῖς.

“ As when the months are clad in flow'ry green,
“ Sad Philomel, in bow'ry shades unseen,
“ To vernal airs attunes her varied strains,
“ And Itylus sounds warbling o'er the plains:

“ Young Itylus, his parent's darling joy!
“ Whom chance mis-led the mother to de-
“ stroy:
“ Now doom'd a wakeful bird to wail the
“ beauteous boy.

Mr POPE.

Virgil seems also to allude to the same story in this place, the grief of the nightingale being for the loss of her young. According to the other fable, Philomela was not a mother.

514. *Sedens.*] It is *canens* in one of Dr Mead's manuscripts.

516. *Non ulli.*] The common reading is *nul-lique*; but Heinsius and Masvicius read *non ulli*. Pierius found *non ulli* in the Roman, Medicean, and other ancient manuscripts.

517. *Hyperboreas glacies.*] See the note on book III. ver. 196.

Tanaim.] The Tanais or Don is a river of Muscovy, which empties itself into the lake Maeotis, and divides Europe from Asia.

518. *Riphæis.*] See the notes on book III. ver. 196, 382.

520. *Spretæ Ciconum quo munere matres.*] In the Bodleian manuscript, and in many printed editions, we read *spretæ*, which Pierius also found in some ancient manuscripts. But the King's, the Cambridge, both the Arundelian, and both Dr Mead's manuscripts have *spretæ*, which is admitted also by most of the old editors, and by Paul Stephens, Heinsius, La Cerda, Schrevelius, and Masvicius.

The

Dona querens: spretae Ciconum quo munere matres,

520

Inter

The Cicones were a people of Thrace, living near the mountain Ismarus, and the outlets of the river Hebrus.

Some authors have related, that the Thracian women had a more just cause of resentment against Orpheus; his being guilty of an unnatural vice, and even of teaching it to the Thracians. With this he is charged by Ovid:

“ — — — Omnemque refugerat Orpheus
 “ Foemineam Venerem; seu quod male cesserat
 “ illi;
 “ Sive fidem dederat. Multas tamen ardor ha-
 “ bebat
 “ Jungere se vati: multae doluere repulsae.
 “ Ille etiam Thracum populis fuit auctor, a-
 “ morem
 “ In teneros transferre mares: citraque juventam
 “ Aetatis breve ver, et primos carpere flores.”

But it is not probable, that this vice should have its rise in Thrace, as it is known to be the growth of warmer climates. Nor is such a guilt consistent with the extraordinary passion of Orpheus for his Eurydice. Our Poet himself has been accused of the same unnatural inclinations, but, I think, without any good reason. The principal argument is taken from the second Eclogue, where the Poet describes the passion of Corydon for Alexis. Here he is supposed to mean himself under the name of Corydon, which however cannot be proved. Nor is it at all to be wondered at, that he should describe his shepherds as subject to that vice, which is still too common in the country where he lived. A Poet must represent mankind as they are, given up to various follies, vices, and passions. Therefore he makes his shepherds subject to such passions, as he elsewhere sufficiently shews that he does not approve. And at the close of that very Eclogue, Corydon begins to discover his folly, and repent of it:

“ Ah Corydon, Corydon, quae te dementia
 “ cepit!”

Dryden endeavours to vindicate his author from this censure, but at the same time takes pains

to shew that he was averse from the fair sex, which, if true, would strengthen the accusation. He adds, that there is hardly the character of one good woman in all his poems. But notwithstanding these concessions of his celebrated translator, I shall venture to affirm, that Virgil had other thoughts of women. He has indeed represented Dido under no very advantageous character. But this was not with any design of casting a slur upon the sex, but on the Carthaginians, the most inveterate enemies of the Roman people. And, on the other side, Virgil never fails of setting conjugal love in a beautiful light. In the passage before us, we have a husband venturing even to the infernal regions, to fetch back his wife, totally inconsolable for the loss of her, and invoking her with his dying lips. His hero, the great Aeneas, leaves his father and son, and rushes thro' the flames of Troy, and the victorious enemies, to seek his lost Creusa, and continues his pursuit of her, till her ghost appears, and exhorts him to desist. Thus, tho' our Poet condemns impure and idle passions, yet he applauds the love of women, when it does not deviate from virtue: and this, I hope, will not be imputed to him as a crime. The virgin Camilla is far from a bad character; and the description of Lavinia shews, that the Poet was by no means insensible of the charms of beauty, when supported by modesty. To conclude this digression, I shall beg leave to observe, that had our Poet been thought fond of the vice of which he is accused by the defaming pens of some later writers; those of his own and the next succeeding ages, would never have celebrated him as a pattern of modesty and virtue. Ovid indeed, who was under the displeasure of Augustus Caesar, on account of the obscenity of his verses, excuses himself by the example of Virgil, who described the flames of Amaryllis and Phillis, and the unlawful commerce of Aeneas and Dido:

“ Et tamen ille tuae felix Aeneidos auctor
 “ Contulit in Tyrios arma virumque toros.
 “ Nec legitur pars ulla magis de corpore toto,
 “ Quam non legitimo foedere junctus amor.
 “ Phyllidis

Inter sacra deum, nocturnique orgia Bacchi,

Discerptum latos juvenem sparsere per agros.

Tum quoque marmorea caput a cervice revulsum

Gurgite cum medio portans Oeagrius Hebrus

Volveret, Eurydicen vox, ipsa et frigida lingua,

525

Ah miseram Eurydicen anima fugiente vocabat:

Eurydicen toto referebant flumine ripae.

Haec Proteus, et se jactu dedit aequor in altum:

Quaque dedit, spumantem undam sub vertice torfit.

At

"Phyllidis hic idem, teneraeque Amaryllidis
"ignes

"Bucolicis juvenis luserat ante modis."

Had this contemporary Poet known, and he could not but have known it if it had been true, that Virgil described his own impure thoughts under the fictitious name of a shepherd, he would not have failed to mention it on this occasion. But we find that Ovid had not the least suspicion of any such thing, and therefore charged him only with the mention of such passions as are according to nature, however criminal they are in other respects.

521. *Nocturnique orgia Bacchi.*] Some read *nocturna*, which seems to be approved by Pierius. But he found *nocturnique* in the Medicean and other ancient manuscripts, which last reading is generally received.

The Orgies were a mad solemnity sacred to Bacchus, which was celebrated with a kind of drunken fury. The word is derived from *ὄργη*, *fury*. It was in one of these drunken fits it seems, that Orpheus was torn in pieces.

524. *Oeagrius Hebrus.*] The Hebrus is called Oeagrian, from Oeagrus the Thracian king or river mentioned before to be the father of Orpheus.

525. *Eurydicen.*] The repetition of the name of Eurydice, in this and the following verses, is exceedingly beautiful.

The reader will not be displeased perhaps, if I give him the satisfaction of knowing, that Orpheus soon after found his Eurydice in the happy mansions of the other world, where he could gaze on her incessantly, without any fear of losing her, as it is beautifully described by Ovid:

"Umbra subit terras: et quae loca viderit ante,
"Cuncta recognoscit. Quaerensque per arva
"piorum

"Invenit Eurydicen, cupidisque amplectitur ul-
"nis.

"Hic modo conjunctis spatiantur passibus ambo:
"Nunc praecedentem sequitur, nunc praevious
"anteit:

"Eurydicenq; suam jam tuto respicit Orpheus."

*His ghost retires to under-shades: once more
He sees and knows what he had seen before.
Then through the Elysian fields among the blest
Seeks his Eurydice. Now repossess
With strict embraces, guided by one mind,
They walke together: oft he comes behinde,
Oft goes before: now Orpheus safely may
His following Eurydice surway.*

SANDYS.

529. *Vertice.*] Some read *vortice*.

530. At

At non Cyrene: namque ultro affata timentem:

530

Nate, licet tristes animo depellere curas.

Haec omnis morbi causa: hinc miserabile Nymphae

Cum quibus illa choros lucis agitabat in altis,

Exitium misere apibus. Tu munera supplex

Tende petens pacem, et faciles venerare Napaeas.

535

Namque dabunt veniam votis, irasque remittent.

Sed, modus orandi qui fit, prius ordine dicam.

Quatuor eximios praestanti corpore tauros,

Qui

530. *At non Cyrene, &c.*] Proteus having delivered his oracular answer, Cyrene advises her son to offer sacrifices to the offended Nymphs, and to appease the Manes of Orpheus and Eurydice. Aristaeus follows the instructions of his mother, and is surprized to see a swarm of bees come out of the carcasses of the sacrificed oxen.

" But Cyrene did not plunge into the sea: " for she came and spoke to her trembling son, " and bid him lay aside his vexatious cares. " Hence, says she, is all the cause of your " disaster: hence the Nymphs, with whom " she was dancing in the thick groves, have " sent a miserable destruction on your Bees. " But do you in a suppliant manner offer gifts, " and ask peace, and worship the favourable " wood Nymphs. For prayers will move " them to pardon, and they will remit their " anger. But first I will tell you in order, in " what manner they must be entreated. Pick " out four chosen bulls of the largest size, that " now graze on the summit of green Lycaeus, " and as many heifers untouched by the yoke. " Raise four altars for them at the high temples " of the goddesses, and let out the sacred blood " from their throats, and leave the bodies of " the cattle in the shady grove. Afterwards " when the ninth morning has appeared rising, " you shall offer Lethaeon poppies to the manes

" of Orpheus, and worship appeased Eurydice " with a slain calf, and sacrifice a black sheep, " and revisit the grove. Without delay, he " immediately obeys his mother's commands: " He comes to the temple, and raises the altars " as directed, he leads four chosen bulls of the " largest size, and as many heifers untouched " by the yoke. Afterwards as soon as the " ninth morning appeared rising; he offers to " the manes of Orpheus, and revisits the grove. " And now they behold a sudden sight, and " wonderful to relate; Bees humming in the " putrid bowels of the victims thro' all their " bellies, and bursting out of their sides; then " forming thick clouds; and settling on the top " of a tree, and hanging like a cluster of grapes " from the bending boughs."

531. *Deponere.*] In one of Dr Mead's manuscripts it is *depellere*.

535. *Napaeas.*] The *Napaeas* have their name from *νάπη* a grove; they are the same with the Dryades.

537. *Qui.*] It is *quis* in one of Dr Mead's manuscripts, and in most of the old editions.

538. *Eximios praestanti corpore.*] Pierius found *eximio praestantes corpore* in the Roman manuscript.

La Cerda observes that *eximios* is no superfluous epithet, being a sacerdotal word, and derived from *eximere*, to pick or choose.

F f f

540. *Intacta.*]

Qui tibi nunc viridis depascunt summa Lycae,

Delige, et intacta totidem cervice juvencas.

540

Quatuor his aras alta ad delubra dearum

Constitue, et sacrum jugulis demitte cruorem:

Corporaque ipsa boum frondoso desere luco.

Post, ubi nona suos Aurora ostenderit ortus;

Inferias Orphei lethaea papavera mittes,

545

Placatam Eurydicen vitula venerabere caesa,

Et nigram mactabis ovem, lucumque revises.

Haud mora: continuo matris praecepta faceffit:

Ad delubra venit; monstratas excitat aras;

Quatuor eximios praestanti corpore tauros

550

Ducit, et intacta totidem cervice juvencas.

Post ubi nona suos Aurora induxerat ortus,

Inferias Orphei mittit, lucumque revisit.

Hic vero subitum ac dictu mirabile monstrum

Aspiciunt, liquefacta boum per viscera toto

555

Stridere

540. *Intacta.*] Pierius found *intactas* in the Roman manuscript.

543. *Corporaque.*] In the King's manuscript it is *corpora quaeque*.

544. *Ostenderit.*] In one of the Arundelian manuscripts it is *induxerit*.

545. *Inferias.*] The *Inferiae* were sacrifices offered to the Manes.

Lethaea papavera.] See the note on book I. ver. 78.

546 and 547.] These two lines are transpo-

sed in both the Arundelian, both Dr Mead's manuscripts, in the old Nuremberg edition, those of Paul Stephens, Schrevelius, and others.

550. *Ad delubra venit.*] In one of the Arundelian manuscripts, it is *at delubra petit*.

551. *Intacta.*] It is *intactas* in the old Venice edition of 1482.

552. *Induxerat.*] It is *induxerit* in one of the Arundelian, and in one of Dr Mead's manuscripts.

Stridere apes utero, et ruptis effervere costis;
Immensasque trahi nubes: jamque arbore summa
Confluere, et lentis uvam demittere ramis.

Haec super arborum cultu pecorumque cane-
bam,
Et super arboribus: Caesar dum magnus ad altum 560
Fulminat Euphraten bello, victorque volentes
Per populos dat jura, viamque affectat Olympo.
Illo Virgilium me tempore dulcis alebat
Parthenope, studiis florentem ignobilis oti:
Carmina qui lusi pastorum, audaxque juven- 565
ta
Tityre, te patulae cecini sub tegmine fagi.

556. *Et ruptis.*] It is *eruptis* in the King's, and in the Cambridge manuscripts.

558. *Uvam.*] See the note on book II. ver. 60.

559. *Haec super, &c.*] Virgil having now finished this noble Poem, takes care to inform the reader of the time when it was written, and of the name of the author, asserting it to himself, that no future plagiarist might pretend to so great an honour.

" Thus did I sing of the management of
" fields, of cattle, and of trees: whilst great
" Caesar thunders in war at deep Euphrates,
" and being conqueror gives laws through the
" willing people, and affects the way to heaven.
" At that time did sweet Parthenope nourish
" me Virgil, flourishing in the studies of ig-
" noble ease: who recited the verses of shep-
" herds, and, being bold in youth, sung thee

" Tityrus under the covering of a spreading
" beech."

560. *Caesar dum magnus, &c.*] These lines are a fresh argument, that Virgil continued the care of his Georgicks, as long as he lived, for the time here mentioned is the year before his death. It was then that Augustus Caesar was at the head of the Roman legions in person, on the banks of the Euphrates, and compelled Phraates to restore the eagles, which the Parthians had taken from Crassus, and drew the neighbouring nations, and even the Indians to make a voluntary submission to him. See the notes on ver. 27, 30. book III.

563. *Alebat.*] In the King's manuscript it is *habebat*.

564. *Parthenope.*] This was the name of an ancient city, which when rebuilt was called Naples.

565. *Audaxque juvena.*] According to Servius, Virgil was twenty-eight years old when he wrote his Eclogues.

The End of the Fourth Book.

The following Remarks were sent me, after the Publication
of the Third Georgick, by the learned Edward King, Esq;
London, Nov. 20, 1740.

ERRORS of the PRESS.

- G**EORGICK I. ver. 193. For *Semin avidi* read *Semina vidi*.
II. ver. 21. Make a *Period* after *sacrorum*.
Page 110. col. 1. l. 3. for *second* read *first*.
Ver. 119. For *frondernis* read *frondentis*.
Page 136. col. 2. l. 36. For *unsual* read *unusual*.
Ver. 180. For *calculus* read *calculus*.
Ver. 237. For *validas* read *validis*.
Ver. 526. Make a *Period* after *hoedi*.
III. ver. 15. Make a *Period* after *ripas*.
IV. ver. 170. For *fulmine* read *fulmina*.
Ver. 252. For *copora* read *corpora*.

The following REMARKS were sent me, after the Publication of the Third Georgick, by the learned EDWARD KING, Esq; in a Letter dated from Bromley in Kent, Nov. 20, 1740.

GEORGICK I. ver. 48. It is the cheapest and best way of improving land in the old husbandry: but then it must be plowed more than four times.

Ver. 97. Mr B—'s remark is wrong in another particular; for when these chinks are thus filled up, and then corn sowed, there will not be fine mould enough to cover the seed. Virgil does not speak of sowing in this place.

Ver. 208. When Libra has made the day and hours of sleep equal.

Ver. 357. The limbs of the trees being dry increases the friction and noise, when they rub against each other, and makes this *aridus fragor*. There would be no *fragor* if the trees were wet; for that would take off the friction.

Ver. 403. Virgil here speaks of the signs of fair weather. *Nequicquam* translated in vain, and applied to the owl's singing, suits but ill with Virgil's exactness; for that would be making him say, that the owl's singing, which is a sign of foul weather, is a vain omen, because it will be fair: it is saying that one sign of foul weather is not a sign of foul weather. But Virgil has not been guilty of any thing like this in his tokens of foul or fair weather. He says before *Nec fratris radiis obnoxia luna*: which, in the familiar English expression is, *The moon rises as bright as day*. It seems to me therefore, that there should be a stop at *nequicquam*, and then the sense will run thus; *The owl from the top of the roof observes (or waits) the setting of the sun in vain, because the night will be poetically as bright as day*. *Seros cantus* is peculiar to the owl, I know no bird besides, that sings only in the night. The nightingales with us sing in the day-time from about the middle of May, to the time they leave us. This perhaps has not been attended to, because her voice in the day-time is drowned in the neighbouring chorus. Thus most will readily

say that blossoms are antecedent to leaves, but upon examination will find, that leaves are equally forward (at the same time) in proportion to their full growth, with blossoms in respect to the fruit that follows them as in the Peach, Nectarine, Almond, &c. The glaring appearance of the bloom takes up all the common attention; as the chirping, whistling, discord notes of various other birds divert the undistinguishing ear from attending to the single part of the musical nightingale. We are only apt to consider her *Solo part per amica silentia Lunae*, and with the best Poets listen to her chiefly, when she does *flere noctem*, Virg. *sing darkling*, Milt.

Ver. 416. *By the fate of things a greater prudence*; and this carries on the Epicurean principle.

Ver. 419. *Aut quae densa relaxat*; for it is impossible that both should happen in the same instant.

Ver. 462. I never could be reconciled to *quid cogitet humidus Auster*. I had rather read *cogat et* or *concitet* (*contra omnes codices*) than *cogitet*.

Georg. II. ver. 10. Those that rise from suckers, or from scattered seeds. There is no occasion, I think, to resort to the old opinion of spontaneous generation.

Ver. 20. *Hos natura modos primum dedit*, are those which rise *sponte sua*.

Ver. 22. I cannot construe this line without reading *Sunt alii quæ ipse viam sibi repperit usus*. The *alii* (*viz. modi*) *quæis*, &c. answers what went before, *His genus omne*.

Ver. 59. This relates to the *feminibus jactis*. The apples produced from kernels do not taste like the apples that produced the kernels.

Ver. 60. So the kernels of a bunch of grapes produce *turpes racemos*. I never saw a vine raised from a kernel; but a curious friend of

of mine informed me he had seen in Barbadoes vines raised from the kernels of raisins.

Ver. 149. It would somewhat abate Virgil's compliment to his own country, if, with Mr B — we were to attribute the *Ver assiduum* only to foreign grasses.

Ver. 357. *Presso vomere* signifies deep plowing. Mr Dryden translates it *loosens it* (the earth) *above*; but that would be by pressing the handles, not by pressing the share.

Georg. III. ver. 52. I think none of the quotations expound *turpe caput*. But if it is like the bull's, which Virgil recommends, ver. 58. it will be *turpe*. The curling of the hair upon the head will retain more dust and chaff than is lodged upon a smooth headed cow; so that the meaning is rather rough or shock headed than large. A cow with a large long neck and a great head would be a monstrous unproportionable figure.

I take *plurima cervix* to be thick necked. Virgil says *omnia magna*; that is, proportionably so.

Ver. 85. But what *ignis* is this? It is either the smoak of his nostrils, or the remarkable flame colour of the fine membrane within them. The action of neighing throws the blood over the membrane, and makes the flame colour appear more red and lively; and this answers every part of the verse, viz. *premens collectum ignem volvit sub naribus*. This I take to be the glory of his nostrils.

Ver. 87. *Duplex spina*, a kind of furrow thrown up on each side of the spine, by which the spine itself would not be seen, but each furrow would look like a spine.

Ver. 106. *Verbere torto* rather describes the manner of lashing, than the whip or lash.

Ver. 130. Dryden and B — have manifestly mistaken this. I shall only add to your just observation upon this line, a representation of this desire in Proserpina, *Claud. de Rapt. Proserp.*

“ Jam vicina toro plenis adoleverat annis
“ Virginitas: tenerum jam pronuba flamma
“ pudorem
“ Sollicitat; mistaque tremat formidine votum.”

Ver. 134. The *surgens zephyrus*, I believe, means the spring, as in G. II. ver. 330.

“ — — Zephyrique tepentibus auris
“ Laxant arva sinus.”

Ver. 147. I should be glad to read

“ — — — Illicibusque virentem
“ Pluribus.”

It seems forced to make *volitans* a substantive.

Ver. 219. This line is much below Virgil, is a very bad one, and breaks the context to no purpose.

Ver. 471. He seems to mean, that the plagues of different cattle were more numerous than the storms before winter; as ver. 480.

“ Et genus omne neci pecudum dedit, omne
“ ferarum.”

Ver. 482. *Nec via mortis erat simplex*: I take this to mean that the manner of their death was various; ver. 496.

“ — — Canibus blandis rabies venit, & qua-
“ tit aegros
“ Tuffis anhela fues.”

Speaking of the horse, ver. 501.

“ — — — — Aret
“ Pellis, et ad tactum tractanti dura resistit.”

According to your note on this verse, horses were differently affected.

Ver. 513. I cannot help thinking *errorem illum* signifies some mistake in the practice or application, and do somewhat incline to Dryden's interpretation; for if the giving wine was always bad in it's consequence, he would hardly have said *profuit*. But there may be another interpretation, which will favour my opinion, viz. That wine, which was of service to some of them, (or which was sometimes of service) increased the distemper of others to madness (or at other times increased the distemper to madness). And this comes to what Lucretius says in his sixth book, and is in your note upon ver. 549. And the Criticks agree, that Virgil had Lucretius in his eye, when he wrote this account of the Murrain. The difficulty was to know when to apply this medicine, and the misapplication of it is what Virgil deprecates: *Erroremque hostibus illum*. Either of these interpretations naturally introduces the exclamation of this line: *Let the gods deal better with good men, and let their enemies only suffer by such a mistake.*

Ver.

Ver. 536. I fancy *contenta* signifies *yoaked*, which is a natural signification of the word, from the manner of using oxen in a team, at the time when Virgil wrote. And it conveys a melancholy idea, when we consider men drawing the waggon, in the place of oxen. *Stridentia plaustra* I would translate *creaking waggons*; the *stridor* I imagine to proceed from the inequality of the motion, and the inequality of the motion from the weakness of those who drew them, in proportion to the weight they drew.

I had marked several lines that Mr B — had taken notice were an echo to the sense. He seemed to me too fond of attributing to the sound, Virgil's great care of conveying the idea of the thing spoken of, by strength of expression. Much of this depends upon fancy; but I will mention an instance or two, in which I think Mr B — carries this much too far.

Georg. II. ver. 153.

"Nec rapit immensos orbes per humum neque
"tanto

"Squameus in gyram tractu se colligit anguis."

Here Mr B — says the beginning and ending of the first line are snatched up like the motion of that frightful creature; and the *immensos orbes* betwixt makes the dreadful circle. No doubt of it, Virgil designed it should: but

leaves this to the sound, and *immensos orbes* are full as like a square as a circle.

Ver. 247.

"Illic, ut perhibent, aut intempesta filet nox
"Semper, et obtenta densentur nocte tenebrae."

Mr B — not content with having observed, and kept to the beauty of the first line in his translation, injudiciously observes a palpable darkness in the second; thus it is, says he, wove closer with thickening letters than any other line in the Latin language that I can recollect. I suppose he means chiefly the letter *e* (or his observation is nothing); and he has used one too many in *densentur*. But to my ear the night would be full as dark, and more still, if four of the *e*'s were not in the verse; thus

"Et circumfusa densantur nocte tenebrae."

Ver. 441. Mr B — says the storm roars thro' the line. To me it sounds whistling. *Quas animos' Eur' assidue* is strong sibilation.

I believe Virgil, in some instances, designed the sound should answer the sense; but not in near so many as Mr B — imagined he did. I shall mention no more, as I find you have avoided following him where he is wrong.



THE

INDIAN

A

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